SEG

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SUPPLEMENTUM EPIGRAPHICUM GRAECUM

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Preface

With SEG XL we have reached the fifteenth volume of SEG redivivum. In 1979 we started with volume XXVI, covering the years 1976/1977, and so far we have managed to maintain the rhythm of publication. The present volume, appearing at the end of 1993, covers the harvest of the year 1990, with the usual additions from previous years, which we missed, and from studies published after 1990 but pertaining to material from 1990. As to the latter, we incorporate only those items, which we come across in our libraries during our efforts to keep ourselves au courant with what is going on in ancient history and epigraphy in the main periodicals. In this context it is perhaps useful to point out that SEG is not the work of a large équipe. Basically, it is the editors and the assistant editors who do the job and it is only assistant-editor R.A.Tybout who works full time for SEG. The other four combine their SEG work with teaching, research in ancient history, and administrative duties in their universities. This is not to elicit compassion with their situation but just to counteract rumors that an entire group is devoting the better part of its working-load to SEG.

This observation must in no way detract from the valuable help we receive from our advisory editors. Their task mainly consists in working their way painstakingly through those parts of our manuscript which pertain to 'their' area and in helping out with bibliographical problems. In addition to our advisory editors we are heavily indebted to a great many colleagues who either spontaneously send us their offprints or on request make available to us copies of inaccessible publications. Occasionally, the Bulletin Épigraphique sets us on the track of unknown books and articles.

As to the basic aims of SEG, our system of abbreviations, and collaboration between individual contributors to BE and SEG, we refer the reader to the preface of volume XXXIX. Mrs C.M.J.Pleket-Bot and Dr Sara B.Aleshire continue to invest much time and expertise in the production of our computer generated manuscript. In Berkeley we thank Stephen Ross for his help with the proof-reading.

We acknowledge our gratitude, as usual, to the Faculty of Letters of Leiden University which financed the post of assistant-editor Dr R.A.Tybout, the Union Académique Internationale, which provides part of the operating expenses, and our publisher who covers another part of these costs and otherwise serves our purposes well by his efficiency and alertness.

We repeat our request, made in the preface of earlier volumes to our colleagues from all over the world, to send us copies, offprints or xeroxes of their epigraphical publications, particularly those that appear in Festschriften, Acta of Conferences and Symposia, occasional collections of papers, and other obscure media. Xeroxes and offprints can be sent to R.S.Stroud, University of California, Dept. of Classics, Dwinelle Hall, Berkeley, CA 94720, USA and/or H.W.Pleket, University of Leiden, Dept. of History, Postbox 9515, 2300 RA Leiden, Holland.

In the summer of this year news reached us about the death of our advisory editor Velizar Velkov. We strongly regret that so soon after taking up his advisory editorship, Velkov was prevented from doing the work he looked forward to with so much enthusiasm. We remember with gratitude the dinner which the publisher, editors and advisory editors of SEG, Velkov and his wife included, had during the Epigraphic Congress in Nîmes in October 1992. Velkov's death is a serious blow to SEG and to Greek epigraphy in the Balkan area.

As announced in the preface of vol. XXXIX our colleague Maria Letizia Lazzarini has taken the place of the late Luigi Moretti as advisory editor for Italy and Sicily. We greatly appreciate the way she handled the lemmata assigned to her. Needless to say, the same applies to our 'veterans' Bingen and Herrmann.

Let us conclude with the hope that budget-cuts and the drift toward theory, omnipresent in our universities as never before, will not threaten the future of our SEG project. In spite of its omissions and inevitable mistakes, may it continue to aspire to bring the bibliographic chaos of Greek epigraphy into some kind of order, so that both epigraphic specialists and others who have to use inscriptions in their research can find relevant source-material relatively quickly and with a satisfactory level of reliability.

October 1993.

H.W. Pleket
R.S. Stroud.

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ABBREVIATIONS

AArch Syr.	=	*Annales archéologiques de Syrie*
ADAJ	=	*Annual of the Department of Antiquities of Jordan* (Amman)
AEMÖ	=	*Archäologisch-Epigrafische Mitteilungen ausOesterreich - Ungarn*, vol. I-XX (Wien 1877-1897)
Agora XV	=	B.D.Meritt, J.S.Traill, *The Athenian Agora* vol. 15.*The Athenian Councillors* (Princeton 1974)
Agora XVII	=	D.W.Bradeen, *The Athenian Agora* vol. 17. *The Funerary Inscriptions* (Princeton 1974)
Agora XIX	=	G.V.Lalonde, M.K.Langdon, M.B.Walbank, *The Athenian Agora,* vol. XIX: *Inscriptions: Horoi, Poletai Records, Leases of Public Lands* (Princeton 1991)
Agora XXI	=	M.Lang, *The Athenian Agora* vol. 21. *Graffiti and Dipinti* (Princeton 1976)
Akademieschriften	=	A.Wilhelm, *Akademieschriften zur griechischen Inschriftenkunde*, Teil I-III (Leipzig 1974)
Akten XIII. Kongresses	=	Akten des XIII. internationalen Kongresses für klassische Archäologie, Berlin 1988 (Mainz 1990)
Aleshire, *Athenian Asklepieion*	=	S.B.Aleshire, *The Athenian Asklepieion: The People, Their Dedications, and The Inventories* (Amsterdam 1989)
Aleshire, *Asklepios at Athens*	=	S.B.Aleshire, *Asklepios at Athens: Epigraphic and Prosopographic Essays on the Athenian Healing Cults* (Amsterdam 1991)
Altertümer von Hierapolis	=	W.Judeich, *Inschriften* in *Altertümer von Hierapolis* (Jahrbuch des deutschen archäologischen Instituts; Ergänzungsheft 4; Berlin 1898)
Amyzon	=	J. and L.Robert, *Fouilles d'Amyzon en Carie*. Tome I: *Exploration, Histoire, Monnaies et Inscriptions* (Paris 1983)

ANRW = *Aufstieg und Niedergang der römischen Welt. Geschichte und Kultur Roms im Spiegel der neueren Forschung*, hrsg. von H.Temporini und W.Haase (Berlin - New York 1972→)

AP = *Anthologia Palatina*

Arch (Sofia) = cf. Marouzeau 1986

Archeologia Cirenaica = *Giornata Lincea sulla Archeologia Cirenaica (Roma, 3 Novembre 1987)*. Accademia Nazionale dei Lincei. Atti dei Convegni Lincei 87 (Rome 1990)

ATL = B.D.Meritt, H.T.Wade-Gery, M.F.MacGregor, *The Athenian Tribute Lists* (4 vol.; Cambridge-Princeton 1939-1953)

BAR = *British Archaeological Reports* (International Series, Oxford 1975→)

BE = *Bulletin Épigraphique* in *Revue des Études Grecques*

Bean-Mitford, *Journeys -- Rough Cilicia* = G.E.Bean, T.B.Mitford, *Journeys in Rough Cilicia, 1962-1963* (Denkschriften Akad.Wien, Phil.-Hist.Kl. Band 85; Wien 1965)

Beazley, ABV = J.D.Beazley, *Attic Black-figure Vase Painters* (Oxford 1956)

Beazley, ARV^2 = J.D.Beazley, *Attic Red-figure Vase Painters*, 3 vol. (Oxford 1963^2)

Beazley, *Paralipomena* = J.D.Beazley, *Paralipomena: Additions to Attic Black-figure Vase Painters and Attic Red-figure Vase Painters* (Oxford 1971)

BEFAR = Bibliothèque des Écoles Françaises d'Athènes et de Rome

Bernand, *Inscr. métriques* = E.Bernand, *Inscriptions métriques de l'Égypte gréco-romaine* (Paris 1969)

BNF = *Beiträge zur Namenforschung*

Cabanes, *L'Illyrie* = *L'Illyrie méridionale et l'Épire dans l'antiquité*. Actes du coll. intern. de Clermont-Ferrand, 22-25 Oct. 1984, réunis par P.Cabanes (Clermont-Ferrand 1987)

CAH = *Cambridge Ancient History*

CD = G.Daux, *Chronologie Delphique (Fouilles de Delphes III,* fasc. hors série; Paris 1943)

CEG = P.A.Hansen, *Carmina epigraphica Graeca saeculorum VIII-V a.Chr.n.* (Berlin-New York 1983→)

CID = *Corpus des Inscriptions de Delphes* (Paris 1978→)

CIG = *Corpus Inscriptionum Graecarum* (Berlin 1825-1877)

CIJ = J.- B.Frey, *Corpus Inscriptionum Iudaicarum*, I-II (Rome-Paris 1936-1952); *CIJ* I^2 is a reprint of Frey, with additions by B.Lifshitz

CIL = *Corpus Inscriptionum Latinarum* (Berlin 1863→)

CIRB = *Corpus Inscriptionum Regni Bosporani* (Leningrad 1965)

CIS = *Corpus Inscriptionum Semiticarum*

Clairmont, *Gravestone and Epigram* = C.Clairmont, *Gravestone and Epigram* (Mainz on Rhine 1970)

Clinton, *Sacred Officials* = K.Clinton, *The Sacred Officials of the Eleusinian Mysteries* : Transactions of the American Philosophical Society 64.3 (1974)

CMRDM = E.Lane, *Corpus Monumentorum Religionis Dei Menis*, 4 vol. (Leiden 1971-1978)

Coll. Froehner = L.Robert, *Collection Froehner. Inscriptions grecques* (Paris 1936)

Comptes = D.Knoepfler (ed.), *Comptes et Inventaires dans la cité grecque.* Actes du Coll. Intern. d'épigraphie, 23-26 Sept. 1986 (Neuchâtel-Genève 1988)

Congrès Mer Noire = *Tarih Boyunca Karadeniz Kongresi Bildirileri (Uluslararasi I), 1-3 Haziran 1988* (Samsun 1990)

Corinth 8.1 = B.D.Meritt, *Corinth* vol. 8 part 1: *The Greek Inscriptions* (Cambridge, Mass. 1931)

Corinth 8.3 = J.H.Kent, *Corinth* vol. 8 part 3: *The Inscriptions 1926-1950* (Princeton 1966)

Corinthiaca: Studies Amyx	=	ed. M.A. Del Chiaro, *Corinthiaca: Studies in honor of Darrell A.Amyx* (Columbia, Missouri 1986)
C.Th.	=	*Codex Theodosianus*
Cults II	=	A.Schachter, *Cults of Boiotia 2: Herakles to Poseidon* (BICS Suppl. 38.2, London 1986)
CVA	=	*Corpus Vasorum Antiquorum*
DAA	=	A.E.Raubitschek, *Dedications from the Athenian Akropolis* (Cambridge, Mass. 1949)
DAMM	=	L.Robert, *Documents de l'Asie Mineure méridionale* (Genève-Paris 1966)
Davies, APF	=	J.K.Davies, *Athenian Propertied Families, 600-300 B.C.* (Oxford 1971)
DGE	=	E.Schwyzer, *Dialectorum Graecorum exempla epigraphica potiora* (Leipzig 1923; 3rd ed. of P.Cauer, *Delectus Inscriptionum Graecarum propter dialectum memorabilium)*
Dura-Europos	=	*The Excavations at Dura-Europos. Preliminary Reports* (New Haven 1929—→)
EAD	=	*Exploration archéologique de Délos*
EAH	=	*Τὸ Ἔργον τῆς Ἀρχαιολογικῆς Ἑταιρείας*
EAM	=	T.Rizakis - G.Touratsoglou, *ΕΠΙΓΡΑΦΕΣ ΑΝΩ ΜΑΚΕΔΟΝΙΑΣ (Ἐλίμεια, Ἐορδαία, Νότια Λυγκηστίς, Ὀρεστίς); Τόμος Α΄: ΚΑΤΑΛΟΓΟΣ ΕΠΙΓΡΑΦΩΝ* (Athens 1985)
EEP	=	L.Robert, *Études épigraphiques et philologiques* (Paris 1938)
EPRO	=	*Études préliminaires aux religions orientales dans l'empire romain*, publiées par M.J.Vermaseren (Leiden)
F.Delphes	=	*Fouilles de Delphes*
Festschrift Jale Inan	=	N.Başgelen-M.Lugal (edd.), *Festschrift für Jale Inan Armağani*, 2 vol. (Arkeologi ve Sanat Yayinlari, Istanbul 1989)

FGrH = F.Jacoby, *Die Fragmente der griechischen Historiker*, 3 vol. (Berlin 1923-1958)

Follet, *Athènes* = S.Follet, *Athènes au IIe et au IIIe siècle* (Paris 1976)

GD = Ph.Bruneau - J.Ducat, *Guide de Délos* (Paris 1983[3])

GIBM = *The Collection of Ancient Greek Inscriptions in the British Museum* (Oxford 1874-1916)

Gonnoi = B.Helly, *Gonnoi* , 2 vol. (Amsterdam 1973)

Greek Colonists and Native Populations = J.-P.Descoeudres (ed.), *Greek Colonists and Native Populations. Proceedings of the first Australian Congress of Classical Archaeology held in honour of Emeritus Professor A.D.Trendall, Sydney 9-14 July 1985* (Oxford 1990)

Guarducci, EG = M.Guarducci, *Epigrafia Greca,* vol. I-IV (Rome 1957-1978)

GV = W.Peek, *Griechische Vers-Inschriften*, I (Berlin 1955)

HA = *Historia Augusta*

Habicht, *Studien* = C.Habicht, *Studien zur Geschichte Athens in Hellenistischer Zeit:* Hypomnemata 73 (1982)

Heberdey-Kalinka = R.Heberdey - E.Kalinka, *Bericht über zwei Reisen im südwestlichen Kleinasien* (Denkschr. Akad.Wien, Phil-Hist.Kl. 45, 1897)

Holleaux, *Études* = M.Holleaux, *Études d'épigraphie et d'histoire grecques* (6 vol., Paris 1938-1968)

HRK = D.Berges, *Hellenistische Rundaltäre Kleinasiens* (Freiburg in Br. 1986)

IAG = L.Moretti, *Iscrizioni Agonistiche Greche* (Rome 1953)

I.Akoris = E.Bernand, *Inscriptions grecques et latines d'Akoris* (Bibliothèque d'Étude. Tome CIII, Institut français d'archéologie orientale, Caïre 1988)

I.Apameia und Pylai = T.Corsten, *Die Inschriften von Apameia (Bithynien) und Pylai* (IGSK Band 32, Bonn 1987)

I.Assos = R.Merkelbach, *Die Inschriften von Assos* (IGSK Band 4, Bonn 1976)

I.Cret. = *Inscriptiones Creticae*, ed. M.Guarducci (Rome 1935-1950)

ICUR = *Inscriptiones Christianae Urbis Romae, saeculo septimo antiquiores*, ed. J.B. de Rossi (et alii) (Rome 1861→)

IdC = G.Dagron - D.Feissel, *Inscriptions de Cilicie* (Paris 1987)

I.Délos = *Inscriptions de Délos*, publiés par F.Durrbach (Paris 1926-1937)

I.Didyma = *Didyma II: Die Inschriften von A.Rehm*, hrsg. von R.Harder

I.Eph(esos) = *Die Inschriften von Ephesos*, hrsg. von H.Wankel, R.Merkelbach et alii, Band I-VII (IGSK Band 11-17, Bonn 1979-1981)

I.Erythrai = H.Engelmann und R.Merkelbach, *Die Inschriften von Erythrai und Klazomenai*, Teil I und II (IGSK Band 1/2, Bonn 1972/1973)

I.Fayum = E.Bernand, *Recueil des inscriptions grecques du Fayoum*, I-III (Leiden 1975-1981)

IG = *Inscriptiones Graecae* (Berlin 1873→)

IGBulg = *Inscriptiones Graecae in Bulgaria repertae*, ed. G.Mihailov (Sofia 1956-1966)

IGC = H.Grégoire, *Recueil des inscriptions grecques chrétiennes d'Asie Mineure* (Paris 1922)

IGDS = L.Dubois, *Inscriptions grecques dialectales de Sicile* (Coll. Éc. Fr. de Rome vol. 119, Paris-Rome 1989)

IGLS = L.Jalabert, R.Mouterde, J.-P.Rey-Coquais, M.Sartre, P.-L.Gatier, *Inscriptions grecques et latines de la Syrie*, Tome I-VII, XIII 1 and XXI 2 (Paris 1911-1986)

IGR = *Inscriptiones Graecae ad res Romanas pertinentes* (Paris 1911-1927)

IGSK = *Inschriften griechischer Städte aus Kleinasien* (Bonn 1972→)

IGUR = *Inscriptiones Graecae Urbis Romae*, ed. L.Moretti (Rome 1968-1990)

I.Histriae = *Inscriptiones Daciae et Scythiae Minoris Antiquae, Series Altera: Inscriptiones Scythiae Minoris Graecae et Latinae*, vol. I: *Inscriptiones Histriae et Viciniae* (Buckarest 1983)

I. Iasos = W.Blümel, *Die Inschriften von Iasos* (IGSK Band 28, 1/2, Bonn 1985)

I. Ilion = P.Frisch, *Die Inschriften von Ilion* (IGSK Band 3, Bonn 1975)

I. Iznik = S.Şahin, *Katalog der antiken Inschriften des Museums von Iznik (Nikaia)*, Teil I and II, 1/2 (IGSK Band 9 and 10, 1/2, Bonn 1979-1982)

I.Kalch(edon) = *Die Inschriften von Kalchedon*, hrsg. von R.Merkelbach mit Hilfe von F.K.Dörner und S.Şahin (IGSK Band 20, Bonn 1980)

I.Keramos = E.Varinlioğlu, *Die Inschriften von Keramos* (IGSK Band 30, Bonn 1986)

I.Kios = T.Corsten, *Die Inschriften von Kios* (IGSK Band 29, Bonn 1985)

I.Klaudiupolis = F.Becker-Bertau, *Die Inschriften von Klaudiupolis* (IGSK Band 31, Bonn 1986)

I.Knidos = W.Blümel, *Die Inschriften von Knidos*. Teil I (IGSK Band 41; Bonn 1992)

I.Kyme = H.Engelmann, *Die Inschriften von Kyme* (IGSK Band 5, Bonn 1976)

I.Kyz. = E.Schwertheim, *Die Inschriften von Kyzikos und Umgebung*, Teil I: *Grabtexte* (IGSK Band 18, Bonn 1980); Teil II: *Miletupolis: Inschriften und Denkmäler* (IGSK Band 26, Bonn 1983)

I.Lampsakos = P.Frisch, *Die Inschriften von Lampsakos* (IGSK Band 6, Bonn 1978)

I.Lindos = C.Blinkenberg, *Lindos. Fouilles et Recherches*, vol. II: *Fouilles de L'Acropole. Inscriptions* (Berlin 1941)

ILS = H.Dessau, *Inscriptiones Latinae Selectae*, 3 vol. (Berlin 1892-1916)

ILTun = A.Merlin, *Inscriptions latines de la Tunisie* (Paris 1944)

I.Magnesia = *Die Inschriften von Magnesia am Maeander*, ed. O.Kern (Berlin 1900)

I.Magn(esia) am Sipylos	=	T. Ihnken, *Die Inschriften von Magnesia am Sipylos* (IGSK Band 8, Bonn 1978)
I.Mésie Sup. IV	=	P.Petrović, *Inscriptions de la Mésie Supérieure* vol. IV: *Naissus-Remesiana-Horreum Margi* (Beograd 1979)
I.Mylasa	=	W.Blümel, *Die Inschriften von Mylasa*, Teil I: *Inschriften der Stadt* (IGSK Band 34, Bonn 1987); Teil II: *Inschriften aus der Umgebung der Stadt* (IGSK Band 35, Bonn 1988)
I.Olbia	=	*Nadpisi Olbii (1917-1965)* (Leningrad 1968)
IOSPE	=	*Inscriptiones antiquae orae septentrionalis Pontis Euxini Graecae et Latinae*, ed. V.Latyshev (Leningrad 1885-1901).
I.Perg(amon)	=	M.Fraenkel, *Die Inschriften von Pergamon*, 2 vol. (Berlin 1890-1895)
I.Philae	=	A.Bernand, *Les inscriptions grecques de Philae*, Tome I (Paris 1969) and E.Bernand, *Les inscriptions grecques et latines de Philae*, Tome II (Paris 1969)
I.Priene	=	*Inschriften von Priene*, ed. F.Hiller von Gaertringen (Berlin 1906)
I.Pr(o)usias	=	W.Ameling, *Die Inschriften von Prusias ad Hypium* (IGSK Band 27, Bonn 1985)
I.Prusa	=	T.Corsten, *Die Inschriften von Prusa ad Olympum*, Teil 1 (IGSK Band 39, Bonn 1991)
I.Rhod.Per.	=	W.Blümel, *Die Inschriften der Rhodischen Peraia* (IGSK Band 38, Bonn 1991)
I.Sardis	=	cf. s.v. *Sardis* VII 1
ISE	=	L.Moretti, *Iscrizioni storiche ellenistiche* I (Florence 1967) and II (Florence 1975)
I.Selge	=	J.Nollé - F.Schindler, *Die Inschriften von Selge* (IGSK Band 37, Bonn 1991)
I.Sestos	=	J.Krauss, *Die Inschriften von Sestos und der Thrakischen Chersones* (IGSK Band 19, Bonn 1980)

I.Smyrna = G.Petzl, *Die Inschriften von Smyrna*, Teil I: *Grabschriften, postume Ehrungen, Grabepigramme* (IGSK Band 23, Bonn 1982); Teil II, 1 (IGSK Band 24, 1, Bonn 1987); Teil II 2 (IGSK Band 24, 2, Bonn 1990)

I.Stratonikeia = M.Ç.Şahin, *Die Inschriften von Stratonikeia*, Teil I and II 1/2 (IGSK Band 21 and 22, 1/2, Bonn 1981-1990).

IThSy = A.Bernand, *De Thèbes à Syène* (Paris 1989)

I.Tomis = I.Stoian, *Inscriptiones Daciae et Scythiae minoris antiquae. Series altera: Inscriptiones Scythiae minoris graecae et latinae*, vol. II: *Tomis et territorium* (Buckarest 1987)

I.Tralleis und Nysa = Fj.B.Poljakov, *Die Inschriften von Tralleis und Nysa*. Teil I: *Die Inschriften von Tralleis* (IGSK Band 36.1, Bonn 1989)

IvO = *Inschriften von Olympia,* ed. W.Dittenberger, K.Purgold (Berlin 1896)

Jones, *Public Organization* = N.F.Jones, *Public Organization in Ancient Greece. A documentary study* (Philadelphia 1987)

JRA = *Journal of Roman Archaeology*

Kaibel, EG = G.Kaibel, *Epigrammata Graeca ex lapidibus collecta* (Berlin 1878)

Karouzou, *Cat. Sculpt.Nat.Mus.* = S.Karouzou, *National Archaeological Museum, Collection of Sculpture, A Catalogue* (Athens 1968)

KP I, II, III = J.Keil - A.von Premerstein, *Bericht über eine Reise ---; Bericht über eine zweite Reise ---; Bericht über eine dritte Reise* --- (Denkschr. Akademie Wien 53, 1908; 54, 1911; 57, 1914)

La Carie = J. and L.Robert, *La Carie II. Le plateau de Tabai et ses environs* (Paris 1954)

Laodicée du Lycos = L.Robert, *Laodicée du Lycos. Le Nymphée, Campagnes 1961-1963*, par J.des Gagniers, P.Devambez, L.Kahil, R.Ginouvès, avec des études de L.Robert, X.de Planhol (Paris 1969) (Robert's contribution on pp. 247-387)

Laum, *Stiftungen* = B.Laum, *Stiftungen in der griechischen und römischen Antike. Ein Beitrag zur antiken Kulturgeschichte* (2 vol.; Leipzig 1914)

LBW = P.le Bas - W.H.Waddington, *Voyage archéologique en Grèce et en Asie Mineure pendant 1834 et 1844*, Tome III 5, *Asie Mineure* (Paris 1847-1877)

LGPN = P.M.Fraser-E.Matthews (edd.), *A Lexicon of Greek Personal Names* (Oxford 1987→)

LIMC = *Lexicon Iconographicum Mythologiae Classicae* 1→ (Zürich 1981→)

LINGU. BALK = *Linguistique Balkanique*

LSAG = L.H.Jeffery, *The Local Scripts of Archaic Greece* (Oxford 1961)

LSAM = F.Sokolowski, *Lois sacrées de l'Asie Mineure* (Paris 1955)

LSCG = F.Sokolowski, *Lois sacrées des cités grecques* (Paris 1969)

LSCG Suppl. = F.Sokolowski, *Lois sacrées des cités grecques*, Supplément (Paris 1969)

LSJ = *A Greek-English Lexicon*, compiled by H.G.Liddell - R.Scott - H.S. Jones (Oxford 1977)

Maiuri, *Nuova Silloge* = A.Maiuri, *Nuova Silloge Epigrafica di Rodi e Cos* (Florence 1925)

Ἡ Μακεδονία = M.Demitsas, *Ἡ Μακεδονία ἐν λίθοις φθεγγομένοις* (Athens 1896)

MAMA = *Monumenta Asiae Minoris Antiqua*, vol. I-IX (London 1928-1988)

Marek, *Stadt* -- = Chr.Marek, *Stadt, Ära und Territorium in Pontus-Bithynien und Nord-Galatia* (Istanbuler Forschungen Band 39; Tübingen 1993)

Meiggs-Lewis, *GHI* = R.Meiggs - D.Lewis, *A selection of Greek Historical Inscriptions to the End of the Fifth Century B.C.* (Oxford 1969)

Mélanges Lévêque = M.-M.Mactoux - E.Geny (edd.), *Mélanges Pierre Lévêque* (vol. 1-5; Paris 1988-1991)

Michel, *Recueil* = C.Michel, *Recueil d'Inscriptions grecques* (Brussels 1897-1900)

Milet = *Ergebnisse der Ausgrabungen und Untersuchungen seit d. Jahre 1899*, hrsg. T.Wiegand (Berlin 1908→)

Mneme Lazaridis = *Πόλις καὶ Χώρα στὴν ἀρχαία Μακεδονία καὶ Θράκη. Μνήμη Δ. Λαζαρίδη* (*Ἑλληνικογαλλικὲς Ἐρευνές*, Thessaloniki 1990)

MPI = R. and A.Ovadiah, *Hellenistic, Roman and early Byzantine mosaic pavements in Israel* (Rome 1987)

Münsterberg, *Beamtennamen* = R.Münsterberg, *Die Beamtennamen auf den griechischen Münzen* (Subsidia Epigraphica 3; Hildesheim-New York 1973)

MUSJ = Mélanges de l'Université Saint-Joseph (Beyrouth)

Nikephoros = *Nikephoros. Zeitschrift für Sport und Kultur im Altertum.* (1988→) [1989→]

OGIS = W.Dittenberger, *Orientis Graeci Inscriptiones Selectae* (Leipzig 1903-1905)

Olympionikai = L.Moretti, *Olympionikai. I vincitori negli antichi agoni olimpici* (MAL ser. VIII, vol. VIII fasc. 2, Rome 1957)

OMS = L.Robert, *Opera Minora Selecta*, vol. I-VII (Amsterdam 1969-1990)

Osborne, *Naturalization* = M.J.Osborne, *Naturalization in Athens*. Verhandelingen van de Kon. Acad. voor Wetenschappen, Letteren en Schone Kunsten van België. Klasse der Letteren 43 (Brussels 1981) no. 98; 44 (1982) no. 101; 45 (1983) no. 109.

Ostwald, *Sovereignty* = M.Ostwald, *From Popular Sovereignty to the Sovereignty of Law* (Berkeley 1986)

PAE = *Πρακτικὰ τῆς ἐν Ἀθήναις Ἀρχαιολογικῆς Ἑταιρείας*

PAES = H.C.Butler et alii, *Publications of the Princeton University Archaeological Expeditions to Syria*, 4 vol. (Leiden 1907-1949)

Payne, *Necrocorinthia* = H.Payne, *Necrocorinthia* (Oxford 1931)

Pfuhl-Möbius = E.Pfuhl - H.Möbius, *Die ostgriechischen Grabreliefs*, 2 vol. (Mainz am Rhein 1977-1979)

PIR = *Prosopographia Imperii Romani saec. I, II, III* (Berlin 1897→)

Poikila	=	*ΠΟΙΚΙΛΑ*. Meletemata 10 (Research Centre for Greek and Roman Antiquity, National Hellenic Research Foundation; Athens 1990)
Pouilloux, *Forteresse*	=	J.Pouilloux, *La forteresse de Rhamnonte* (Paris 1954)
P.Oxy.	=	*Papyri Oxyrhynchi*
Pritchett/Meritt, *Chronology*	=	W.K.Pritchett, B.D.Meritt, *The Chronology of Hellenistic Athens* (Cambridge, Mass. 1940)
QDAP	=	Quarterly of the Department of Antiquities in Palestine
RC	=	C.B.Welles, *Royal Correspondence in the Hellenistic Period* (New Haven 1934)
RDA	=	L.Dubois, *Recherches sur le dialecte arcadien,* 3 vols.(Louvain-la-neuve 1983)
RDGE	=	R.K.Sherk, *Roman Documents from the Greek East* (Baltimore 1969)
RE	=	*Paulys Realencyclopädie der classischen Altertumswissenschaft* (Stuttgart 1894→)
RECAM	=	*Regional Epigraphic Catalogues of Asia Minor* (vol. II: S.Mitchell, *The Ankara District: The Inscriptions of North Galatia;* BAR International Series, vol. 135, Oxford 1982)
Recherches --- *Thasos*	=	J.Pouilloux, *Recherches sur l'histoire et les cultes de Thasos*, I (Paris 1954) and C.Dunant - J.Pouilloux, *id.*, II (Paris 1956)
Sardis VII 1	=	W.H.Buckler - D.M.Robinson, *Sardis VII. Greek and Latin Inscriptions* (Leiden 1932)
SB	=	*Sammelbuch griechischer Urkunden aus Ägypten*
SBF	=	Liber Annuus. Studium Biblicum Franciscanum (Jerusalem)
Schwenk, *Athens Alex.*	=	C.J.Schwenk, *Athens in the Age of Alexander* (Chicago 1985)
SCIV	=	Studii şi Cercetari de Istorie Veche şi Arheologie

SEC = G.Oliverio, G.Pugliese Carratelli, D.Morelli, *Supplemento Epigrafico Cirenaico* (ASAA 39/40, 1961/1962 [1963] 219-375)

SEG = *Supplementum Epigraphicum Graecum* (Leiden 1923→)

SGDI = H.Collitz, *Sammlung der griechischen Dialekt-Inschriften* (Göttingen 1884-1915)

SIRIS = L.Vidman, *Sylloge inscriptionum religionis Isiacae et Sarapiacae* (Berlin 1969) (Religionsgeschichtliche Versuche und Vorarbeiten, Band XXVIII)

SP = *Studia Pontica* (cf. below)

Staatsverträge = *Die Staatsverträge des Altertums*, vol. 2, ed. H.Bengtson (Munich 1962); vol. 3, ed. H.H.Schmitt (Munich 1969)

Studia Pontica = *Recueil d'inscriptions grecques et latines du Pont et de l'Arménie*, publ. par J.G.C.Anderson, F.Cumont, H.Grégoire.

Studies Mylonas = *ΦΙΛΙΑ ΕΠΗ ΕΙΣ ΓΕΩΡΓΙΟΝ Ε. ΜΥΛΩΝΑΝ* I (Athens 1986), II (Athens 1987), III (Athens 1989)

Suppl.Epigr.Rh. I = G.Pugliese Carratelli, *Supplemento Epigrafico Rodio,* ASAA 30-32 (1952-1954) [1955] 247-316

Suppl.Epigr.Rh. II = G.Susini, *Supplemento epigrafico di Caso, Scarpanto, Saro, Calchi, Alinnia e Tilo*, ASAA 41-42 (1963/1964) [1965] 203-292

Suppl.Tit.Cam. = G.Pugliese Carratelli, *Tituli Camirenses. Supplementum,* ASAA 30-32 (1952-1954) [1955] 211-246

Syll.^{3} = W.Dittenberger, *Sylloge Inscriptionum Graecarum*, 3rd ed. (Leipzig 1915-1924)

Symposion 1982 = F.J.Fernandez Nieto (ed.), *Symposion 1982. Vorträge zur griechischen und hellenistischen Rechtsgeschichte (Santander 1.-4. September 1982)* (Köln-Wien 1989)

Symposion 1985 = G.Thür (ed.), *Symposion 1985. Vorträge zur griechischen und hellenistischen Rechtsgeschichte (Ringberg 24.-26. Juli 1985)* (Köln-Wien 1989)

Symposion 1988	=	G.Nenci-G.Thür (edd.), *Symposion 1988. Vorträge zur griechischen und hellenistischen Rechtsgeschichte (Siena-Pisa, 6-8 Juni 1988)* (Köln-Wien 1990)
TAM	=	*Tituli Asiae Minoris*, vol. I; II 1-3; III 1; IV 1; V 1 and 2 (Vienna 1901-1989)
ΘΗ	=	*Θεσσαλικὸ Ἡμερολόγιο*
Tit.Cam.	=	M.Segre, G.Pugliese Carratelli, *Tituli Camirenses*, ASAA 27-29 (1949-1951) [1952] 141-318
Todd, *GHI*	=	M.N.Tod, *A Selection of Greek Historical Inscriptions*, 2 vol. (Oxford 1933-1948)
Tracy, *Cutters*	=	S.V.Tracy, *Attic Letter-Cutters of 229 to 86 B.C.* (Berkeley 1990)
Traill, *Demos and Trittys*	=	J.S.Traill, *Demos and Trittys: Epigraphical and Topographical Studies in the Organization of Attica* (Toronto 1986)
Travlos, *Pictorial Dictionary*	=	J.Travlos, *Pictorial Dictionary of Ancient Athens* (New York 1971)
Walbank, *Proxenies*	=	M.B.Walbank, *Athenian Proxenies of the Fifth Century B.C.* (Toronto 1978)
Whitehead, *Demes*	=	D.Whitehead, *The Demes of Attica 508/7-ca. 250 B.C.: A Political and Social Study* (Princeton 1986)
Wilhelm, *Neue Beiträge* and *Attische Urkunden*	=	A.Wilhelm, *Neue Beiträge zur griechischen Inschriftenkunde* in A.Wilhelm, *Akademieschriften zur griechischen Inschriftenkunde* (= W.Peek (ed.), *Opuscula* Band VIII: Adolf Wilhelm, *Kleine Schriften* Abt. 1: *Akademieschriften* Teil 1; Leipzig 1974)

NOTE ON TRANSCRIPTIONS

[αβ]	= letters restored by the editor as once having been inscribed but now lost
{αβ}	= superfluous letters added in error by the inscriber of the text and excised by the editor
⟨αβ⟩	= letters added by the editor which the inscriber of the text has either omitted or for which he has by error inscribed other letters
(αβ)	= letters which complete words left in abbreviation in the text
⟦αβ⟧ ⟦..⟧	= letters or spaces deliberately erased in antiquity
α̣β̣	= letters of which sufficient traces remain to print them in the text but not enough to exclude other possible readings
[. . 5. . .]	= lost or illegible letters equal to the number of dots for which no restoration is proposed
[-----]	= lost or illegible letters of an uncertain number
v	= one uninscribed letter-space
vacat	= the remainder of the line has been left uninscribed
ed. pr.	= the first editor of the inscription under discussion
ph.	= photograph
dr.	= drawing
|	= denotes the start of a new line on the stone where we have not printed the text in the same configuration as on the stone
⟶ ⟵	= denotes the direction of each line in texts inscribed in boustrophedon or retrograde manner

ATTICA

1. Athens. Decree concerning the Praxiergidai, ca. 460–450 B.C.? *IG* I^3 7 (I^2 80). *SEG* XXXVII 2;* XXXIX 308. H.R. Immerwahr, *Attic Script* (our lemma no. 49) 95, 108, 166–167 (ph.), discusses the unusual letter-forms, the stoichedon cheeker-patterns, and the use of omega. Concluding that the alphabet is irregular Attic, he opts for a date ca. 460–450 B.C.; "it is heavily influenced by popular writing" (167).

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2. Athens. Decree: Alliance with Egesta, 458/7 or 418/7 B.C. *IG* I^3 11 (I^2 19). *SEG* XXXIX 1.* H.B. Mattingly, *ZPE* 83 (1990) 117, notes that the only parallel for the invitation for hospitality ἐς τὸν νομιζόμενον χρόνον (L.14), instead of the almost invariable ἐς αὔριον, is in *IG* I^3 165, LL. 14–16, ca. 420 B.C. Since ἐς αὔριον is attested in the last prytany of 418/7 B.C., Mattingly suggests that "the two uses of the exceptional periphrasis mark reaction to a recent deviation," i.e. *IG* I^3 149, L. 14 (433–412 B.C.) which provides for hospitality ἕος ἂν ἐ[πιδεμῶσι?].

S. Cagnazzi, *Tendenze politiche ad Atene. L'espansione in Sicilia dal 458 al 415 A.C.: Dipartimento di scienze dell' antichità dell' Università di Bari: Sezione storica: Documenti e Studi* 6 (1990) 73–85 (ph.), in the course of a historical and political analysis of Athenian intervention in Sicily in the fifth century ("democrats" in support, "oligarchs" opposed), reviews the scholarship on this stone up to 1990 (without knowledge of Chambers et al., *SEG* XXXIX 1). For her, the epigraphical criteria — 3-bar sigma, tailed rho, χσ = ξ, rigorous stoichedon, ἦρχε instead of ἐπὶ ... ἄρχοντος — place this document in the first half of the 5th cent. B.C. After going through all the proposed readings for the name of the archon in L. 3, she states that before - - -ON there is a stoichos where nothing can be read and then in the space before that there is a vertical stroke, part of a letter, along the left side of the stoichos. This stroke precludes the restoration Ἀρίστων, 454 B.C. The restoration of [hά]β̣[ρ]ον is also unacceptable since between the vertical and the omicron there is too much space simply to insert a rho. Also the omicron is too close to the nu because the space in front of it is so large. After "una attenta lettura della pietra," she reads the vertical as the last letter of [ἐπεστάτ]ε̣. "Subito dopo si possono riconoscere labili tracce di un B: verosimilmente il nome dell' arconte comincia con la lettera B." She restores B[ί]ον, i.e. two letters (BI) in one stoichos. This man is the archon of 458 B.C. as given by Diodoros 11.79.1.

In 89–108, she explores "La parte democratica e la politica occidentale dal 458 al 427" which illuminate the setting and aftermath of this alliance.

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3. Peiraieus. Decree Concerning Triremes, ca. 440–425 B.C. *IG* I^3 153 (I^2 73). *SEG* XXXVI 212. V. Foley, W. Soedel, J. Doyle, *IJNA* 11 (1982) 305–318, publish a translation of the restored text of LL. 6–10 and use it as one of the grounds for estimating that the displacement of an ancient trireme in the 5th cent. B.C. was as high as ca. 36 tons. In *2nd International Symposium on Ship Construction in Antiquity: Proceedings* (1987) 35–52, D. Blackman points out that Foley et al. have used the outdated text of *IG* I^2 73 and have ignored the fact that many of the numbers are wholly or partially restored. Their estimates of manpower required to perform physical tasks from which they infer the weight of the vessel are, therefore, worthless. In LL. 7–9 the figures are much more likely to have been those restored in *IG* I^3, i.e. 140 and 120 rather than 40 and 20. There are no plausible grounds for seeing a reference to pitching the hull in LL. 9–10.

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4. Athens (now in Paris). Financial Decrees of Kallias, 434/3–431 B.C.? *IG* I^3 52 (I^2 91/92). *SEG* XXXIX 6.* A. Giovannini, *Historia* 39 (1990) 129–148, accepting the view that both decrees were passed on the same day in 434/3 B.C. (contrast L. Kallet-Marx, *SEG* XXXVIII 11), emphasizes the important role played by the δεκάτη in Decree A, L. 7, as a source of income for the treasury of Athena Polias. He interprets this as a tithe on all the booty captured in military operations dating back at least to the Persian Wars, including ransoming of prisoners. See also our lemma no. 19.

H.B. Mattingly, *ZPE* 83 (1990) 118–122, in a study of the work of the mason who cut this stone (see our lemma no. 294), argues for a date of 422/1 B.C. for both decrees. Accepting Lewis' attribution of the Kallias decrees and the Sacrificial Calendar of Thorikos (*SEG* XXVI 136; XXXVII 105*) to the same hand, he finds close formal links with the Tetrapolis Calendar (*IG* I^3 255), also cut by the same mason. The mixture of old and new forms of the feminine dative plurals places the Kallias Decrees at the transition point, which Mattingly would set ca. 420 B.C. The secretary Mnesiphilos is presumably the hellenotamias of Aigeis in 418/7 B.C. and Archikles of Halai (*IG* I^3 91–92) would then be from Kekropis. Prepis, Secretary of Aigeis in 422/1 B.C., may not have come from Xypete.

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5. Eleusis. Decree concerning Eleusis, ca. 430 B.C. *IG* I^3 58 (I^2 185). *SEG* XXXIV 18;* XXXVI 137. In a discussion of the mason who inscribed this decree (and *IG* I^3 50), H.B. Mattingly, *ZPE* 83 (1990) 113–114, urges that the text should probably be restored with a 58-letter line, cf. *SEG* XXXIV 18. See also our lemma no. 294.

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6. Athens. Decree on the Collection of Tribute, ca. 430 B.C.? *IG* I^3 60 (I^2 97). *SEG* XIX 13.* H.B. Mattingly, *ZPE* 83 (1990) 111–112, in a discussion of the mason who inscribed this decree (see our lemma no. 294), proposes that the establishment of the special naval force of thirty triremes to collect money from the allies should be dated soon after the great reassessment of 425 B.C.

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7. Athens. Decrees Concerning Methone, 430/29–424/3 B.C. *IG* I^3 61 (I^2 57). *SEG* XXXVIII 3;* XXXIX 324, 560. For the location of Methone see our lemma no. 540, where, inter alia, LL. 19–21 are cited as evidence that this city was maritime, but it could be cut off from its port (p. 661).

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8. Athens. Alliances with Rhegion and Leontinoi, 448 and 433/2 B.C. *IG* I^3 53 and 54 (I^2 51 and 52). *SEG* XXXV 5; XXXVII 249; XXXIX 4.* S. Cataldi, *AAT* 121 (1987) 63–72, after a detailed analysis of the prescripts of these two decrees inscribed *in rasura*, argues that both were first promulgated in 433/2 B.C. and reinscribed later in order to insert, for purposes of propaganda, the double date by archon and secretary of the boule. Cataldi reconstructs the two original prescripts which were erased as follows (for convenience in indexing we have designated *IG* I^3 53 as A and *IG* I^3 54 as B):

IG I^3 53 — Stoich. 33

[θεοί: ᵛᵛ hοι πρέσβες Ἀθέναζε ἐλθόντες ἐκ]
['Ρεγίο h]οὶ τὲν χσυμμαχίαν [ἐποέσαντο καὶ]
[τὸν hόρκ]ον· Κλέανδρος Χσεν[....^{11}.....]
[....^{8}...]τινο, Σίλενος Φόκο, [γραμματεὺς]
[.....^{14}.....· ἔδοχσεν τῆι βο]λῆι καὶ τ-
ôι δέμοι, Ἀ[καμαντὶς ἐπρυτάνευε, Χ]αρίας ἐ-
γραμμάτευ[ε, Τιμόχσενος ἐπεστάτ]ε, Καλλί-
[ας εἶπε· – – – – – – – – – – – – – – – – – –]

IG I^3 54 — Stoich. 17

θεοί: ᵛᵛ hοι πρέσβες ἐ-
γ Λεοντίνον hοὶ τὲγ χ-
συμμαχίαν ἐποέσαντ-
ο καὶ τὸν hόρκον· Τιμέ-
νορ Ἀγαθοκλέος, Σῶσι-
ς Γλαυκίο, Γέλον Ἐχσε-
κέστο, γραμματεὺς Θε-
ότιμος Ταυρίσκο· ἔδο-
χσεν τῆι βολῆι καὶ τῶ-
ι δέμοι, Ἀκαμαντὶς ἐπ-
ρυτάνευε, Χαρίας ἐγρ-
αμμάτευε, Τιμόχσενο-
ς ἐπεστάτε, Καλλίας ε-
– – – – – – – – – – – – – –
ἶπε· – – – – – – – – – – –

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9. Athens. Decree Concerning the Prytaneion, ca. 440–432 B.C.? *IG* I^3 131 (I^2 77). *SEG* XXXII 4.* H.B. Mattingly, *ZPE* 83 (1990) 114, suggests a date near the performance

of Aristophanes, *Knights,* 424 B.C., when Kleon's boast about his privilege of sitesis at the Prytaneion is mocked, LL. 763–768, 786. For Mattingly's study of the mason who inscribed this text see our lemma no. 294. For the reading of the name of the proposer of this decree, see *SEG* XXXII 4.

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10. Peiraieus. Decree, ca. 430 B.C. *IG* I^3 130 (I^2 128). *SEG* XXI 37; XXVI 15; XXXVI 137. H.B. Mattingly, *ZPE* 83 (1990) 112–113, questions the connection of this decree with Apollo Delios. The date in L. 17 could also be the 17th or the 24th of the month, as well as Apollo's seventh and in L. 19 τὸς δὲ λί[θος] is also possible. The latter might authorize use of available stones near a site for building purposes. Mattingly finds a context in 429/8 B.C. after the surprise attack on the Peiraieus when the Athenians took better care of their harbors. The deity in L. 6 is probably Zeus Soter whose sanctuary is refurbished. Lysikles the proposer, L. 3, may be the general of 428 B.C.; Thuc. 3.19.2. Mattingly discusses other work by this same mason; see our lemma no. 294.

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11. Athens. Decree, ca. 430 B.C.? *IG* I^3 159 (I^2 61). *SEG* XXXIII 7.* H.B. Mattingly, *ZPE* 83 (1990) 115–118, in a study of the mason who inscribed this text (see our lemma no. 294), urges that the formula for the praise of proxenoi, LL. 4–10, finds its closest parallels in documents of 422/1 and 415/4 B.C., which he regards as a suitable dating-bracket for 159.

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12. Athens and Eleusis. Decree Concerning the Eleusinian First-fruits, Date? *IG* I^3 78 (I^2 76). *SEG* XXXVII 12.* O. Hansen, *Eirene* 27 (1990) 47–48, briefly urges that this decree be placed in 421/0 B.C. when the new archon intercalated a second Hekatombaion in order to give time to repair buildings damaged in the war, such as the bridge over the Rheitoi, *IG* I^3 79, of 422/1 B.C.

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13. Athens. Treaty with Elis, Argos, and Mantineia, 420 B.C. *IG* I^3 83 (I^2 86). *SEG* XXXII 12.* L. Burelli Bergese, *ASNP* 20 (1990) 767–777, discusses the nature of the alliance and the obligations of its co-signers with special emphasis on the specific provision in LL. 23–24 that the troops will have an allowance of three Aiginetan obols per day.

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14. Athens. Decree: Treaty with Perdikkas, 417–413 B.C.? *IG* I^3 89 (I^2 71). *SEG* XXXI 14;* XXXIX 560. E. Borza, *In the Shadow of Olympus* (Princeton 1990) 153–155, 295, argues that the historical situation represented in this inscription best suits the narrative of Thucydides 4.128.5 and 132.1; 5.6.2, suggesting a date in 423 B.C.

R.M. Errington, *A History of Macedonia* (Berkeley 1990) 15–16, 267, rejects the dates of 423/2 B.C. and ca. 415 B.C. in favor of the 440's B.C., "a time when Perdikkas was relatively

weak and Athens relatively strong." He argues that this date fits better with the export of timber for oars and the mention of a son of Philippos among those who take the oath.

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15. Athens. Republication of Drakon's Law on Homicide, 409/8 B.C. *IG* I^3 104 (I^2 115). *SEG* XXXIX 13.* I. Kidd in *'Owls to Athens.' Essays on Classical Subjects Presented to Sir Kenneth Dover,* ed. E.M. Craik (Oxford 1990) 213–221, argues that the "legal iussive infinitives" in LL. 20–21 which define the personnel of the proseeution must be exclusive. They imply that it is improper or illegal for others outside the defined relationship to the deceased to prosecute. The initial proclamation should be made by a relative μέχρι ἀνεψιότητος καὶ ἀνεψιοῦ, which cannot for Kidd mean the relationship of the son of a first cousin and cousin. "ἀνεψιότης means 'cousinship' ... [which] is defined by (καί, 'i.e.') ἀνεψιοῦ, or first cousin." Examination of [Dem.] 47.68–73 leads to the same conclusion; proseeution was legally restricted to those listed in LL. 21–23. The namesake of Plato's *Euthyphro* was not an exeeption to this law, for he was prosecuting on behalf of his πελάτης (4c3) from his legal position within the oikos of the deceased.

N.D. Robertson, *JHS* 110 (1990) 55–56, regards the text of the law as "plainly incomplete" because it begins with involuntary homicide, "which is not the homicide that one thinks of first." By 409/8 B.C. "Draco's law on intentional homicide was superseded, but not his law on involuntary homicide. The latter alone was therefore newly published as 'Draco's law on homicide.'" See also our lemma no. 146.

For a discussion of ἐκ προνοίας = ἑκούσιος and μὴ ἐκ προνοίας = ἀκούσιος in this law see D.M. MacDowell, *Demosthenes: Against Meidias* (Oxford 1990) 258–259; on αἴδεσις see 260.

E.M. Carawan, *RIDA* 37 (1990) 47–67, in a discussion of procedure in the court at Phreatto, argues that "the extant fragment of Drakon's Law contains the major provisions of a law which made *no statutory distinction* between intentional and unintentional homicides in ordinary cases proseeuted by the victim's family." (58). There was no distinction in penalty between intentional and unintentional homicide and provisions for exile and aidesis in the law applied equally to both kinds of offense. Procedure at Phreatto is misrepresented in Dem. 23.77; it was not restricted to those in exile for unintentional homicide but, like Drakon's law, which was probably contemporary, made no distinction between these two kinds of homicide. Both Drakon's law and the court in Phreatto protected the homicide who had voluntarily gone into exile, thereby acknowledging culpability, and now wanted to "plead innocence of intent in order to qualify for pardon by the phratry." (64).

M. Gagarin, *Symposion 1988* (Cologne 1990) 81–99, in a study of βούλευσις in Athenian law, shows that when the term (or its verb βουλεύω) appears in the context of homicide (e.g. Aristotle, *AP* 57.3), it does not denote a separate action. The action is always a δίκη φόνου. The φόνος could be either ἑκούσιος or ἀκούσιος, and the killer could act either with his own hand (αὐτόχειρ or ὁ τῇ χειρὶ ἐργασάμενος etc.) or through planning or plotting (βουλεύσας). It is the latter usage that forms part of "a rule as old as Draco," i.e. LL. 11–12 of this inscription. Gagarin thus upholds the view that Drakon and the Athenians could and did conceive of one who could plan an unintentional homicide, *pace* e.g. Maffi, *SEG* XXXVIII 7, and others.

In an investigation of the date of the introduction of the death penalty for homicide in Athens, G. Thür, *JJP* 20 (1990) 143–156, rejects H.J. Wolff's interpretation of δικάζειν LL. 11–12 as "Verkünden des Urteils." Drawing upon his earlier studies of this verb (cf *SEG* XXXIX 13), Thür urges that "das δικάζειν der drakontischen Basileis [belongs] nicht an das Ende, sondern an den Beginn des Blutprozesses" (152). In Drakon's time the four phylobasileis and the basileus supervised the formulation and the swearing of oaths by both plaintiff and defendant at the beginning of the process, before they made their speeches to the ephetai. In the 5th century B.C., the basileus took the place of the college and conducted προδικασίαι. It was the task of the ephetai to decide (διαγιγνώσκειν) who swore the "truer" oath: plaintiff or defendant? Δικάζειν thus is the equivalent of "(autoratativ über die Formullierung von Eiden) entscheiden." In LL. 12–13 Thür restores αἴτι̣[ον] φόν̣[ο] ἓ[ναι ἓ χειρὶ ἀράμενον] ἓ [β]ολεύσαντα, cf. Antiphon 6.16. He urges that exile was the only penalty in the Drakontian law on homicide, although the exiled killer could be slain with impunity if caught in Attic territory, LL. 26–31. The death penalty was introduced later, probably by Solon.

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16. Athens. Decree in Honor of King Archelaos of Macedon, 407/6 B.C. *IG* I³ 117 (I² 105). *SEG* XXII 21;* XXVIII 12; XXIX 17; XXXVIII 1949. D. Blackman, *op. cit.* (our lemma no. 3) 47–48, suggests that building ships near the timber source may have been the norm, not the exception, particularly in wartime. We should not infer from the present decree that the timber would normally have been shipped to Athens. In support, he cites a large group of anchors of Athenian triremes made of a dark stone not found in Attica but native to Thessaly and Chalkidike. "Anchors are unlikely to have been imported from Macedon or Thessaly to Athens for ships built at Athens, but if ships were built in Macedon or Thessaly and brought down to Athens by skeleton crews ... they would have needed anchors from the start."

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17. Athens. Tribute Quota Lists, 454/3–415/4 B.C. *IG* I³ 259–290. *SEG* XXXVIII 11.* A. Bresson, *DHA* 16.1 (1990) 98–113, examines the testimony of these lists and other sources for the exact location of the city Χίος in Karia by looking at the (neighboring) cities listed next to it, i.e. Kyllandos, Kyrbissos, Pyrnos, Kaunos, Myndos, etc. He suggests that it was on the south side of Chersonnesos not far from Kaunos.

For the Pladasians in Lists 7, 8, 12, 13, 15 and *IG* I³ 71 see our lemma no. 996.

L. Nixon, S. Price in *The Greek City from Homer to Alexander,* ed. O. Murray, S. Price (Oxford 1990) 137–170, use the quota payments recorded on these lists as evidence for estimating the size and resources of Athens' allies. They base their conclusions primarily on the payments preserved for 441 B.C., noting that there is considerable evidence for sexagesimal "rounding off" of assessed amounts. Nixon and Price reject attempts to calculate assessments on the basis of population (E. Ruschenbusch, *ZPE* 53 (1983) 125–143; 56 (1984) 55–57; 59 (1985) 253–263; *Hommages à Henri van Effenterre* (Paris 1984) 265–271), or land (i.e. size of territory). There was no simple system of using only one criterion; a state's total resources were assessed. They assemble a wide range of states with varying resources from "big spenders" (more than 1 talent per year: ca. 20% of the total) to "little spenders" (1 talent or less: 71%) and empha-

size the range of variation. "Averaging out the differences between states creates a false picture of the political and economic relationships between them. The theory of 'peer polity interaction' as applied to archaic Greece is unenlightening." (165). There was a hierarchy among poleis with respect to size and resources, "although the levels of that hierarchy have not been clearly defined." (*ibid.*).

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18. Athens. Inventories of the Treasurers of Athena: Pronaos, Hekatompedon, Parthenon, 434/3–404/3 B.C. *IG* I^3 292–362 (*IG* I^2 232–235, 240–281, 284/5, 286–288; *IG* II^2 1382–1383). *SEG* XXXIX 19.* M. Vickers, *AJA* 94 (1990) 620–625, elaborates on his earlier study (*SEG* XXXIX 19) by analyzing the weights of gold and silver vessels, given in these inventories in Attic drachmas, established in terms of the Persian weight system of Darics and sigloi. The weights of most vessels were in round figures according to a coinage standard. "The fact that officially owned Athenian plate was regularly made up in multiples of minae, however, confirms the impression we receive from other sources that at Athens the mina was the denomination employed for luxury and high-cost items." (622) Vickers suggests that this may also explain the relative paucity of fractional coinage. "If plate served in effect as large denomination bank notes, then even comparatively large coins would in some circles be considered 'small change.' A drachma would indeed have been a 'trifling sum' [Dem. 24.16; 114]." (622) He urges that the distribution of income in classical Athens was so skewed that it is misleading to try to calculate an "average wage" and to try "to use such a concept as a basis for the discussion of artistic patronage or trade." (624) We have a distorted picture of the wealth of ancient Athens when we view life from the perspective of a day laborer or regard what has survived as an adequate sample of what there was. See also our lemma no. 296.

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19. Athens. Building Accounts of the Parthenon, 447/6–433/2 B.C. *IG* I^3 436–451. *SEG* XXXIX 25.* Writing independently of L. Kallet-Marx (*SEG* XXXIX 25), A. Giovannini, "Le Parthenon, le tresor d'Athena et le tribut des allies," *Historia* 39 (1990) 129–148, also argues that it was from the sacred treasury of Athena and not from the tribute of the allies that the building of the Parthenon was financed. He rejects the theory of a large accumulation of surplus tribute in Athens, which was then allegedly devoted to the Periklean building program, and he urges that sources of income for the sacred money of the goddess were numerous and productive, including the δεκάτη on military booty, see our lemma no. 4.

W. Schuller, *Sacris Erudiri* 31 (1989/90) = *Opes Atticae* (see our lemma no. 735) 387–393, argues that the planning and preparation for the funding and construction of the whole, complex Parthenon project must have extended back beyond the middle of the 5th cent. B.C., perhaps into the early fifties or late sixties. The imperial building program on the Acropolis, therefore, can have nothing to do with the "Crisis at mid-century."

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20. Athens. Building Accounts of the Propylaia, 433/2 B.C. *IG* I^3 466. *SEG* XXXIX 26.* H.R. Immerwahr, *Attic Script* (see our lemma no. 49) 111 (ph.), records a sug-

gestion of D.M. Lewis that Ἀρχεναύτης, the general in L. 145, may be represented on a red-figure stamnos by Polygnotos, Beazley, *ARV*^{2} 1028/9, 1678; Add. 154.

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21. Athens. Building Accounts of the Erechtheion, 409–405 B.C. *IG* I^3 474–479 (I^2 372–374). *SEG* XXXIX 27.* S. Altekamp, *ZPE* 80 (1990) 35–42, studies the architectural significance and meaning of the following terms in these building accounts: κυμάτιον, ἀστράγαλος, γογγύλος λίθος, ἐξεργάζομαι, λεῖον, ἄτμετος, ὄνυχες, σελίδες, κλιμακίδες, and πλαίσια. See also our lemma no. 149; for the sculptor Phyromachos in *IG* I^3 476 see our lemma no. 1726.

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22. Athens. Accounts of the Poletai: Sale of the Confiscated Property of the Hermokopidai, 414/3 B.C. *IG* I^3 421–430. *SEG* XXXVI 34.* In a prosopographical examination of the Hermokopidai, J. Crawford, *Favonius* 2 (1988) 3–18, discusses the careers and backgrounds of the five men, accused by Teukros and Andokides, whose names appear in these documents: Εὐρύμαχος (*PA* 5971) *IG* I^3 422, L. 223; Παναίτιος (*PA* 11566–11567) *IG* I^3 422, LL. 204–205; Εὐφίλητος (*PA* 6071) Stele VI = *IG* I^3 426, L. 73; 430, L. 14; Φερεκλῆς (*PA* 14194) *IG* I^3 426, LL. 83–84; Χαιρέδημος (*PA* 15120).

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23. Athens. Ostraka. *SEG* XXXIX 29.*

M.L. Lang, *The Athenian Agora XXV: Ostraka* (Princeton 1990), publishes a corpus of the 1145 ostraka found in the Agora Excavations, with an appendix on those excavated by O. Broneer on the North Slope of the Acropolis. In Chapter 1 (pp. 1–6), she discusses the definition and procedure of ostracism, its date and purpose of introduction, historical outline of Agora candidates for ostracism; Chapter 2 (7–18) definition and identification of ostraka, materials, text, format, alphabet, spelling, grammar; Chapter 3 (19–29) groups of ostraka; Chapter 4 (30–141) catalogue, arranged by candidates in English alphabetical order, giving number of ostraka found for each man in the Agora or elsewhere, period of candidacy, references to publication, prosopographical notes, historical discussion, Agora inventory no., find spot and context, dimensions, identity of vessel from which the sherd has been broken, etc. Appendix on North Slope ostraka (142–161). Deposit Summaries (163–164). Concordances. Many drawings. Eleven plates. Plan of Agora Excavations with find spots of ostraka plotted on it. Numerous inedita.

D.J. Phillips, *ZPE* 83 (1990) 123–148 (dr.), offers observations on the following ostraka from the Agora Excavations. We give in bold type the catalogue no. from *Agora* XXV.

663. Τείσανδρος | Ἰσαγόρο. Pp. 123–126 no. 1. This will have been the son of Kleisthenes' opponent, the archon of 508/7 B.C., a candidate in the 480's B.C. Discussion of the family and origin of Isagoras.

648. Νικίαι | Νικηράτο. Pp. 126–129 no. 2. This belongs to the last ostrakophoria in 417/6 or 416/5, the only vote known to have been cast against Nikias. Phillips presents a revised list of the eleven hypothetical candidates for this last ostrakophoria.

660. Φρυνόνδ[– – –] | Κράτεσ[– – –] | 'Αθμο[νεύς]. Lang interprets this as targeting an otherwise unknown citizen who became a candidate ca. 475–450 B.C. The only known Phrynondas was a foreign reprobate, attacked in comedy and by Plato, who would be too late to be the subject of this ostrakon, which was found with others directed against Themistokles, Kimon, and Dieitrephes. Phillips (129–133 no. 3) reads this as Φρυνόνδ[ας | Κράτες | 'Αθμο[νεύς] and argues that since the first two names are in the nominative (*sic*), the name Φρυνόνδ[ας] must have the force of an uncomplimentary adjective prompted by the villainy of its metic namesake. "The letter forms, the date of the pottery in the associated layer of the find spot and the late fifth-century currency of the pejorative name ... all clearly indicate that this ostrakon was cast on the occasion of the last ostrakophoria in 416 or 415." Krates may be the archon of 434/3 B.C. (Diod. 12.35) and the Secretary of the boule in *IG* I³ 119, 407 B.C.

S. Schröder, *ZPE* 86 (1991) 45–46, reads L. 1 as a patronymic in the genitive and cites as a parallel for this arrangement Δεινίο | Κλειππίδης | 'Αχαρνεύς on an ostrakon from the Kerameikos, W. Peek, *Kerameikos* III, p. 61.

Phillips (133–144) discusses prepared ostraka, scribes, and literacy, suggesting that more ostraka than those from the North Slope Excavations may have been prepared by scribes, official or unofficial. He offers a preliminary checklist of "prepared ostraka" which were written on kylix bases or have "neatly incised names on fragments of other black-glazed pottery" or are painted or are "neatly incised on other fabric." He regards the sample of ostraka available to us (ca. 11,000) as too small to permit inferences about levels of literacy in 5th-cent. B.C. Athens, but Phillips clearly seems to reject widespread functional literacy at this time.

For abbreviated demotics on ostraka see our lemma no. 286.

Eight of A.E. Raubitschek's papers on ostracism have now been reprinted in A.E. Raubitschek, *The School of Hellas*, ed. D. Obbink, P.A. Van der Waerdt (New York 1991).

G.R. Stanton, *Athenian Politics* (see our lemma no. 297 ter) 173–186, presents translations, with commentary, of the literary evidence for ostracism. On 180–186 no. 94 he gives translations of selected ostraka and notes on their victims; Kallixenos, Hippokrates, Kallias son of Kratios, Xanthippos, Megakles, Kimon, Themistokles, Hyperbolos.

For the role of ostracism in the "Entstehungsphase der athenischen Demokratie," see K.-E. Petzold, *RFIC* 118 (1990) 164–173.

For the ostracism of Leagros son of Glaukon see our lemma no. 29.

For ostraka from Chersonesos see our lemma no. 612.

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24. Athens. Acropolis. Dedication of the Spoils of Victory over the Boiotians and Chalkidians, 507/6 B.C. *IG* I² 394 [I³ 501]. *SEG* XXXV 21;* XXXIX 1789. Hansen, *CEG* I.179. G. Iacobacci, *BollClass* 11 (1990) 160–163, rejects attempts to read any form of the word ἀχνύς in L. 1 of this epigram. She favors ἀχλυόεντι which is attested in

some mss. of Herodotos and in Diodoros 10.24.3. After examining its usage in epic and other literary contexts she interprets it as meaning "in scuri ceppi di ferro" in this epigram.

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25. Athens. Dedication. Base of a Small Bronze Statue, 6th cent. B.C. *IG* I^2 410 [I^3 533]. *SEG* XXVI 40.* J. Svenbro in J.J. Winkler, F.I. Zeitlin edd., *Nothing to do with Dionysos?* (Princeton 1990) 373–375, emphasizes the importance of the verb ὑποκρίνομαι. "It is ... our earliest clear example of an inscription using, with regard to itself, the metaphor of the voice ... the Athenian context adds to this 'speaking' a strong theatrical connotation ... like the *hupokritēs* on the stage ... Addressing the spectator-reader ... the inscription delivers its message directly to the eye ... which seems to attest ... the existence of silent reading in late sixth-century Athens and, at the same time, the internalization of theatrical space in scriptural space." This is a slightly adapted version of Svenbro, *Phrasikleia* (Paris 1988) 178–206.

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26. Athens. Acropolis. Dedication of Pronapes, ca. 450 B.C. *IG* II^2 3123 [I^3 880]. *SEG* XXXVI 41.* *DAA* no. 174. Hansen, *CEG* I.278. E.C. Gastaldi, *op. cit.* (our lemma no. 29) 121–124, in a discussion of Epistle 8 of [Themistokles], reviews the evidence for the career and political sympathies of this prosecutor of Themistokles and of Pronapes' son Ameinias, including *IG* I^2 400 [I^3 511]; *SEG* XXXVIII 18.*

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27. Athens. Acropolis. Dedication of Phayllos of Kroton, ca. 480 B.C.? *IG* I^2 655 [I^3 823]. *SEG* XXXII 23. M. Vickers, in O. Murray ed., *Sympotica* (Oxford 1990) 115, argues against the view that Phayllos was an old man at the time of Salamis (cf. Beazley in L.D. Caskey, J.D. Beazley, *Attic Vase Paintings in the Museum of Fine Arts, Boston* 2 (London 1954) 5) and rejects the chronology of red-figure vase painting that has him as about 25 years old ca. 520 B.C. Rather, he came to Athens to fight as a young man instead of attending the Olympic games of 480 B.C. The charcoal burners of Aristophanes' *Acharnians* 212–214 in 425 B.C. claimed in their youth to have been able to run fast enough to keep up to Phayllos.

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28. Athens. Epigrams on the Persian Wars, ca. 479 B.C.? *IG* I^2 763 [I^3 503] + *SEG* XXXVIII 29.* Hansen, *CEG* I.2. J. Barron, in *'Owls to Athens.' Essays on Classical Subjects Presented to Sir Kenneth Dover,* ed. E.M. Craik (Oxford 1990) 133–141, after summarizing previous scholarship on the two fragments of *IG* I^3 503 and describing the physical character of the new fragment added by A.P. Matthaiou, *Horos* 6 (1988) 118–122 = *SEG* XXXVIII 29, prints the following text of the first epigram "as restored by comparison with what is almost certainly a late fourth-century *stoichedon* copy of it." This text Barron characterizes as having "a certain air of completeness ... Lines 3 and 4 may be taken as certain. In lines 1–2 restoration is controlled by the precise *stoichedon* pattern of the original and the substantially *stoichedon* arrangement of the copy."

ἀνδρῶν τῶνδ' ἀρετε[. . . . ?. . . .]ος ἄφθι[τον] αἰεί·
.[. . . . ?. . .]ν[.]ρ[– – c. 8 – –] νέμοσι θεοί· |
ἔσχον γὰρ πεζοί τε [καὶ] ὀκυπόρον ἐπὶ νεῶν·
4 ηελλά[δα μ]ὲ πᾶσαν δούλιον ἦμαρ ἰδεῖν.

This Barron interprets as follows in Ionic with no critical annotation:

ἀνδρῶν τῶνδ' ἀρετῆς ἐστι κλέος ἄφθιτον αἰεί,
ἕως ἂν ἐπ' ἠνορέης χρηστὰ νέμωσι θεοί·
ἔσχον γὰρ πεζοί τε καὶ ὠκυπόρων ἐπὶ νηῶν
Ἑλλάδα μὴ πᾶσαν δούλιον ἦμαρ ἰδεῖν.

He blocks out the rest of the text on the lower of the two inscribed bands as follows, taking his readings on Blocks II and III from Matthaiou's photograph.

Block I 1 ἓν ἄρα τοῖσζ' ἀδαμ[ά- ⏑̄ – ⏑̄ – ⏑] ηότ' αἰχμὲν
στεῖσαμ πρόσθε πυλῶν ἀν[⏑ – ⏑ –] |
2 ἀγχίαλομ πρεῖσαι ρ[⏑̄ – ⏑̄ – ⏑ –]ο
ἄστυ βίαι Περσῶν κλινάμενο [– ⏑ –] |
[Block II] 1 –
– –
2 –
– – – – – – – – – – – – – – – – – – – –]βαλον
Block III 1 ηέρκος γα– –
– – – – – – – – – – – – – – – – – Παλλάδος ηιπ(π)ο[⏑ –]
2 οὖθαρ δαπ– – – – – – – – – – – – – – – – – – – –
– – – – – – – – – – – – – – – – – –ς ὄλβος ἐπιστρέ[⏑ –]

On Block III he suggests ηέρκος γὰ[ρ] and interprets this as a reference to the "wooden wall" on the Acropolis whose slaughtered defenders would also have been recorded by name on the stelai supported by the long base. Barron insists that these epigrams and the lower band were added later as an "afterthought." The demonstratives τῶνδ' and τοῖσζ' refer to the same casualties whose names were inscribed on the stelai above. The texts have nothing to do with Marathon but all commemorate the battle of Salamis. Pindar, *P.* 1.73–75 paraphrases the last two lines of epigram I in 470 B.C.

Barron 139 note 30 rejects [*IG* I^3 504] = *SEG* XIII 34 (Agora I 6963) as belonging to the same inscribed face of this monument as the other fragments on the grounds that the lettering is different and the height of its smoothed band is not the same as that on the other fragments.

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29. Athens. Dedication of Leagros to the Twelve Gods, ca. 480 B.C.? *SEG* X 319; XXXVIII 22.* [*IG* I^3 951.] E. C. Gastaldi, *Le lettere di Temistocle* II (Padua 1990) 106–117, 259–260, in the context of a discussion of Epistle 8.3, examines the biographical evidence

(καλός-inscriptions, ostraka, generalship, career of his son Glaukon II, etc.) for Leagros, i.e. roughly contemporary with Themistokles. She dates the inscription ca. 490–480 B.C.

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30. Chaidari. Dedicatory Epigram on a Herm by the Descendants of Kalliteles, ca. 520–450 B.C.? *IG* I^2 834 [I^3 1014]. *SEG* XXXV 26.* Hansen, *CEG* I.313. C. Gallavotti, *BollClass* 11 (1990) 142–143, conjectures the restoration ἔγγονοι ἔστησαν· [τοῖς χάριν ἀντιδίδου]. The pronoun τόνδε in L. 1 designates a statue of Hermes who is the subject of the imperative. See also our lemma no. 809.

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31. Trachones. Dedication to Herakles, ca. 500 B.C. *SEG* X 329; XXX 36.* [*IG* I^3 1008]. Hansen, *CEG* I.315. C. Gallavotti, *BollClass* 11 (1990) 147–152, argues that this inscription consists of two sentences, broken by the *vacat* in L. 2, of which the first has an ascending rhythm and the second descending in exact correspondence, like a palindrome: spondee, two dactyls, trochee : iamb, two anapaests, one long syllable. He finds other examples of this metrical scheme in *F.Delphes* V 258 (*CEG* I.370); *IG* XII.8.395 (*CEG* I.157). Here also Gallavotti discusses the meter of the following texts in attacking "Il diverso sistema del panepicismo, seguito da Hansen nell' analisi di testi epigrafici arcaici," *IG* II^2 11780 (*CEG* I.492); 11912 (*CEG* I.105); [I^3 633] (*CEG* I.217); Dubois, *IGDS* 73; 128. See also our lemma no. 1652.

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32. Anavyssos. Marble Discus, Late Archaic. *SEG* X 398. [*IG* I^3 1397] J. Jüthner, *JOAI* 29 (1934/35) 41–43. This object, said in *SEG* to be of uncertain whereabouts, has turned up in the Werner Peek collection, where it is republished by R. Stupperich, see our lemma no. 1626, 73–75 no. 65 (ph.), who interprets as "I am from the graves," i.e. a prize in a funeral agon, and defends its authenticity. ἐξ τῶν ἐρίον εἰμί.

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33. Hagnous. Markopoulo (Now Lost). Dedicatory Herm with Epigram, 480–460 B.C.? *IG* I^2 821 [I^3 983]. *SEG* XXXI 38;* XXXIII 26. Hansen, *CEG* I.312. M.-F. Billot, *op. cit.* (our lemma no. 291 bis) 718–722, provides a full discussion of this poem and its relationship to *Anth. Pal.* 6.144 and 213 bis, authorship, authenticity of lines 3–4, significance of finding place, possible connection with Plato's Academy, prosopography of Leokrates, copious bibliography. Hansen, *CEG* I.312 cites an unpublished example of another herm dedicated by Leokrates in the Acropolis Museum no. 7355.

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34. Thorikos. Boundary Marker of a Quarry, 6th cent. B.C.? See our lemma no. 263.

35–36. Athens. Kerameikos. Boundary Stones of a Grave, 5th cent. B.C. Upper part of a rectangular white marble stele found in the excavations of the German Archaeological Institute in the Kerameikos. Ed. pr. W.K. Kovacsovics, *Kerameikos* XIV.68 no. 2 (ph., dr.).

35. hóρος | σήματος

Kovacsovics compares the lettering and spacing with that on a (now lost?) slightly larger boundary stone found in 1910 in the Kerameikos *in situ* at a grave of ca. 430–420 B.C., apparently still unpublished.

36. hóρος | σήματος

37. Athens. Epigrams on a Public Grave Monument for the Dead at Koroneia, 447/6 B.C. *SEG* X 410; XXXVI 45.* [*IG* I^3 1163]. Hansen, *CEG* I.5. J.G. Griffith, *Festinat Senex* (Oxford 1988) 24–30 (ph.), after examining the stone in Athens, observes that "there is surface damage ... effacing 5 letter-spaces in both hexameter and pentameter, which is deliberate; the coarse scoring marks of a heavy chisel are obvious." This corresponds to the middle portion of LL. 3–4 of the poem. Griffith believes that the cutter omitted one letter in the pentameter and that the present "damage represents a clumsy attempt to rectify a carver's error ... It may be that the carver, disconcerted at the presumed misadventure (which may not have been his own fault) acted impetuously, and irreparably effaced part of the correctly written hexameter as well as the erroneous pentameter, in the heat of the moment." Griffith accepts the above date and occasion of the poem, briefly comments on diction and meter, and urges that the poem be ascribed to Ion of Chios. He provides a translation and prints a full text which differs from that in *SEG* X 410 in the following respects (line numbers refer to the lines of the poem): L. 4 θείαν [ἀτραπὸ]ν, L. 5 πρόφρον [ἄρ' ἔδωκ' h]όδε, L. 6 [ἦ τὸ μὲν h]υμετέροι.

38. Ikarion. Gravestone of Bylos, ca. 525–500 B.C. *SEG* XII 81; XXIII 44.* [*IG* I^3 1259]. W. Peek, *ZPE* 17 (1975) 171, writing without reference to earlier bibliography in *SEG* XXI 164, explains the name of the deceased as Βύλος or Βύλης and Ἐλιωνίδης as the name of the eponymous hero of the Boiotian city Ἐλεών. The elision τουτ' leaves no doubt that the inscription is metrical; Peek favors a shortened iambic trimeter.

C. Gallavotti, *BollClass* 11 (1990) 127–131, explains the name of the deceased as Βύλλος and Ἐλιονίδο not as a patronymic, but as the name of a tribe, phratry, etc. derived from a legendary figure Ἐλεών. He reads this epitaph as an Alcaic hendekasyllabic line and cites several other examples of Sapphic and Phalaecian hendekasyllabic meters in archaic inscriptions. Gallavotti briefly discusses the meter of [*IG* I^3 1019]; *SEG* XIII 26; Hansen, *CEG* I.314, while criticizing P. Hansen for trying to reduce too many archaic verse inscriptions to dactylic hexameters, elegiac pentameters, or iambic trimeters, cf. *CEG* I.xi. See also our lemma no. 1652.

39. Marathon. Grave Epigram, ca. 500–480 B.C. *SEG* X 463; XXI 190.* [*IG* I³ 1260]. Hansen, *CEG* I.72. A. Martin, *AC* 59 (1990) 458, in discussing the view of J. Svenbro in *Les savoirs de l'écriture en Grèce ancienne,* ed. M. Detienne (Lille 1988) 466, that there is no confusion or contamination of formulas in the opening words σε̂μα τόδ' εἰμὶ Κρίτο- - - "mais d'une syntaxe parfaitement normale," points out that the cutter of this text, before engraving the first iota of εἰμί, began to cut a sigma. Martin sees in this hesitation evidence that the formula σε̂μα τόδ' ἐστί would have seemed more natural to him than the Greek in the text from which he was copying.

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40. Athens. Vase Inscription, 550–530 B.C. Black-figured loutrophoros in the Acropolis Museum; unpublished. Beazley, *Paralipomena* 45. Painted scene of a wedding procession on the neck. H.R. Immerwahr, *Attic Script* (see our lemma no. 49) 31 no. 120 reports the text as [υ]μενυμεναιευυμεναιε. "The inscription plays with the refrain of the wedding song, *hymenaie.*"

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41. Attica. Inscriptions on Vases by the Antimenes Painter, ca. 530–500 B.C. J. Burow, *Der Antimenesmaler:* ΚΕΡΑΜΕΥΣ, *Forschungen zur Antiken Keramik: II Reihe:* 7 (Mainz 1989) 41–45, presents a detailed discussion with texts and copious illustrations of all the inscriptions on previously published vases by this painter: painted labels, kalos- and kale-names, graffiti and dipinti mercantile marks.

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42. Athens (Now in Munich). Signature of Euthymides, 510–500 B.C. *SEG* XXXVII 56. Beazley, *ARV*² I.26. Munich 2307. D.W.J. Gill, M. Vickers *JDAI* 105 (1990) 10, endorse the interpretation that the reference to Euphronios is part of a sympotic dialogue, which raises serious questions about the supposed artistic rivalry among Attic potters; cf. G. Neumann, *AA* (1977) 39–41; A. Linfert, *RAI* (1977) 19–22; S. Morris, *AJA* 90 (1986) 360.

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43. Attica (Now in Malibu). Inscriptions on a Vase, ca. 470 B.C. Attic red-figure stamnos attributed to the Syleus Painter; provenance "European art market," now in the Getty Museum, 89.AE.73. Ed. pr. *GMusJ* 18 (1990) 167 (ph.). On the front, Triptolemos in his winged chariot with Demeter behind, Persephone in front. On the back, a maiden pouring a libation into a phiale held by a god (Hades?). Painted labels Τριπτόλομος, Δέμετερ, [Φε]α[ε]φατα. Two men hιππ[ο]φῶν, ['Α]κλαμίτε[ς]. Reverse καλός twice, θεός, woman Ἐλευσί[ς].

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44. Athens (Now in Naples). Inscriptions on an Attic Red-Figured Vase: The Pronomos Vase, ca. 410–400 B.C. Beazley, *ARV*² 1336(1). J.J. Winkler in Winkler and F.I. Zeitlin edd., *Nothing to do with Dionysos?* (Princeton 1990) 20–62, reprints an expanded

and revised version of his paper arguing that the chorus in performances of tragedies at Athens was made up of ephebes, cf. *SEG* XXXVIII 46.

Ibid. 228–236, F. Lissarrague briefly discusses the inscriptions and iconography on this vase as possible evidence for a satyr play.

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45. Attica (Now in Boston). Vase Inscription, 5th cent. B.C. *SEG* XXII 84e; XXXVIII 44. R. Arena, in *Metrica Classica e Linguistica: Atti del colloquio Urbino 3–6 ottobre 1988,* ed. R.M. Danese, F. Gori, C. Questa (Urbino 1990) 140–141 no. 8, returns to the interpretation of this inscription (cf. *SEG* XXXVIII 44) and urges that there were two writers at work, the second of whom was competing with the first. For this disposition see *SEG* XXII 84e; (ii) = the second writer, whose text is translated by Arena as "Pantoxena è per Korinthos nel colmo (della bellezza) tra le belle." Arena interprets this metrically as a δωρικὸς στίχος, i.e. an iambic trimeter ending with a spondee.

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45 bis. Athens. Vase Inscriptions of Komasts around the Krater. F. Lissarrague, *Sympotica* (see our lemma no. 27) 196–209, comments on the dipinti on several Attic vases depicting revelers, satyrs, and mixing bowls. All the vases are published; viz. Beazley, *ARV*^{2} 89.20; 146.2; 201.63; 339.49. See also our lemma no. 297 bis.

46–48. Attica. Vase Inscriptions, Archaic and Classical. E. Simon, *Minoische und griechische Antiken: Die Sammlung Kiseleff im Martin-von-Wagner-Museum der Universität Würzburg: Teil II* (Mainz 1989) publishes the following inscriptions on pottery from this collection.

46. Pp. 62–63 no. 121 (ph.). Attic black-figured skyphos, ca. 525–500 B.C. Graffito on underside of foot: ΔΕ, interpreted by ed. pr. as either a mercantile mark or δε(μόσιος).

47. P. 73 no. 132 (ph.). Attic white-ground lekythos with black-figure scene, ca. 480–470 B.C. Haimon Group. Graffito on underside of foot: Λύκας, owner's name, a hetaira, cf. Athenaios 13.567e-f.

48. Pp. 76–78 no. 137 (ph.). Attic black-figured pyxis, ca. 510 B.C. Dipinto in white on a warrior's shield bearing the device of the hindquarters of a horse: EΛANOΣ, which ed. pr. interprets not as a man's name (H)elanos, but the name of a particularly swift horse, cf. Hesychios ἔλανος· ἰκτῖνος.

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49. Attica. Vase Inscriptions, ca. 740–Early 4th cent. B.C. H.R. Immerwahr, *Attic Script: A Survey* (Oxford 1990), discusses more than 1226 Attic inscriptions of this period, most of which are graffiti and dipinti on vases. Included are some stone inscriptions, ostraka,

and lead tablets. The work is divided into two main parts: I. A Historical Survey in which text and catalogue entries are integrated. The latter consist of provenance and inventory no., publications, references to illustrations, description of painted decoration, text of inscription, sometimes the date. The arrangement is chronological with the inscriptions of individual painters collected together. II. A Survey of Letter-forms is a letter-by-letter analysis, illustrated by a chart of letter-forms on vases. Appendices: 1. The Ionic Alphabet in Attica. 2. Panathenaic Prize Amphoras. Indices: Catalogue numbers. Collections and Publications. Index of Greek Inscriptions — names in English, words in Greek, General Index. 42 plates, 170 items.

Immerwahr has significant comments on the following inscriptions

Publication	**Immerwahr p. and no.**
IG I^3 7	108 no. 742; see our lemma no. 1
IG I^3 466	111 no. 761
IG I^2 761	18, 76, no. 454: "recut in the late fifth century"
IG I^2 919; *SEG* XXXIX 41*	1 no. 1
IG I^2 997	23 no. 79
IG I^2 1014	77 no. 460
Hymettos graffiti: *SEG* XXVI 61; XXIX 72	11–12
François Vase: *SEG* XXXIV 50*	24–28 no. 83
SOS amphoras: *SEG* XXVIII 37	12–14 nos. 33–46
Aigina: *SEG* XIV 297; XXXIV 272*	9 no. 9
Corinth: *SEG* XI 191–193; XXXVI 319*	18–19
Pithekoussai: *SEG* XIV 604; XXXIX 1058*	18–19

50. Athens. Signature of Mikion, Before ca. 430–420 B.C. Small bone stylus found in the Agora Excavations in a house occupied by a family of marble workers southwest of the Agora, Inv. BI 819. Ed. pr. T.L. Shear, Jr., *Hesperia* 38 (1969) 383–384 (ph.), cf. our lemma no. 278. "The last two letters of the verb and all but a trace of the third have been lost through successive sharpening of the point." Cf. Stella G. Miller, *Hesperia* 43 (1974) 194 note 2; J.M. Camp II, *The Athenian Agora* (London 1986) 142–143 (ph.); *The Athenian Agora: A Guide*^{4} (Athens 1990) 184–185 (ph.).

[– – –]ο Μικίον ἐποίε[σε]

51. Athens. Inscribed Roof-tile, 600–580 B.C. Fragment of a terracotta eaves tile with an incised inscription on its undecorated front; found in the old excavations on the Acropolis. E. Buschor, *Die Tondächer der Akropolis* II (Berlin 1929–33) p. 6. Republished by C. Vlassopoulou, *Decorated Architectural Terracottas from the Athenian Acropolis: Catalogue of Exhibition* in *Hesperia* 59 (1990) xiv (ph.), ΑΘΗ.

52. Thorikos. Stamped Tiles, ca. 475–450 B.C. Two tiles impressed with the same stamp, found in the Belgian excavations. Ed. pr. J. Bingen, *Thorikos* IX.151–152 nos. 89–90 (ph.), who suggests that L. 2 might contain the name of the tribe to which Thorikos belonged, Akamantis, or that of the eponymous hero Akamas.

Νίκαρχ(ος)
Ἀκαμα(- -)
Χαιρε(- -)

53. Athens. Decree and Catalogue of those Rewarded by the Restored Democracy, 403–400 B.C. *IG* II² 10+ 2403. *SEG* XXXVIII 53.* S. Karamoutsou-Teza, *Dodone* 19 (1990) 263–275, argues that this decree was the first decree of Thrasyboulos in which he tried to bestow citizenship on all who joined in the return from Peiraieus, of whom some were clearly slaves, Aristotle, *AP* 40.2. This measure was suceessfully indicted as ἀπροβούλετον by Archinos, but his charge was not heard until after the decree and eatalogue had already been inscribed. There was a boule at the time when the decree was passed, but it was the boule of the Thirty, hence the unparalleled ἐψηφίσθαι Ἀθηναίοις in L. 5. The decree was rushed through in the archonship of Pythodoros whose name K.-T. would restore in L. 2. An indication of this haste is the fact that the beneficiaries were not distributed into demes. All, like Lysias ([Plut.] *Moralia* 836A) received citizens' rights for a short period of time and then lost them. K.-T. suggests the following restorations in L. 3: [Ἔδοξεν Ἀθηναίοις· Πυθόδωρος ἦρχε· Λεωντὶς (or Αἰαντὶς) ἐπρυτάν]ευε or [Ἔδοξεν τῶι δήμωι· Πυθόδωρος ἦρχε· Κεκροπὶς (or Ἐρεχθηὶς or Ἀντιοχὶς) ἐπρυτάν]ευε.

54. Athens. Decree in Honor of Aristeas, 399/8 B.C. *IG* II² 13a + 68. To these two joining fragments M.B. Walbank, *ABSA* 85 (1990) 435–436 no. 1, joins a small piece found in O. Broneer's excavations on the North Slope of the Acropolis, ed. pr. R. Stroud, *Hesperia* 40 (1971) 149–150 no. 3 (ph.), to form the following new text of LL. 1–10:

[Ἀ]ριστ̣[ο]κράτης ἦρχ[ε]
[Λυσί]μαχο[ς Κ]ολωνῆθεν ἐγραμμάτευε
[Ἀρ]ι[σ]τέο Αἰγιῶς
[ἔδοξεν τῆι] βολῆι· Πανδιον- Stoich. 21
[ὶς ἐπρυ]τ̣[άν]ευε, Λυσίμαχος
[ἐγραμ]μ̣άτευε, Κλέων ἐπεστ-
[άτε . . .]ρέφων εἶπε· Ἀριστέ-
[αν τὸν Ἀ]χα[ι]ὸν τὸν Αἰγιὰ ἀνα-
[γράψαι] τ̣[ὸν] γραμματέα τῆς
[βολῆς ἐν πό]λει ἐν στήλει λ-

55. Athens. Fragment of a Decree, 399/8 B.C.? *IG* II² 156. M.B. Walbank, *ABSA* 85 (1990) 436 no. 2, suggests that this inscription may have been cut by the same mason as *IG* II² 13a+68 (our lemma no. 54). He proposes the following hypothetical restoration with new dimensions of the spacing and letter heights.

[Θεο]ί Stoich.
['Αριστοκράτης ἦ]ρχε
[– – – ca. 20 – – –]ισίο
[– – – ca. 15 – – ἐγραμ]μάτευε
[– – ca. 6–7 – – πρόξεν]ος
[καὶ εὐεργέτη]ς

W. per ep. has corrected the alignment of L. 5 as printed in *ABSA*. Stroud.

56. Athens. Decrees: Alliances with the Thracian Kings, ca. 390/89 B.C. *IG* II² 21–22. *SEG* XXXII 43–44.* In the context of a study of the Thracian kingdom of the Odrysians ca. 400–383, M. Tačeva, *Klio* 72 (1990) 388–395, identifies Σεύθης in *IG* II² 21 as King Seuthes II, not an archon or a satrap, and urges that this alliance is the official Athenian recognition of his claim to the throne. In *IG* II² 22 fr. a, LL. 2, 4, she restores ['A]μήδο[κος] and ['Αμη]δόκωι respectively and identifies him as the Thracian king in Xen., *Hell.* 4.8.26. Μήδοκος in Diod. 14.94.2 is an error in the mss. Stemma of the kings in the Teres dynasty on 393.

57. Athens. Decree in Honor of a Megarian, ca. 387/6 B.C.? *IG* II² 81. *SEG* XXXII 51; XXXIX 62, 308. M.B. Walbank, *ABSA* 85 (1990) 438–439 no. 5, contests the reading in LL. 1–3, where he suggests [..]δωρος ε[ἶ]π[εν· ἀναγράψαι ...ʔ..].[ον] Μεγαρέα [π]ρ[όξενον αὐτὸν καὶ τοὺς ἐ]γγόνος. In L. 13 he proposes δ[ότω ὁ τῶ δήμο ταμία]ς, perhaps one of the earliest appearances of this disbursing officer.

58. Athens. Decree: Alliance with Chios, 384 B.C. *IG* II² 34. *SEG* XXI 225; XXXI 61; XXXIII 18; XXXIX 324. D. Whitehead, *ZPE* 81 (1990) 156 note 19, raises the possibility that the demotics of Κέφαλο[ς - - -] L. 35, Αἴσιμο[ς - - -] L. 36, and Δημοκλε[ίδη]ς – – ca. 4 – –] LL. 37–38 were abbreviated. The last man might also have been Δημοκλ⟨ῆ⟩ς or perhaps Δημοκλέδης Οἰῆθεν, cf. *IG* II² 6964. See also our lemma no. 286.

59. Athens. Fragment of a Decree or Inventory? Early 4th cent. B.C. Fragment from the right side of a stele of "Pentelic" marble with the representation in relief of a seated Athena on a throne wearing her aigis and holding a shield. She stretches out her right hand "to take a crown" from another unpreserved figure at the left. Found in the excavation of a well by

the Greek Archaeological Service on the south slope of the Acropolis. Briefly noted (with no mention of the inscription) by N. Platon, *AD* 19 (1964) B.32 (ph.). Cf. G. Daux, *BCH* 90 (1966) 726 (ph.); G. Neumann, *Probleme des Griechischen Weihreliefs* (Tübingen 1979) = *Tübingen Studien zur Archäologie und Kunstgeschichte* 3.61 note 4; M. Blech, *Studien zum Kranz bei den Griechen* (Berlin 1982) = *Religionsgeschichtliche Versuche und Vorarbeiten* 38.175 note 294; M. Meyer, *Die Griechischen Urkundenreliefs* (Berlin 1989) = *MDAI(A)* Beiheft 13.275 no. A33. In none of these publications is any note taken of the remains of an inscription, represented by only one letter, [- - -]Ω[- - -], clearly visible on the published ph. on a fillet above the relief panel. This was first mentioned in print by O. Palagia, *BICS* 37 (1990) 136 (ph.), who urges that in style and scale the relief sculpture probably came from the same workshop as our lemma no. 60.

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60. Attica. Fragment of a Decree or Inventory?, Early 4th cent. B.C. Fragment of "Pentelic" marble from the top left corner of a pedimental stele, preserving a pilaster at the left and a relief panel depicting a standing, bearded male figure in a himation at the left, clasping hands with a partially preserved female figure at the (broken) right, who wears chiton, peplos, and himation. One-line inscription on the epistyle. The stele is broken at the bottom above the feet of the two figures. Said to be from Attica. Gift of Mrs. Rea Andreadi to the Benaki Museum, Athens. Ed. pr. O. Palagia, *BICS* 37 (1990) 135–141 (ph.), who dates it ca. 400 B.C. on the basis of the sculptural style. She suggests restorations of [E]ὐκ̣[λείδης ἦρχε], 403/2 B.C. or [Εὐθ]υκ̣[λῆς ἦρχε], 398/7 B.C., among other possibilities. Since both preserved figures are on the same scale, she interprets them as deities or deified personifications: Demos, eponymous hero?, and a goddess. Palagia collects 10 examples of dexiosis scenes in relief on public documents, ca. 417/6–350-325 B.C. (138 note 38); 8 are decrees and 2, inventories. She inclines toward interpreting the scene as coming from the top of an inventory of the treasurers of Athena and the Other Gods: Demos and one of the "other gods," Kore? One other figure missing at the right?

[- 1–3? -]ΥΚ̣[– – – – – –]

Closely similar in style and scale is our lemma no. 59.

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61. Athens. Decree of Aristoteles: Charter of the Second Athenian Confederacy, 377 B.C. *IG* II^2 43+883. *SEG* XXXVIII 55.* On the basis of an analysis of the number of men taking the oath of enrollment into the Alliance (*IG* II^2 40 and 42), M. Dreher, *LCM* 15 (1990) 51–53, argues that between the founding of the alliance in 378 B.C. and the inscribing of the decree of Aristoteles, February/March 377 B.C., first Methymna and then Thebes entered in that order.

In *Symposion 1988* (Cologne 1990) 149–172, M. Dreher, drawing upon these same inscriptions and Demosthenes 24.127: Melanopos as synedros, argues that there were two synedria in the Second Athenian Confederacy: τὸ συνέδριον τῶν συμμάχων and one of the

Athenians. The latter is seldom mentioned but its members probably served the same function as the 5th cent. B.C. Hellenotamiai, i.e. they were involved in the collection of the syntaxis.

R. Sealey, *Demosthenes and His Times* (Oxford 1993) 52–69, correlates the order in which the names of the allies are inscribed on the front and left side of the stele with the literary evidence for the sequence of Athenian military campaigns primarily under the command of Chabrias and Timotheos.

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62. Athens. Decrees: Treaties, 378/7 B.C. *IG* II² 44 and 155. *SEG* XXI 232; XXXI 61. While accepting the view that both of these stelai were inscribed by the same cutter, on the same occasion, with identical layout and decoration, M.B. Walbank, *ABSA* 85 (1990) 437 no. 3, suggests that they may have recorded treaties containing the same terms but perhaps with two different states. For the decorative band, cf. *IG* II² 1149 and 162. Walbank attributes *IG* II² 147 to the same hand; its spacing is also similar to *IG* II² 44, but different thicknesses preclude a join between these two fragments.

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63. Athens. Decree: Treaty with Dionysios I of Syracuse, 368/7 B.C. *IG* II² 105+523;. *SEG* XXXII 58;* XXXVI 442; XXXIX 68. B. Caven, *Dionysios I, War-Lord of Sicily* (New Haven 1990) 209–211, explores the political and diplomatic setting in which this treaty was sworn to in Athens, but it was probably never ratified in Syracuse because of Dionysios' fatal illness. [He appears to write without reference to any scholarship on this inscription since K.F. Stroheker, *Dionysios I* (Wiesbaden 1958) 235 no. 72. Stroud.]

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64. Athens. Decree, ca. 357/6 B.C.? *IG* II² 154. *SEG* XXXIX 75. M.B. Walbank, *ABSA* 85 (1990) 439–440 no. 6, discusses the similarity of the lettering on *IG* II² 121 and 364. He suggests new readings in LL. 1 and 3 of II² 154: [Θε]ο̣[ί] and [- -ὶ]ς ἐπ[ρυτάνευε(ν) - -] respectively, and offers two hypothetical restorations with line-lengths of twenty-five and thirty-seven letters. In L. 6, ΟΝΠΟ should be part of a name or title in the accusative.

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65. Athens. Decree: Treaty with Neapolis in Thrace, 356/5 B.C. *IG* II² 128. *SEG* XXI 251; XXXIX 324. O. Picard, *MNHMH Lazarides* 541–548 (ph.), in a discussion of the fourth-century B.C. bronze coinage of Neapolis, briefly comments on the iconography of the Parthenos in the relief at the top of this stele. He also examines the epigraphical evidence for relations among Neapolis, Thasos, and Athens, *IG* I³ 101; XII.5.109; XII.8.263.

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66. Athens. Proxeny Decree, 356/5 B.C. *IG* II² 129. M.B. Walbank, *ABSA* 85 (1990) 437–438 no. 4, notes that A.S. Henry's tentative suggestion (*Mn* Suppl. 49 (1977) 23 note 13) that *IG* II² 406 might join this fragment is ruled out by the fact that the latter is decorated with a sculptured relief above the fascia, whereas on *IG* II² 129 a pediment rises directly above

the fascia. *IG* II² 406, thought to be lost, is in the National Museum, NM 2985, M. Meyer, *Die Griechischen Urkundenreliefs: MDAI(A)* Beiheft 13 (1989) 296–297 no. A109, ca. 330 B.C.

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67. Athens. Decrees, 4th cent. B.C. *IG* II² 277 and 428. *SEG* XXXVII 86;* XXXIX 329. M.B. Walbank, *ABSA* 85 (1990) 440 no. 8, now withdraws his suggestion (*SEG* XXXVII 86) that these two fragments join. He still regards them as from the same stele, but they are separated by a lacuna of 0.14 m. in height. No discussion of the implications of this for his restored text. Walbank now dates these two fragments ca. 350–325 B.C. and urges that "the letter-traces surviving on the stone" favor Isagoras, rather than Euagoras, for the name of the honorand (no further details). For Walbank's association and subsequent rejection of *SEG* XXX 70 with this stele see *SEG* XXXVII 86.

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68. Athens. Decrees in Honor of Two Abydenians?, ca. 350–325 and ca. 303/2 B.C.? *IG* II² 540 and *SEG* XXIV 117 and *Hesperia* 21 (1952) 371 no. 17 = *SEG* XII 92. M.B. Walbank, *ABSA* 85 (1990) 440–441 no. 9, proposes that the two non-joining fragments a and b of *IG* II² 540 are cut by different masons and have different thicknesses, cf. A. Wilhelm, *MDAI(A)* 37 (1914) 273. With these two different pieces he associates *SEG* XII 92 and XXIV 117 in the following configuration.

Stele I

SEG XXIV117 and *IG* II² 540 frag. a, ca. 350–325 B.C., decree granting proxenia, euergesia and other privileges to an unknown citizen of Abydos (XXIV 117) and praising a second Abydenian (a relative?), awarding him a gold crown and naming him proxenos and euergetes (*IG* II² 540 frag. a).

Stele II

IG II² 540 frag. b and *SEG* XII 92, ca. 303/2 B.C., decree, having no connection with the first, awarding a gold crown to Kephiso[- - -] son of Demetrios of Abydos.

Walbank associates the lettering on *IG* II² 540 frag. a with that on *IG* II² 191; 257; 274 and *Hesperia* 37 (1968) 267–268 no. 3 = *SEG* XXV 82. In *SEG* XXIV 117 L. 1 Walbank reads the second nu as an eta; "if so, then perhaps we should look for a name, such as One[sippos], here, and abandon the crown-formula."

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69. Athens. Incertum, Before 336/5 B.C.? *IG* II² 321 and 1001. M.B. Walbank, *ABSA* 85 (1990) 441–442 no. 10, points out that these two entries in *IG* represent the same fragment, EM 2718. The stone has suffered considerable damage since the 1850's. Walbank favors the above date, finds little support on the stone for the calendric restorations in *IG* II² 1001, and suggests that this text might be part of an inventory or contain specifications for building operations, i.e. not a decree.

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70. Athens. Fragmentary Decree, ca. 350 B.C. *IG* II² 257 + 300. *SEG* XXXIX 87. M.B. Walbank, *ABSA* 85 (1990) 442–443 no. 12, joins these two fragments, EM 5270 (II² 257) above EM 7156 (II² 300), to form the following new combined text.

[. . . .]10[. . .]ΗΣΛΗ[. . . . .]19[. . . . .] Stoich. 33
[. τὸν δὲ γρα]μματέα [τὸν κατὰ πρυτανείαν ἀ]-
[ναγράψαι τ]όδε τὸ ψή[φισμα ἐν στήληι λιθί]-
[νηι καὶ στῆσ]αι εἰς ἀκ[ρόπολιν· εἰς δὲ τὴν ἀ]-
[ναγραφὴν τῆ]ς στήλης δ[ῦναι τὸν ταμίαν τῶ]
[δήμο ΔΔΔ δρα]χμὰς ἐκ τῶν εἰς τ[ὰ κατὰ ψηφίσ]-
[ματα ἀναλισκ]ομέν[ων] τῶι δήμωι, ὅπως [ἂν κα]-
[ὶ τὸ λοιπὸν ἅπαντ]ες φιλοτιμῶνται εἰδό[τ]-
[ες ὅ]τι ὁ δῆμος χάριτας ἀποδ[ί]δωσιν τοῖς ε-
ἰς ἑαυτὸν φιλοτι[μο]υμένοις *vacat*

71. Athens. Decree Awarding Citizenship to Orontes, 361/0, 349/8, or 341–339 B.C.? *IG* II² 207. *SEG* XXXIX 71, 83.* D.H. Kelly, *ZPE* 83 (1990) 96–109, writing without reference to M.H. Hansen (cf. *SEG* XXXIX 71 and 83), rejects M.J. Osborne's dating of the naturalization of the strategos Charidemos in the late 360's B.C. Detailed examination of Demosthenes 23, *Against Aristokrates,* 352/1 B.C., shows that Charidemos had not yet become an Athenian strategos nor is there binding evidence for associating the Orontes of this decree with the rebel satrap of the late 360's B.C. Charidemos probably became an Athenian ca. 357 B.C. The date of *IG* II² 207 is the archonship of Nikomachos, 341/0 B.C., as read originally by Pittakys, fr. a, L. 11. The decrees in fr. a and fr. b-d are closely linked in time; that in fr. b-d belongs before Thargelion, i.e. just before May of 340 B.C., and it attempts to meet the threats of Philip to the security of the Hellespont and Bosporos. Next year, 340/39 B.C., the strategoi Chares and Phokion are sent to the aid of Byzantion. Orontes becomes a hyparch or a local dynast subject to one of the satraps of western Asia Minor.

72. Athens. Honorary Decree for Two Proxenoi, ca. 350–325 B.C. *IG* II² 286 and 625. M.B. Walbank, *ABSA* 85 (1990) 442 no. 11, observes that "these two fragments are by the same hand, and are otherwise physically identical, so that it is extremely likely that they derive from the same stele, but without a join." He identifies this document as a proxeny decree honoring two or more individuals from Achaia with phraseology echoing *IG* I³ 174.

73. Athens. Prospecting Contract between Athens and Sokles(?), 338–325 B.C. *IG* II² 411. *SEG* XXXVII 77. A. Maffi, *RHDFE* 68 (1990) 109–110, severely censures B. Palme's new interpretation of this text as a "Prospektorenvertrag" (*SEG* XXXVII 77) and his "acharnement méthodique, digne de la plus pure 'Begriffsjurisprudenz.'" Maffi sees in this document not the slightest allusion to a "context minier." Since the only prospector whose legal sta-

tus we know was a slave of the entrepreneur Nikias, Maffi finds it strange indeed that the Sokles of this inscription would have received the kinds of sweeping powers implied by Palme's restoration of L. 6.

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74. Athens. Decrees for the Doctor Euenor of Akarnanian Argos, 337/6 and 322/1 B.C. *IG* II^2 242 + 373. *SEG* XXI 301; XXIV 105; XXXV 239; XXXIX 324. M.B. Walbank, *ABSA* 85 (1990) 144 no. 15; *ZPE* 86 (1991) 199–202, joins II^2 242 to the top of II^2 373 to yield the following new text, with several changes in the readings.

a (*IG* II^2 242)

[Θ]ε[οί]
[ἐ]πὶ Φρυνίχ[ο]υ ἄ[ρχοντος, ἐπὶ τῆς Πανδιονί]- Stoich. 33
[δ]ος δεκάτη[ς] π[ρυτανείας· Χαιρέστρατος Ἀ]-
χαρνεὺς ἐγ[ρ]α[μμάτευεν· Σκιροφοριῶνος ἔ]-
νει καὶ νέ[αι, πέμπτηι καὶ τριακοστῆι τῆς]
πρυτανεία[ς· τῶν προέδρων ἐπεψήφιζεν Εὐ]-
θυκράτης [Ἀφιδναῖος· Διόφαντος Φρασικλ]-
εί̣δου Μυρ[ρινούσιος εἶπεν· . . . . 11 . . . . .]
[.]ΑΡΓ[.]Ι[. . . . . 27 . . . . .]
[.]ΝΟ[. . . . . 30 . . . . .]
[.] ἀγγε[λ]λ[. . . . . 26 . . . . .]
ΑΝΤΟ[.]Λ̣Ε̣[. . . . . 26 . . . . .]
[.]ΕΣΝΟ[. . . . . 28 . . . . .]
ΥΣΙΣ[.]Ε̣Λ̣Ι[. . . . . 25 . . . . .]
ἐδέοντο [. . . . . 21 . . . . . ἐψηφί]-

b (*IG* II^2 373)

σθαι τῆ[ι βουλῆι προσαγα]γεῖν Εὐήνορα π̣[ρ]-
[ὸ]ς τὸν [δῆμον· γνώμην] δὲ ξυμβάλλεσθαι τῆ[ς]
[βουλῆς εἰς τὸν δ]ῆμον ὅτι δοκεῖ τῆι βουλ[ῆ]-
[ι· ἐπειδ]ὴ Εὐή̣[νωρ] Ἀκαρνάν(ιος) πρόθυμός ἐστι[ν]
[περὶ τὸν δῆμον τὸν Ἀθηναίων καὶ ποεῖ ὅτ[ι]
δύναται ἀγαθόν, εἶναι {δὲ} αὐτὸν πρόξενο[ν]
καὶ εὐεργέτην τοῦ δήμου τοῦ Ἀθηναίων κα-
ὶ αὐτὸν καὶ ἐκγόνους καὶ εἶναι αὐτῶι καθ-
άπερ τοῖς ἄλλοις εὐεργέταις καὶ ἀναγρά-
ψαι τόδε τὸ ψήφισμα ἐν στήληι λιθίνηι τὸ-
ν γραμματέα τῆς βουλῆς καὶ στῆσαι ἐν ἀκρ-
οπόλει· εἰς δὲ τὴν ἀναγραφὴν τῆς στήλης δ-
οῦναι τὸν ταμίαν τοῦ δήμου̣: ΔΔ̣: δραχμὰς ἐκ
τῶν κατὰ ψηφίσματα ἀναλισκομένων τῶι δ-
[ή]μωι

I. 8–9 [εἶπε· περὶ ὧν Εὐήνωρ] Ἀργ̣[ε]ῖ̣[ος λέγει] or [Ἀ]καρν̣[ά]ν̣[ιος].

For the proposer Diophantos, cf. Davies, *APF* 166–167. For Euenor, cf. M.J. Osborne, *Naturalization* II.129–131. Walbank places the citizenship decree for Euenor, *IG* II² 374, in the brief interval of democracy between the oligarchy of 321–318 B.C. and the beginning of the regime of Demetrios of Phaleron, late 318/7 B.C.

75. Athens. Decree Fragments, 4th cent B.C. *IG* II² 285; 414; 430. *SEG* XXI 276; XXIV 89; XXXI 271; XXXIX 91. M.B. Walbank, *ABSA* 85 (1990) 443 no. 13, suggests that all these fragments belong to the same stele, which deals with the affairs of a man from Pharsalos, II² 430 L. 2 Φαρσάλιο[ς] and II² 285 L. 7 Φ[αρσάλιον]. [W. per ep., June 26, 1991, informs us that after examining the stones he wishes to withdraw this suggestion. Stroud.]

76. Athens. Decree Fragments, 334/3 B.C.? *IG* II² 335; 405; *Hesperia* 4 (1935) 169 no. 32 = *SEG* XXI 274. *SEG* XXXI 271; XXXV 239; XXXIX 89, 91. M.B. Walbank, *ABSA* 85 (1990) 443 no. 14, suggests that *SEG* XXI 274 may go better with II² 405, than with II² 335, as proposed by E. Schweigert, *Hesperia* 9 (1940) 339. W. places it immediately below and to the left of II² 405 to yield the following new text, without a join.

20 [ἧς ἂν βούλητ]αι, ὧν οἱ νόμ-
[οι λέγουσιν]· τὸν δὲ γ[ραμ]-
[ματέα τὸν κατὰ πρυ]τ[αν]-
[εί]αν [ἀναγράψαι τόδε τὸ]
24 [ψή]φισ[μα ἐν στήληι λιθί]-
[νηι] κα[ὶ στῆσαι ἐν ἀκροπ]-
[όλε]ι· ε[ἰς δὲ τὴν ἀναγραφ]-
[ὴν κτλ.]

77. Athens. Decree in Honor of Praxiaidas, 324/3 B.C. *IG* II² 416 and *Hesperia* 10 (1941) 50–52 no. 13. *SEG* XXVI 78. M.B. Walbank, *ABSA* 85 (1990) 444 no. 16, associates these fragments on the supposition that they are by the same hand. The two fragments (a and b) of II² 416 may not be from the same stele. The honorand's name is restored as [Πραξιά]ιδαν τὸν Κῶιον in LL. 7–8 "but survives as Πραξιαίδ[ου Κώιου" in L. 1. Walbank, therefore, favors adding an iota in the margin at the end of L. 7.

78. Athens. Decree Fragments, ca. 320/19 B.C. *IG* II² 398 fr. a; 438; 612. *SEG* XXXVII 82; XXXIX 96.* M.B. Walbank, *ABSA* 85 (1990) 444 no. 17, following up his suggestion that II² 398a and 438 derive from the same stele (*SEG* XXXVII 82), reports after examining the stones that they are physically identical, but do not join. He also attributes to this same stele the non-joining fragment *IG* II² 612.

79. Athens. Decree in Honor of a Milesian?, 321–318 B.C. *IG* II^2 407 + *SEG* XXXII 94. *SEG* XXXVII 83.* M.B. Walbank, *ABSA* 85 (1990) 444 no. 18, reports that it has still not been possible to bring these two stones together in Athens, but on the basis of a papier maché impression of the top of *SEG* XXXII 94 which fits the bottom of II^2 407, he concludes "that the join I posited in 1987 looks to be confirmed." He now offers a new text of LL. 10–21 after studying the stones.

τύχει [ἀ]- Stoich. 31
[γαθεῖ δεδόχθαι τῶι] δήμωι ἐπαινέσαι [.]
[.....$^{1.2}$..... Μιλή]σιον καὶ στεφανῶ[σ]-
[αι χρ]υσῶι στεφ[άνωι ἀ]πὸ: Χ: δραχμῶν [ὅπως]
[{-ω]ς} ἂν πάντες εἰδ[ῶσιν ὅτι ὁ δῆμος τιμᾶι]
[τ]οὺς εὐεργετο[ῦντας κατὰ τὴν ἀξίαν· ἀν]-
αγράψαι δὲ τόδε [τὸ ψήφισμα τὸν ἀναγρα]-
φέα [ἐ]ν στήληι λ[ιθίνηι καὶ στῆσαι ἐν ἀκ]-
ροπόλει· εἰς δὲ [τὴν ἀναγραφὴν τῆς στήλ]-
[η]ς δοῦναι [τὸ]ν τα[μίαν τοῦ δήμου ΔΔΔ δρα]-
χμὰς ἐκ τῶν [κατὰ ψηφίσματα ἀναλισκομ]-
ένων τῶι δ[ήμωι]

80. Athens. Decree Fragments, ca. 313/2 B.C. *IG* II^2 530 + 590. M.B. Walbank, *ABSA* 85 (1990) 447 no. 23, reports that these two fragments join, II^2 590 joining the lower left side of II^2 530. "The hand seems to be the same as that of *IG* ii 452, which is securely dated to 313/2 B.C., so that the new document should be placed within a few years of that date." D. Peppas-Delmouzou, who had independently made the same join, will publish the combined text, with a line of forty-one letters.

81. Athens. Decree Fragments, ca. 318/7–303/2 B.C. *IG* II^2 309 + 552. M.B. Walbank, *ABSA* 85 (1990) 445 no. 19, notes that these two fragments join in such a way that L. 12 of II^2 552 corresponds to L. 1 of II^2 309 as follows:

ὀφιλον Δ[...^{6}.. εὔνουν εἶναι κ]- Stoich. 25
αὶ φίλον [τῶι δήμωι τῶι Ἀθηναίω]-
ν καὶ [.....^{21}.....]
ιδι[...^{6}..]αλ[.....^{13}.....κ]-
αὶ [στε]φανῶσα[ι αὐτὸν χρυσῶι στ]-
εφ[άνω]ι ἀπὸ Χ δ[ραχμῶν ἀρετῆς ἕν]-
[εκα καὶ] εὐνοί[ας τῆς εἰς τὸν δῆμ]-
[ον τὸν] Ἀθηνα[ίων .....^{12}.....]

82. Athens. Decree, 304/3 B.C. *SEG* XXV 141 + XXX 69. *SEG* XXXIX 102.* C. Habicht, *Hesperia* 59 (1990) 462–466, defends his three restorations in LL. 10–12, 19, and 23 (cf. *SEG* XXXII 1705), against the three supplements of A.G. Woodhead (cf. *SEG* XXXIX 102) with several parallels. In LL. 11–12 he adjusts his restoration from [οἵ τε στ]ρατευόμενοι to [καὶ οἱ στ]ρατευόμενοι to meet the requirements of the stoichedon line of thirty-six letters. See our lemma no. 110.

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83. Athens. Honorary Decree, 304/3 B.C. *IG* II² 484 and 558. *SEG* XXVI 89; XXXI 271; XXXIV 260; XXXIX 104. M.B. Walbank, *ABSA* 85 (1990) 445–446 no. 20, urges that "these two fragments are by the same hand, have the same spacing and line-length, and are so physically similar that it is likely that they derive from the same stele." If this association is correct, Walbank argues that now the passage of the law governing the cost of golden crowns can be dated before the eighth prytany of 304/3 B.C. "Since the eighth prytany occurred in the month Anthesterion ... that is, just before ... the City Dionysia, it may be argued that the Athenians anticipated the award and proclamation of several gold crowns to the partisans of the Macedonian kings at that festival, and took steps to limit their cost by the passage of this law."

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84. Athens. Decree Fragments, 303/2 B.C. *IG* II² 489 and 532. *SEG* XXX 70; XXXI 82. M.B. Walbank, *ABSA* 85 (1990) 446 no. 21, argues that "these two fragments are by the same hand, share the same spacing and line-length and are physically identical. It is thus likely that they derive from the same stele."

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85. Athens. Decree Fragments, 303/2 B.C. *IG* II² 495 and 709. *SEG* XXV 79; XXXI 271; XXXIV 76, 80. M.B. Walbank, *ABSA* 85 (1990) 446 no. 22, urges that these two fragments derive from the same stele, but without a join. They are by the same hand, have the same spacing and line-length, and are "physically identical." *IG* II² 495 and 496 + 507 were passed on the same day in the twelfth prytany of 303/2 B.C. The latter decree was paid for by the Single Officer for the Administration (τὸν ἐπὶ τῆι διοικήσει) as was II² 709. "Perhaps, if the attribution of *IG* ii 709 to the same stele as *IG* ii 495 be accepted, the absence of the phrase ἐκ τῶν εἰς τὰ κατὰ ψηφίσματα ἀναλισκομένων τῶι δήμωι from the publication clause of *IG* ii 496+507 can be regarded as a mere oversight on the part of the drafter of the decree."

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86. Athens. Decree Awarding Citizenship to Aristolas and Sostratos, 300/299 B.C.? *IG* II² 643 (= *SEG* XXV 85b) + *SEG* XXV 85a + XXI 362. *SEG* XXXIX 112.* M.B. Walbank, *ABSA* 85 (1990) 447 no. 24, after re-examining the stones, repeats his suggestion that these fragments all derive from the same stele (cf. *SEG* XXXVII 90). It has not yet been possible to bring all the fragments together, and there does not appear to be a physical join.

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87. Athens. Citizenship Decree for Bithys of Lysimacheia, ca. 284–280 or 239–229 B.C. *IG* II^2 808. *SEG* XXXVIII 73*, 619; XXXIX 308. A. Henry, *Owls* (see our lemma no. 15) 179–189, examines the formal criteria for dating this decree, such as the disbursing official(s) in L. 28 (inconclusive), absence of the dokimasia formula (which is also true of *IG* II^2 570 and 707, see our lemmata nos. 89 and 90), the referral formula (detailed critique of S. Burstein, *CSCA* 12 [1979] 39–50; revised table of εἰς τὴν πρώτην/ἐπιοῦσαν ἐκκλησίαν in decrees ca. 300–235/4 B.C.), and the pricing formula (table of this formula in decrees 286–220/19 B.C.; no example of the price expressed in drachmas later than 271/0 B.C.). These criteria favor the date in the 280's B.C. advocated by M.B. Hatzopoulos in *SEG* XXXVIII 73, 619 and conflict with Osborne's date in the 230's B.C.

C. Franco, *op. cit.* (our lemma no. 88) 130–134, reviews the biographical information about Bithys in Phylarchos and Aristodemos, which he interprets as in accord with the earlier date for this decree in the reign of Lysimachos, which he regards as now firmly established by the inscription published by Hatzopoulos in *SEG* XXXVIII 619.

P. Gauthier, *BE* (1991) 176, "Mais ce pourrait être son petit-fils vers 235."

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88. Athens. Honorary Decree for the Comic Poet Philippides, 283 B.C. *IG* II^2 657. *SEG* XXVIII 58; XXXII 109; XXXV 87; XXXIX 308. C. Franco in *Studi ellenistici* 3 (Pisa 1990), ed. B. Virgilio, 113–129, uses this decree to comment on relations between King Lysimachos and Athens up to 283 B.C., particularly as they were abetted by the monarch's philoi. See also our lemma no. 87.

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89. Athens. Decree Awarding Citizenship, 3rd cent. B.C. *IG* II^2 570. *SEG* XXXIII 113;* XXXIX 308. Osborne, *Naturalization* D89. A. Henry, *Owls* (see our lemma no. 15) 182, argues that nothing prevents the restoration of the Plural Board of disbursing officials in LL. 14–15 and that Osborne's assignment of this decree to the period 262–229 B.C. is not secure. See also our lemma no. 87.

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90. Athens. Decree Awarding Citizenship, 3rd cent. B.C. *IG* II^2 707. *SEG* XXXIV 85;* XXXIX 308. Osborne, *Naturalization* D 88. A. Henry, *Owls* (see our lemma no. 15) 182-183, urges that this decree be assigned to the earlier period of the single disbursing officer's activity (295–286 B.C.), which would fit S.V. Tracy's date for the mason who carved it (286/5–245/4 B.C.), *GRBS* 14 (1973) 190–192; *Hesperia* 57 (1988) 304–311. Like *IG* II^2 808 (see our lemma no. 87), it lacks provision for dokimasia in a period when judicial scrutiny was a regular part of citizenship procedure. Henry cites a forthcoming paper of P.J. Rhodes which explains the omission by the fact that the record on stone is not the official copy of the decree, which was in the archives, but only an incomplete transcript. Omission of the dokimasia clause on the stone does not imply that this procedure did not in fact take place. Henry doubts that "this rationalization of the problem is any more acceptable than Burstein's hypothesis [*CSCA* 12

(1979) 39–50] that the *dokimasia* clause has been accidently omitted in the drafting or cutting of the text."

91. Brauron. Law of the Nomothetai Concerning the Sanctuary of Artemis at Brauron, 3rd cent. B.C.? *SEG* XXXV 83; XXXIX 116.* A.I. Antoniou, Βραυρών (see our lemma no. 288) 155–171, discusses the topographic and historical significance of this law with particular reference to the identity of the Παρθενών and the Stoa at Brauron. A., who persists throughout in calling this a ψήφισμα τῶν νομοθετῶν, dates the law ca. 250 B.C. and associates it with the aftermath of destruction in the Sanctuary during the Chremonidean War. The text of this still unpublished inscription (found in 1961) is gradually emerging, without a full-scale ed. pr., from various publications; cf. D.M. Lewis, *CR* 42 (1992) 482. On 280–281, without indicating his source, A. prints a long, garbled paraphrase of the contents of this law in a mixture of ancient and modern Greek — no line divisions, no square brackets, dots, etc. It contains some phrases that are actually on the stone, but these are often given out of order, sometimes with the cases and the syntax changed. In order to avoid misunderstandings, we have decided not to reprint this.

P. Brulé, *DHA* 16.2 (1990) 70–73, subscribes to the view that νεώς and παρθενών are two different structures. The latter does not have its origin in the epithet πάρθενος, for that should yield the term Παρθένιον, but from πάρθενοι, a place for the *parthenoi*. The temple ought to be that of Artemis Brauronia, not that of the unattested Artemis Parthenos. He believes that the "bears" were housed in the ἀμφιπολεῖον.

92. Athens. Treaty between Athens and Sparta, 268/7 or 265/4 B.C. *IG* II² 686+687. *Staatsverträge* III.476. *SEG* XXXIX 121.* L. Prandi (see our lemma no. 412) comments on the similarity of sentiment in this document and in the decree of the Hellenic League regarding the festival of the Eleutheria at Plataia, *SEG* XXVII 65; XXXVIII 404.* In the same vein, cf. S. Cioccolo in B. Virgilio, *Studi Ellenistici* 3 (Pisa 1990) 186–188 (= *Biblioteca di Studi Antichi* 64), who briefly contrasts the depiction of the barbarity of Antigonos Gonatas in this text with the way he is described in Plutarch and other sources. It has its origin in Ptolemaic propaganda.

For the prominence of the Spartan king Areus over his Eurypontid colleague in this document, see E.I. McQueen, *Historia* 39 (1990) 166–168.

93. Athens. Decree Honoring Ephebes, ca. 264–260 B.C. S.V. Tracy, *AJA* 93 (1989) 270–271, prints a majuscule text without punctuation or word-divisions of a previously unpublished fragment of a stele of grayish-white marble found in the Agora Excavations, I 7160. Ed. pr. *idem*, *Hesperia* 59 (1990) 543–547 (ph.), who attributes it to the Cutter of *IG* II² 788, cf. *Hesperia* 57 (1988) 311–322, and dates the decree to the time of the Chremonidean War on the basis of the reference to the Mouseion in L. 4 and the prosopography of LL. 15–16.

Stoich. 51

[. . . . . ^{23} . . . . .]ΙΜ[. . . . . ^{26} . . . . .]
[. . . . ^{10} . . .]ΕΠΟΤ[. . . . ἐν τ]ῶι ἐν[ι]αυ[τῶι . . . . . ^{20} . . . . .]
[. . . . ^{9} . . . . κ]αὶ ἑαυτῶι καὶ τοῖς ΕΦΕΣ[. . . . . ^{22} . . . . .]
4 [. . . . ^{11} . . . . .]ε καὶ τῆς τοῦ Μουσείου φ[υλακῆς· . . . . . ^{15} . . . . .]
[. . . . . ^{12} . . . . .]ΙΣ ἀπόδειξιν καλῶς καὶ [. . . . . ^{20} . . . . .]
[. . . . . ^{13} . . . . . ἀγ]αθεῖ τύχει δεδόχθαι [τῆι βουλῆι τοὺς προέδρ]-
[ους οἳ ἂν λάχωσιν προ]εδρεύειν{εν} ἐν τῶι δ[ήμωι εἰς τὴν ἐπιοῦσαν]
8 [ἐκκλησίαν χρηματίσαι] περὶ τούτων· γνώμ[ην δὲ ξυμβάλλεσθαι τῆ]-
[ς βουλῆς εἰς τὸν δῆμον ὅτ]ι δοκεῖ τῆι βουλῆ[ι ν ἐπαινέσαι τοὺς ἐφ]-
[ήβους τοὺς ἐπὶ . . . . ^{9} . . . .]υ [ἄρ]χοντος εὐτα[ξίας ἕνεκα καὶ φιλοτ]-
[ιμίας εἰς τὸν δῆμον καὶ στεφ]ανῶσαι ἕκαστ[ον αὐτῶν θαλλοῦ στεφ]-
12 [άνωι· ν ἐπαινέσαι δὲ καὶ τὸν κ]οσμητὴν αὐτ[ῶν . . . . . ^{16} . . . . .]
[. . . . . ^{13} . . . . . διότι ἀγαθὸς] ἀνὴρ διατετέλ[εκεν ὢν περὶ τὸν δῆ]-
[μον . . . . . ^{22} . . . . .]ΠΟΝ ὡς οἱ νό[μοι? . . . . . ^{14} . . . . .]
[ἐπαινέσαι δὲ καὶ τὸν παιδοτρί]βην αὐτῶ[ν Ἑρμόδωρον Ἑορτίου Ἀχ]-
16 [αρνέα ν καὶ τὸν ἀκοντιστὴν Λυσι]κλῆν Ἀ[ντιπάτρου Συπαλήττιον]

L. 3 τοῖς ἐφ' Ἑσ[- - -] ed. pr.

94. Athens. Citation from a Decree in Honor of Prytanis, ca. 226/5 B.C. *IG* II^2 443. In *Cutters* 52–53 (ph.), S.V. Tracy assigns the lettering on this fragment to his Cutter of *IG* II^2 1706, ca. 229/8–203 B.C., and shows that it and the surrounding crown are identical to that on a decree of 226/5 B.C., *Hesperia* 4 (1935) 525–529 no. 39 (= *SEG* XXV 106). He views *IG* II^2 443 as part of a closely contemporaneous decree honoring this active agent of Antigonos and prominent member of the Lykeion; cf. S. Dow, C. Edson, *HSCP* 48 (1937) 168–172, 179; R. Kassel, *ZPE* 60 (1985) 23–24.

95. Athens. Decree Honoring Prytaneis: Antiochis, ca. 226/5–190 B.C. *Agora* XV 177. Tracy, *Cutters* 60, in assigning this inscription to his Cutter of *IG* II^2 912 of the above dates, rejects Meritt's suggestion that this decree was passed on the same day as *IG* II^2 893a, 188/7 B.C. Tracy sees no trace of tau at the end of L. 3.

96. Athens. Honorary Citation?, ca. 215 B.C. Small fragment of gray marble found in the Agora Excavations, Agora I 6090. Ed. pr. Tracy, *Cutters* 51 no. 4 (ph.), who assigns it to his Cutter of *IG* II^2 1706, ca. 229/8–203 B.C. The letters in LL. 1–4 are much larger than those in LL. 5–8. Tracy regards the two texts as contemporary and suggests that LL. 5–8 are a citation. "The person or persons named in lines 1–4 honor Theseus of Teos. Presumably a balancing citation is lost to the left."

[– – –]ρος Θησέ-
[– – –]ωνος α Ἁρμα-
[– – –]ιεύς τίδο̣υ
4 [– – –]Ν̣ΑΙ 8 Τ[ήι]ον

97. Athens. Honorary Decree, ca. 210 B.C. Small fragment of white marble found in the Agora Excavations, Agora I 5689. Ed. pr. Tracy, *Cutters* 58–59 no. 1 (ph.), who assigns it to his Cutter of *IG* II² 912, ca. 226/5–190 B.C.

[- - - - - - - - - -]Υ̣Ι̣[- - - - - - - - - - - - - - - -]
[– – – – – – εἰ]ς τὸν ἐνιαυ[τὸν τὸν ἐπὶ - - - – – –]
[– – – – – – ἔθυσεν τῶι] τ̣ε Διονύσωι [καὶ τοῖς - - -]
4 [– – – – – – – – – – – – – – –]ΗΝΥ̣[?½.]Τ̣[– – – – – – – –]
[– – – – – – – – – – – – – – – –]Σ[– – – – – – – – – – – – – –]

98. Athens. Honorary Decree, ca. 210 B.C. Fragment of white marble found in the Agora Excavations, Agora I 6267. Ed. pr. Tracy, *Cutters* 59–60 no. 2 (ph.), who assigns it to his Cutter of *IG* II² 912 ca. 226/5–190 B.C., and suggests the restorations printed below the text.

[– – – – – – πρυ]τανεία[ς – – – – – –]
[– – – – – – Με]νεκράτου̣ [– – – – – –]
[– – – – – – – –]ν Φίλωνο̣[ς – – – – – –]
4 [– – – – – – –]σ̣ίαδος Π̣[– – – – – – – –]
[– – – – – – – – –]ν ὑπάρχ[ει? – – – – –]
[– – – – – – – – –]Ο[. . .]Ι[– – – – – –]
[– – – – – – –]ΗΣ̣ΑΠΕΡ[– – – – – – – –]
8 [– – – – – – – – – – – –]ΕΔ[– – – – – –]
[– – – – – – – – – – – –]Ο̣[– – – – – –]
[– – – – – – – – –]Ε[– – – – – – – – –]
[– – – – – – – – –]Τ[– – – – – – – – –]
12 [– – – – – –]Ε[– – – – – – – – – – – –]
Illegible traces of at least eight more lines

Non-stoich. ca. 56
[– – – – – – *day date* – – – τῆς πρυ]τανεία[ς· ἐκκλησία ἐν τῶι θεάτρωι· τῶν]
[προέδρων ἐπεψήφιζεν *nomen* Με]νεκράτου̣ [*demotic* καὶ συμπρόεδροι·]
[ἔδοξεν τῆι βουλῆι καὶ τῶι δήμωι· – – –]ν Φίλωνο̣[ς *demotic* εἶπεν· ἐπειδὴ]

99. Athens. Citation from an Honorary Decree, ca. 205 B.C. Small fragment of gray marble found in the Agora Excavations, Agora I 1330. Ed. pr. Tracy, *Cutters* 64 no. 1 (ph.), who assigns it to his Cutter of Agora I 7181 (= *IG* II^2 944b), 224/3 –188/7 B.C.

in corona
2 lines lost?
[- - -]ν Ξέ-
[νων]α Σφήτ-
τιον

100. Athens. Decree?, ca. 205 B.C. Fragment of gray marble found in the Agora Excavations, Agora I 4615. Ed. pr. Tracy, *Cutters* 64–65 no. 2 (ph.), who assigns it to his Cutter of Agora I 7181 (= *IG* II^2 944b), 224/3–188/7 B.C.

[– – – – – – – – –]Α̣Δ[– – –]
[– – – – – – – – –]ου καὶ ΛΕ[..]
[– – – – – – – –]ΣΥΩΝ καὶ ΙΔΙ
[– – – – – – – –] βιαζομένων
[– – – – – – – –] ἐν τοῖ[ς] νόμοις
[– – – – – – – –] τοὺς νόμους $^{\nu}$
[– – – – –]ως καὶ ἀκολού $^{\nu\nu}$ -
[θως – – – –]ΘΛ̣ΠΙΛ̣Μ[..]

101. Athens. Decree?, ca. 205 B.C. Small fragment of gray marble found in the Agora Excavations, Agora I 925. Ed. pr. Tracy, *Cutters* 65 no. 3 (ph.), who assigns it to his Cutter of Agora I 7181 (= *IG* II^2 944b), 224/3–188/7 B.C.

τοῖς Σι[– – – γραμ]- Stoich.
ματέα τ[ῆς – – – –]
ΘΑΡΑΠ̣[– – – – –]
σεν ε[– – – – – – –]
ἐφα̣[– – – – – – – –]
[.]Ω̣[– – – – – – – –]

Tracy rejects καθαρά in L. 3 in favor of an unknown name. In LL. 4–6 he suggests

– – – ὅπως]
ἐφά[μιλλον ᾖι πᾶσι χρείας παρέχεσθαι]
[τ]ῶ̣[ι δήμωι – – – – – – – – – – – – – – – –]

102. Athens. Two Decrees in Honor of Pergamenes, 190/89 B.C. *IG* II² 947. *SEG* XXXIII 128;* XXXVIII 102. C. Habicht, *Hesperia* 59 (1990) 565–567, after a review of previous attempts to date these two decrees and to identify the honorands, follows S.V. Tracy's date for the archonship of Achaios (*AJAH* 9 (1984) [1988] 43–47 = *SEG* XXXVIII 102) when decree 2 was passed. Using also *I. Pergamon* 179 (*OGIS* 334), *I. Délos* 1554 and *SEG* XIV 74, Habicht reconstructs a new stemma of the family of Theophilos, the honorand in decree 2. He discusses the diplomatic context of the two contemporary Athenian decrees *IG* II² 946 and 954 honoring the Pergamenes Menandros and Pausimachos.

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103. Athens. Fragment of a Decree, ca. 190 B.C. Fragment of gray marble found in the Agora Excavations, Agora I 3954. Ed. pr. Tracy, *Cutters* 75–76 no. 1 (ph.), who assigns it to his Cutter of *IG* II² 913, 210/9–171/0 B.C.

[– – – – – – – – –] τοῖς φιλο[τιμουμένοις – – – – – – – – – – – – εἰς]
[δὲ τὴν ἀν]αγραφὴν τῆς σ[τήλης μερίσαι τὸν ταμίαν τῶν στρα]-
[τιωτικῶν ἐκ] τῶν εἰς τὰ κατ[ὰ ψηφίσματα ἀναλισκομένων τὸ]
[ἀνάλωμα] *vacat* 0.023 m.

"The present text becomes the latest known example of this type of payment formula. But see the 'Salaminian decrees,' *IG* II² 1008 line 88 and 1011 line 63."

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104. Athens. Decree in Honor of a Hipparch, 187/6 B.C.? *SEG* XXI 435; XXXIV 83. Tracy, *Cutters* 160–161, in assigning this stone to his Cutter of Agora I 6006 (= *Agora* XV 240), 169/8–135/4 B.C., explains the discrepancy in the dates by concluding that the present text formed part of a monument honoring a prominent individual by inscribing copies of earlier documents. He speculates that the honorand might have been Ἡράκλειτος Ποσειδίππου Ἰκαριεύς, *PA* 6491, or Μιλτιάδης Ζωΐλου Μαραθώνιος, *PA* 10215.

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105. Athens. Fragment of a Decree Honoring Ephebes, ca. 185 B.C. *IG* II² 901. Following a suggestion by B.D. Meritt in the ed. pr., Tracy, *Cutters* 84–86, associates the fragment *SEG* XVII 51 (= Agora I 2861, *Hesperia* 26 (1957) 219 no. 75) with *IG* II² 901 to yield the following text. He provides prosopographic comments and assigns the stele to his Cutter of Agora I 656+6355 (= *Agora* XV 199), 203/2–164/3 B.C. The text is arranged in three columns across the stone; Column 3, with the entries of Hippothontis, Aiantis, Antiochis and Attalis, is missing entirely and is not reproduced below.

(Column 1)
ca. 8 lines missing with the entries of Erechtheis and Aigeis

[Πανδιονίδος]
[– – ca. 9 – –]μοτέλου [– ca. 5 –]εύς
Κλέαρ[χο]ς Σ[ωσι]στρά[του] Κ[υ]θήρρ
Λεων[τί]δος
Σωσθένης [Σω]σθένου Κ[ρω]πίδης
Διονύσιος [Ἑρ]μίου(?) Λευκ[ον]οεύς

(Column 2)
[Πτολεμαίδος]
[– – – – – – – – – – – –]
[– – ca. 9 – –]ς Διοκλέου[ς – – –]
['Ακαμαν]τίδος
[Τιμοκλῆς Π]ολυκλέους Θορίκιο[ς]
[– – ca. 8 – –]ράτου Πόριος
[Οἰνεῖδ]ος
[– – ca. 9 – –]ς Δωροθέου Φυλάσ(ιος)
[– – ca. 10 – –] Κλεοδώρου 'Αχαρνεύ[ς]
[Κεκροπίδ]ος
Δι[– – ca. 11 – –]νος Αἰξωνεύς
Διον[υσ– – – – – – – – –]
Σιμάρ[ιστος – – – – – – – – –]
Ξένω[ν – – – – – – – – –]

'Η [β]ουλὴ
ὁ δῆμος
'Ερμόδωρο[ν]
'Αχαρνέα

'Η βουλὴ
ὁ δ[ῆμος]
– – –
– – –

'Η βουλὴ
ὁ δῆμο[ς]
Περσαῖο[ν]
Κικυνν[έα]

2 citations missing

2 citations missing

106. Athens. Fragment of a Decree Honoring Prytaneis, ca. 179/8–161/0 B.C. *Agora* XV 150. Tracy, *Cutters* 135 (ph.), joins to the top left of this stone a tiny unpublished fragment found in the Agora Excavations, Agora I 6459, to yield the following new text. The spacing in LL. 4–5 probably rules out the restoration of the tamias of 168/7 B.C. ['Αρτέμ]ωνα | [Πειραι]έα. Tracy assigns it to his Cutter of *IG* II^2 903, who was active during the above dates.

ἡ β[ου]λὴ
[τὸν τα]μίαν
[τῆς βο]υλῆς
[– – ca. 5 – –]ωνα
[– ca. 3 –]έα

107. Athens. Decree in Honor of Prytaneis: Kekropis, 175/4 B.C. *Agora* XV 199. *SEG* XVI 89. To this same stele Tracy, *Cutters* 86–87, assigns the non-joining fragment, Agora I 1029 (= *Agora* XV 175) which forms the ends of LL. 8–20 in the following new com-

bined text, which he identifies as having been inscribed by his Cutter of Agora I 656+6355, 203/2–164/3 B.C.

[ἐπὶ] Σωνίκου ἄρχοντος ἐπὶ τῆς Κεκροπίδος δευτέρα[ς πρυτανείας ἧι Παυσα]-
[νία]ς Βιοτέλου Περιθοίδης ἐγραμμάτευεν· Μεταγειτ[νιῶνος δεκάτει ὑστέραι],
[ὀγδ]όει καὶ δεκάτει τῆς πρυτανείας· ἐκκλησία ἐμ Πειρα[ιεῖ· τῶν προέδρων ἐπε]-
[ψή]φιζεν Ἀντιχάρης Ἐπιζήλου Ἀγγελῆθεν καὶ συμπρό[εδροι· ΝΝ ἔδοξεν τῶι]
[δ]ήμωι Ν Ὀνήσανδρος Ὀνήτορος Κυδαθηναιεὺς εἶπεν· ὑπὲρ [ὧν ἀπαγγέλλουσιν]
οἱ πρυτάνεις τῆς Κεκροπίδος ὑπὲρ τῶν θυσιῶν ὧν ἔθυον τ[ὰ πρὸ τῶν ἐκκλησι]-
ῶν τῶι τε Ἀπόλλωνι τῶι Προστ[α]τηρίωι καὶ τεῖ Ἀρτέμιδι τε[ῖ Βουλαίαι καὶ τεῖ]
[Φ]ωσφόρωι καὶ τοῖς ἄλλοις θε[οῖ]ς οἷς πάτριον ἦν· ἀγαθεῖ τύχ[ει δεδόχθαι] τῶ[ι]
[δή]μωι τὰ μὲν ἀγαθὰ δέχε[σθ]αι τὰ γεγονότα ἐν τοῖς ἱε[ροῖς οἷς] ἔθυον ἐ[φ']
[ὑγιεία]ι καὶ σωτηρίαι τῆ[ς β]ουλῆς καὶ τοῦ δήμου κ[αὶ τῶν σ]υμμάχων ΝΝ
[ἐπειδὴ] δὲ οἱ πρυτάνε[ις τ]άς τε θυσίας ἔθυσαν ἀ[πάσας ὅ]σαι καθῆκον ἐν
[τεῖ πρυτ]ανείαι καλῶ[ς καὶ] φιλοτίμως, ἐπεμελήθη[σαν δ]ὲ καὶ τῆς συλλο-
[γῆς τῆς τε βο]υλ[ῆς καὶ τοῦ] δήμου καὶ τῶν ἄλλω[ν ἁπάντων ὧν α]ὐτοῖς
προσέτατ-
[τον οἵ τε νόμοι καὶ τὰ ψηφίσμ]ατα τοῦ δήμου· [ἐπαινέ]σαι τοὺς πρυτάνε[ις]
[τῆς Κεκροπίδος καὶ στεφανῶ]σαι αὐτοὺς [χρυσῶι σ]τεφάνωι κατὰ τὸ[ν]
[νόμον εὐσεβείας ἕνεκεν τῆς] πρὸς τοὺ[ς θεοὺς καὶ φ]ιλοτιμίας τῆς εἰς
[τὴν βουλὴν καὶ τὸν δῆμον τὸν Ἀθ]ηναίων· [ἀναγράψαι δ]ὲ τόδε τὸ ψήφισμα
[τὸν γραμματέα τὸν κατὰ πρυτ]α[ν]ε[ίαν ἐν στήλει λιθίν]ει καὶ στῆσαι ΝΝ
[ἐν τῶι πρυτανικῶι· εἰς δὲ τὴν ἀναγραφὴν τῆς στήλης] κ[αὶ] τὴν ἀνάθε-
[σιν μερίσαι τὸν ἐπὶ τεῖ διοικήσει τὸ γενόμενον ἀνάλωμα] *vacat*

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108. Athens. Fragment of a Decree, ca. 170 B.C. Small fragment of gray marble found in the Agora Excavations, Agora I 896. Ed. pr. Tracy, *Cutters* 104 no. 1 (ph.), who assigns it to his Cutter of Agora I 247 (= *Agora* XV 225), 194/3–148/7 B.C., and suggests that it honored a priest and his wife.

traces
[– – – – – – – – –] γυναι[κ– – – – – – – – –]
[– – – – – – – – –] τὰ ἱερὰ [– – – – – – – – –]
[– – – – – – – – τ]ὴν πανν[υχίδα – – – – – –]
[– – – – – – τὰ μὲν ἀ]γαθὰ [δέχεσθαι – – –]
[– – – – – – – – – – – – –]ΥΡ[– – – – – – – – –]

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109. Athens. Fragment of a Decree, ca. 170 B.C. Fragment of white marble from the top of a stele, preserving part of the crowning moulding, found in the Agora Excavations, Agora I 4886. Ed. pr. Tracy, *Cutters* 107 no. 5 (ph.), who assigns it to his Cutter of Agora I 247 (= *Agora* XV 225), 194/3–148/7 B.C.

[– – – – – – ἐπὶ τῆς – – –ίδο]ς δεκά[της πρυτανείας]
[– – – – – – – – – – – – – – – Μο]υνι[χιῶνος – – – – –]

110. Athens. Decree in Honor of Kalliphanes, 169/8 B.C. *SEG* XXV 118. Cf. *SEG* XXXVIII 106, 107; XXXIX 308. Moretti, *ISE* 35. C. Habicht, *Hesperia* 59 (1990) 465, in a discussion of "good news" in Attic decrees, with other parallels, restores LL. 19–20 as φιλοτιμούμενος ὢν [α]ὐτὸς ἀπαγγεῖλαι τοῖς πολίτ[α]ις τὰ γ[εγο]ν[ό]τα [ἀγαθά]. See also our lemma no. 82.

111. Athens. Decree in Honor of Philtes of Kyzikos, 169/8–159/8 B.C. *IG* II^2 955. C. Habicht, *Hesperia* 59 (1990) 567–568, 576–577, suggests that the name of the honorand in LL. 6–7 and 21 be restored on the basis of the man from Kyzikos in the service of King Eumenes II honored by Larisa in 170 B.C., *SEG* XXXI 575. He offers the following new restorations of LL. 1–7 and 18–22 of this decree and opts for the above date.

[Ἐπὶ – – – ca. 11 – – – ἄρχοντος ἐπὶ τῆ]ς Λεωντίδος δ[εκάτης πρυτανείας]
[εἶ – – – – – – ca. 19 – – – – – – ἐγρα]μμάτευεν, Μουν[ιχιῶνος – – ca. 10 – –]
[– – – – – – ca. 22 – – – – – – – – – τῆ]ς πρυτανείας, ἐκκ[λησία ἀρχαιρεσίαι]
4 [κατὰ τὴν μαντείαν τοῦ θεοῦ, τῶν] προέδρων ἐπεψήφ[ιζεν – – – ca. 11 – –]
[– – – ca. 12 – – – καὶ συμπρόεδροι] ἔδοξεν τ[ε]ῖ βουλ[εῖ καὶ τῶι δήμωι·]
[– – – – – – – – – – ca. 25 – – – – – – – – –]εὺς εἶπεν· ἐπειδ[ὴ Φιλτῆς Ἱππολόχου]
[Κυζικηνὸς φίλος ὢν τοῦ βασιλέως Ε]ὐμένους διατελ[εῖ – – – ca. 11 – – –]

18 [– – – – – – ca. 19 – – – – – ἀγαθεῖ τ]ύχει· δεδόχθαι τ[εῖ βουλεῖ τοὺς λαχόν]-
[τας προέδρους εἰς τὴν ἐπιοῦσαν ἐκ]κλησίαν χρημ[ατίσαι περὶ τούτων,]
20 [γνώμην δὲ ξυμβάλλεσθαι τῆς βουλῆ]ς εἰς τὸν δῆμ[ον ὅτι δοκεῖ τεῖ βουλεῖ]
[ἐπαινέσαι Φιλτῆν Ἱππολόχου Κυζ]ικηνὸν καὶ [στεφανῶσαι αὐτὸν χρυσῶι]
[στεφάνωι κτλ.]

112. Athens. Decree(?) and Catalogue of Names, ca. 169–134 B.C. *IG* II^2 2436. Tracy, *Cutters* 156–157, in assigning this stone to his Cutter of Agora I 6006 (= *Agora* XV 240), 169/8–135/4 B.C., observes that the first three lines are not parts of a list of names but the last three lines of the main body of the text as follows:

[– – – – – – – – –]ΙΚΑ[– – – – – – – –]
[– – – – – τάς τ]ε θυσί[ας – – – – – –]
[– – – – – – – τῶι] Ἀπόλλω[νι – – –]

In L. 15 read AIO, part of a demotic.

113. Athens. Decrees in Honor of Ephebes, 162/1 B.C. In *Cutters* 129–130, S.V. Tracy joins Agora I 6035: *Hesperia* 17 (1948) 13–14, above Agora I 175: *Hesperia* 2 (1933) 503–505, as belonging to the same stele. "The join reveals that the second decree for the *kosmetes* had no preamble but began with the name of the speaker." No changes in the text. Tracy regards the citation on Agora I 6035 as the central one, flanked by one on each side for the kosmetes. To this same monument Tracy attributes the non-joining fragmentary ephebic roster, Agora I 6545: *Hesperia* 51 (1982) 201–202 no. 3 (= *SEG* XXXII 208). "The roster was arranged in three columns with the present fragment coming from the top of the second column." Tracy reads the "vestigia coronae?" printed at the top of the ed. pr. as letters belonging to a heading [οἱ ἐφηβεύσαντες οἱ ἐ]πὶ [Ποσειδωνίου ἄρχοντος] and offers some brief notes on individual readings: first letter in L. 5 is T not Π; L. 7 not mu but iota for the first letter; L. 8 init. [- - -]δης.

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114. Athens. Fragment of a Decree, ca. 150 B.C. Tiny fragment of white marble, found in the Agora Excavations, Agora I 2016. Ed. pr. Tracy, *Cutters* 151–152 no. 1 (ph.), who attributes it to his Cutter of Agora I 6006 (= *Agora* XV 240), 169/8–135/4 B.C.

[– – – – – – – – – – – –]IK[– – – – – – – – – – – – – – –]
[– – – – – – – – – – – –]AIT[– – – – – – – – – – – – – – –]
[– – – – – – – – – – – –]ΤΗΣΕ[– – – – – – – – – – – – – – –]
4 [καὶ στεφανῶσαι] ἕκα[στον αὐτῶν θαλλοῦ στεφάνωι·]
[ἀναγράψαι δὲ] τόδ[ε τὸ ψήφισμα τὸν γραμματέα]
[τὸν κατὰ πρυτ]ανε[ίαν εἰς στήλην λιθίνην καὶ στῆ]-
[σαι ἐν ἀκροπόλ]ει· [τὸ δὲ γενόμενον etc. – – – – –]

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115. Athens. Decree Concerning Allotment, 148/7 B.C. *SEG* XXII 107 (= *Hesperia* 34 (1965) 89–90 no. 2). To this fragment from the top of the stele Tracy, *Cutters* 152–154 no. 2 (ph.), joins two previously unpublished pieces found in the Agora Excavations, Agora I 6980+6978, to form the following composite text of the whole. Tracy thinks that the topic of the decree is allotment of the board of archons (L. 36) rather than the lawcourts. He assigns this stele to his Cutter of Agora I 6006 (= *Agora* XV 240).

ἐπὶ Λυσιά[δου ἄρχοντος ἐπὶ τῆς – – – ca. 16 – – – πρυτανείας]
ῆι Διόδω[ρος – – – – – – ca. 23 – – – – – – ἐγραμμάτευεν – – ca. 5 – –]-
ῶνος ὀγ[δόει –]
4 ἐνάτ[ει – – – – – – ca. 26 – – – – – – τῆς πρυτανείας· ἐκκλη]-
σία [– – – – – – – – – – – – τῶν προέδρων ἐπεψήφιζεν – – – – – – – – – –]-
[$\frac{1}{-}$ = $\frac{2}{-}$ο]υ Ο[- - - καὶ συμπρόεδροι· *vacat*]
vac. [*vac.* ἔδοξεν τεῖ βουλεῖ καὶ τῶι δήμωι *vac.*]
8 [Ἀφθ]όνητο[ς – – – – – – – – – εἶπεν· ἐπειδὴ – – – – – – – – – – – – – –]
[. . . .]ιας το[– –]

[. . .]κληρω[– –]
[$\underline{^{3}}$ = $\underline{^{4}}$] ὑπαρχ[– –]
12 [τῶ]ν ἀναγε[γραμμένων –]
ὁλοσχερῶ[ς – τὰς γε]-
γονείας ἀρχ[ὰς –]
ὑπαρχοῦσα [– –]
16 πολλοὺς το[ὺς –]
διὰ τὸ μετὰ [– –]
ἑτέρας καὶ [– –]
κληρώσεω[ς –]
20 [.]εν τοιουτ[– –]
[.]η καὶ ἡ κλήρω[σις – τοὺς]
λαχόντας π[ροέδρους εἰς τὴν ἐπιοῦσαν ἐκκλησίαν χρηματίσαι πε]-
ρὶ τούτων. γνώ[μην δὲ ξυμβάλλεσθαι τῆς βουλῆς εἰς τὸν δῆμον ὅτι]
24 δοκεῖ τε̄ι βου[λε̄ι –]
τόδε τὸ ψήφισ[μα– –]
[.]Λ̣[.]Γ̣[. . .]Π̣[– –]
[· - -]Ο̣[– –]
28 σονται τὴν ἀν[αγραφὴν –]
στήλας λιθίν[ας –]
γεγραμμένα [– –]
[.]υλει τὰς ἐπὶ [– –]
32 Φιλώταν Θριάσ[ιον –]
στήλας Λ̣Ο̣Λ̣[– –]
τῆς στοᾶς τῆ̣[ς –]
ται τὴν ἀναγρ[αφὴν – τῶν ἐν]-
36 νε᾽ ἀρχόντων π̣[– –]
ἐξετάζειν· τόδ[ε τὸ –]
τῶν στηλῶ[ν] Λ[– –]

uncertain number of lines lost

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116. Athens. Decree in Honor of Prytaneis, 140/39 B.C. *SEG* XXI 464. *Agora* XV 240. *SEG* XXXIV 96;* XXXVII 245. To this stone, Tracy, *Cutters* 159 (ph.), joins *SEG* XXXV 90 to yield the following new text in LL. 33–35:

γραμματέ̣[α]
Εὐκτίμενο̣ν̣
Εἰτεαῖον

In assigning this text to his Cutter of Agora I 6006 (= *Agora* XV 240), 169/8–135/4 B.C., Tracy rejects Walbank's date of *SEG* XXXV 90 and two of his readings in the ed. pr.

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117. Athens. Decree Honoring Prytaneis: Attalis, 131/0 B.C. *IG* II² 977 + 921. *Agora* XV 232 + 246. *SEG* XXVIII 88.* Tracy, *Cutters* 177–179 (ph.), adds to this document two unpublished joining fragments in the Epigraphical Museum (EM 5588+6062) to form the following new text of LL. 37–67. He assigns this stele to his Cutter of *IG* II² 937, 135–123/2 B.C. We continue the line numbers from *Agora* XV 246 and do not use those of Tracy, who suggests that the first preserved line on EM 5588+6062 is at the level either of L. 37 or L. 38 of *Agora* XV 246 (= *IG* II² 977).

37 [– – – – – – – – – – – – –]ν ᵛ Ἁρμοξένο[υ – – – καὶ τὸν γραμματέα τὸν]
[κατὰ πρυτανείαν Γόργιλον Ἀγγελ]ῆθεν ᵛ καὶ τὸν [ἐπὶ τὸ ἀπόρρητον – – – –]
[– – – – – – – – – – – – καὶ στεφαν]ῶσαι ἕκαστον [αὐτῶν θαλλοῦ στεφάνωι·]
40 [ἀναγράψαι δὲ τόδε τὸ ψήφισμα τὸν γραμματ]έα τὸν κατὰ [πρυτανείαν εἰς στήλην]
[λιθίνην καὶ στῆσαι οὗ ἂν εὔκαιρον ἦι· εἰς δὲ τὴν ἀ]ναγρα[φὴν τῆς στήλης καὶ τὴν]
[ἀνάθεσιν μερίσαι τὸν ταμίαν τῶν στρατιωτικῶν τὸ] γεν[όμενον ἀνάλωμα.]

columns I-III lost

	[– – – –]		[– – – –]
44	[*demotic ?*]		[– – – –]
	[– – – –]ίδης	60	Ἀτ[ηνεῖς]
	[– – – –]ς		Δ[– – – –]
	[– – – –]ης		Τ[– – – –]
48	[– – – –]ας		Α[– – – –]
	[– – – –]λης	64	Λ[– – – –]
	[– – – –]ας		Ι[– – – –]
	[– – – –]τέλης		[*four or five*
52	[*demotic*]εῖς		*names lost;*
	[– – – –]νιος		*two or three*
	[– – – –]		*lines blank*]
	[*three lines*		
	blank]		
	[ἡ βουλὴ]		[ἡ βουλὴ]
56	[– – – –]ην		[– – – –]
	[– – – –]	68	[– – – –]

118. Athens. Decree in Honor of a Priest(?), ca. 130 B.C. Fragment of white marble found in the Agora Excavations, Agora I 750. Ed. pr. Tracy, *Cutters* 176 no. 1 (ph.), who assigns it to his Cutter of *IG* II² 937, 135–123/2 B.C.

[– – – – – –]Μ Α[– – – – – – – – – – – –]
[– – – – – –]Ξ Ε Σ[– – – – – – – – – – – –]
[– – – – – –]ε μελή[θη? – – – – – – – – –]
4 [– – – – – –] τὰ θύματα [– – – – – – – –]

[– – – – – – δι]ετέλεσεν [– – – – – – – –]
[– – – – – – ὑπ]ὸ τῶν ταμιῶ[ν – – – – –]
[– – – – – –]Ι ταῦρον ΥΠ[– – – – – – – –]
8 [– – – ἐν τῶι] βουλευ[τηρίωι – – – – – –]
[– – – – – –]ΜΕΝΤ[– – – – – – – – – – –]
[– – – – – –] τοῖς βου[λευταῖς? – – – – –]
[– – – – προεν]οήθη δὲ [καὶ – – – – – – –]

119. Athens. Fragment of a Decree, ca. 130 B.C. Small fragment of white marble from the left side of a stele(?) found in the Agora Excavations, Agora I 1912. Ed. pr. Tracy, *Cutters* 177 no. 2 (ph.), who assigns it to his Cutter of *IG* II^2 937, 135–123/2 B.C., and suggests that it may come from the same stone as the foregoing.

ΘΕ[– – – – – – – – –]
ΤΑΣ[– – – – – – – – –]
ΘΗΚ[– – – – – – – Πει]-
4 ραιεῖ [– – – – – – – – ὁ]
δῆμος [– – – – – – – – –]
τοῦ δή[μου – – – – – –]
ΜΑΔΙ[– – – – – – – – –]
8 ΝΕΕ[– – – – – – – – –]

120. Athens. Decrees in Honor of the Agonothetai of the Theseia. Catalogues of Victors, 161/0–109/8 B.C. *IG* II^2 956–965. *SEG* XVI 99; XXVIII 82–83, 365; XXXVI 723; XXXVIII 274, 276. G. Bugh, *ZPE* 83 (1990) 20–37, after studying all the stones except 963 and 965, which could not be located, analyzes the sequence and nature of the events in the athletic and equestrian competitions. He reports that *IG* II^2 959 has been joined to II^2 1014, 109/8 B.C.; see our lemma no. 121. S.V. Tracy has assigned II^2 960, 961, and 962 to his Cutter of Agora I 6006, ca. 169/8–135/4 B.C. Bugh regards these inscriptions as documenting not an annual Theseia but a penteteric festival (Greater Theseia) established to celebrate the return of Athens' old colonial possessions, Lemnos, Imbros, Skyros, and Delos by the Romans at the end of the Third Macedonian War, 167 B.C. The first such festival was probably held in 165/4 B.C. (archon Pelops), the second in 161/0 B.C. (archon Aristolas, *IG* II^2 956), the third in 157/6 B.C. (archon Anthesterios, *IG* II^2 957). After a detailed analysis of the ages of the youngest victors in *IG* II^2 958 (archon Phaidrias), with comparanda from Sestos (*OGIS* 339; *ISestos* 1), Teos (*Syll.*^{3} 578), Pergamon (*OGIS* 764), Priene (*IPriene* 112), Erythrai (*IErythrai* 81), Babylon (*Klio* 9 [1909] 352–363), and Samos (Michel, *Receuil* 899; *Syll.*^{3} 1061), Bugh places the penteteric Grand Theseia of *IG* II^2 958 in 153/2 B.C.

121. Athens. Decree in Honor of an Agonothetes of the Theseia, 109/8 B.C. *IG* II² 1014 + 959. *SEG* XXXVIII 274. Tracy, *Cutters* 183–185 (ph.), joins these two fragments, which he assigns to his Cutter of *IG* II² 1028, 131/0–98/7 B.C., to yield the following new text. This is the latest known decree honoring an agonothetes of the Theseia. Brief discussion of the date of the festival. See also our lemma no. 120.

ἐπὶ Ἰάσονος ἄρχοντος τοῦ μετὰ Πολύκλει[τον ἐπὶ τῆς - - ca. 3 - -ίδος τετάρτης πρυτανεί]-
ας, ἧι Ἐπιφάνης Ἐπιφάνου Λαμπτρεὺς ἐγρα[μμάτευεν· περὶ Θησείων -- ca. 10 --]
Καλλικράτου Στειριεὺς γράμματα τάδε π[αρέδωκεν εἰς τὴν βουλὴν καὶ τὸν δῆ]-
μον· ν Πυανοψιῶνος ἕκτῃ ἱσταμένου, πέ[μπτηι τῆς πρυτανείας· βουλὴ ἐν βουλευτη]-
ρίωι· τῶν προέδρων ἐπεψήφιζεν Δεξίχαρις Φι[-- ca. 11 --· ἀντιγραφεὺς? Στρά ?]-
τιος Φηγαιεύς·
ἔδο[ξεν τῆι βουλῆι καὶ τῶι δήμωι]·
[Θε]μιστοκλῆς Ὀλ[βίου Κηφισιεὺς εἶπεν· ἐπειδὴ ------- ca. 25 --------]
ος χειροτονηθεὶ[ς ὑπὸ τοῦ δήμου Θησείων ἀγωνοθέτης εἰς τὸν ἐπὶ Ἰάσονος ἄρχον]-
τος ἐνιαυτὸν το[ῦ μετὰ Πολύκλειτον τήν τε πομπὴν ἔπεμψεν εὐσχήμονα]
καὶ τὴν θυσίαν σ[υνετέλεσεν τῶι Θησεῖ κατὰ τοὺς νόμους καὶ τὰ ψηφίσματα]
τοῦ δήμου, προε[νοήθη δὲ ----------]
καὶ ἐποιήσατο τὴ[ν ἐπιμέλειαν τῆς λαμπάδος καὶ τοῦ γυμνικοῦ ἀγῶνος, προνοηθεὶς τοῦ μηδὲν]
ἀδίκημα γενέσθ[αι τοῖς ἀγωνιζομένοις ---------- ὁμοί]-
ως καὶ τῆς τῶν [---------- ἔθηκεν δὲ καὶ ἆθλα καλὰ καὶ εὐσχήμο]-
να τοῖς ἀγωνισ[αμένοις κατὰ τὰ ἐψηφισμένα τῶι δήμωι σπουδῆς οὐδὲν ἐλλείπων, παρεσ]-
κεύασεν δὲ κα[ὶ ταῖς φυλαῖς ταῖς νικώσαις ἆθλα τῶν ἱππέων καὶ τῶν ἐπιλέκτων],
ὁμοίως δὲ κα[ὶ τοῖς ἐκ τῶν ἐθνῶν τάγμασιν, καὶ ταῦτα ἀνέθηκεν· ἔδωκεν δὲ καὶ τεῖ βουλεῖ]
[καθέσιμο]ν δ[ραχμὰς ----------]

122. Athens. Decree and Catalogue of Ergastinai, 103/2 B.C. *IG* II² 1034 + 1943. *SEG* XXXVII 126. To the same stele as II² 1034, Tracy, *Cutters* 217–219, attributes the two non-joining fragments of II² 1943 on the basis of similarities in the hands, marble, and textual characteristics. With the exception of the second column of names (which was cut by a different, unfamiliar, hand), Tracy assigns this inscription to his Cutter of *IG* II² 1034. He places the two fragments of II² 1943 below II² 1034 fragments a+b+c but above II² 1034 fragment d. Of II² 1943, fragment b comes above fragment a. He calculates the number of ergastinai enrolled in 103/2 B.C. as about 117 and points out that the same persons occur on more than one list of ergastinai; see also P. Brulé as cited in *SEG* XXXVII 126. We have not used Tracy's line numbers but extend and adjust the numbering system in *IG* II².

IG II² 1943b

Col. I

lacuna of about 23 lines including the rubrics Erechtheis, Aigeis, and Pandionis

16 [Λεωντίδος]
[– – – – – – – – – –]έ]ως
[– – – – – – – – – –]ς
[– – – – – – – – – –]ο]υ
20 [– – – – – – – – – –]έως
[– – – – – – – – – –]ο]υ
[– – – – – – – – – –]ο]υ
[– – – – – – – – – –]
24 [– – – – – – – – – –]
[– – – – – – – – – –]
[– – – – – –]ου Εὐπυρί[δου]
[Πτολεμαιί]δο[ς]
lines 28–54

IG II² 1034 frag. d

Col. II

2 or 3 lines lost

55 [Κεκροπίδος]
56 [– – – – – – –]ην[– – – –]
[– – – – – – –]νος Με[λιτέως]
[– – – Σαρ]απίωνος Μ[ελιτέως]
[– – – – –]νος Μελ[ιτέως]
60 [– – – – – – –] Αἰξωνέως
[– – – – – – – Ἀλ]αιέως
[– – – – – – – Συ]παληττ[ίου]
[– – – – – – – Ἐπι]εικίδου
64 [– – – – – – – Ἀλα]ιέως
[– – – – – – – Μελι]τ[έ]ως
lacuna of 1 or 2 lines?

[– – – – – – – – – –]
[– – – – – – – – – –]
68 [Ἱπποθωντίδος]
[Θ]εοφ[ίλη – – – – – –]
Νικο[– – – – – – – – –]
Λυσισ[τράτη – – – – – –]
72 Ἐρώτ[ι]ον [– – – – – –]
Στρ[ατ– – – – – – – – –]
Σω[– – – – – – – – –]
Ἀμμω[νι– – – – – – –]
76 Σωσ[– – – – – – – – –]
Νικω[– – – – – – – – –]
Εὐκο[λ– – – – – – – –]
Λεον[τι– – – – – – – –]
80 Ἀθην[– – – – – – – – –]
Τι[– – – – – – – – –]
[Αἰαντίδος]
lacuna of 1 line?
Αἰν[– – – –]ω[– – – –]
lines 84–115

123. Athens. Sacred Regulations?, ca. 170 B.C. Fragment of white marble, left side preserved, found in the Agora Excavations, Agora I 2768. Ed. pr. Tracy, *Cutters* 105–106 no. 3 (ph.), who assigns it to his Cutter of Agora I 247 (= *Agora* XV 225), 194/3–148/7 B.C., and restores LL. 8–14 *exempli gratia.*

[– – ca. 5 – –]ΣΙ[– – – – – – – – –]
[– – ca. 3 – –]ενον [– – – – – – – – –]
[– – ca. 3 – –]ιου τ[– – – – – – – – –]
[– – ca. 3 – –]ΟΝΤΩ[Ν – – – – – – – – –]
[– – ca. 2 – – τ]ῆι βουλ[ῆι – – – – – – – – –]
[– – ca. 3 – –]ειν εἰ[– – – – – – – – –]
[τ]ῶν καὶ μι[σθοῦν? – – – – – – – –]
ΝΟΝΤΩΝ Π[– – – – – – – μὴ ἐξεῖναι]
δὲ μηθεν[ὶ αὐτῶν εἰς ἄλλο τι μετε]-
νεγκεῖν τ[ὰ χρήματα. εἰ δὲ μή, ὅ τε εἴπας]
καὶ ὁ ἐπιψ[ηφίσας καὶ ὁ γραμ]-
ματεὺς ὁ [ἀεὶ λαχὼν ὀφειλόν]-
των χιλία[ς δραχμὰς ἱερὰς τεῖ Ἀρτέμιδι]
τεῖ Φωσφό[ρωι – – – – –]
μενοι ὑπὸ [– – – – – – – – –]
πράξωσι Ι[– – – – – – – – –]
κεχωρισμ[ένα – – – – – – –]
μηδὲ στ[– – – – – – – – – – –]
[μ]ήτε ὑπ[ὸ – – – – – – – –]
[. . .]ΝΑΓΙ[– – – – – – – – –]

124. Athens. Tribal Decree and Catalogue of the Lampadephoroi of Aiantis, Before 335 B.C. *IG* II² 1250. N.V. Sekunda, *ZPE* 83 (1990) 149–182 (ph.), after a study of the stone, presents a full-scale re-edition and reinterpretation of this document with exhaustive commentary on the formulas and (highly speculative) prosopography. The name in LL. 23–25 he identifies as the gymnasiarchos. The list of ten names in LL. 13–22 will be the victorious tribal relay team in the Hephaistia before the ephebic reform of 335 B.C.

[Θ ε ο ί]
[Ἔδοξεν τῆι Αἰαντίδι φυλῆι. Ἐπὶ – – – ca. 12–13 – – – ἄρχοντος]
[Ξε]νοφῶν εἶπεν· ἐ[πειδὴ ἐνίκα τὰ Ἡφαίστια τοῖς λαμπαδη]-
[φό]ροις, ἐπαινέ[σαι Ἐπίσ(?τρατον) Τρεμπόνου (*sic*) Ῥαμνούσιον]
[τ]ὸν γυμνασίαρχο[ν καὶ στεφανῶσαι αὐτὸν θαλλοῦ στεφά]-
νωι ὅτι ἐστὶν ἀνὴρ [ἀγαθὸς δὲ καὶ φιλότιμος ἀεὶ περὶ τὴν]
Αἰαντίδα φυλὴν ε[ὐνοίας ἕνεκα καὶ ἀρετῆς τῆς πρὸς τοὺς]
φοιτῶντας ὅταν ο[ἱ νεανίσκοι γυμνάζωνται. ἀναγράψαι δὲ]
τόδε τὸ ψήφισμα ε[ἰς δὲ τὴν στήλην δοῦναι τῶι γυμνασιαρ]-
χοῦντι τοῖς φυλέτ[αις ὅτι ἂν δόξει. ἀναγράψαι δὲ τὰ ὀνόμα]-
τα τῶν λαμπαδη[φόρων.]

12 Λαμπαδηφόροι·
'Αρίστυλλος
Ξενοκλείδης
Καλλιάδης
16 Ξενοπείθης
Πῦθις
Πύθων
Εὐθύμαχος
20 Μνησικλείδης
Δημήτριος
Κτησικλῆς
vacat
'Επίσ[?τρατος]
24 Τρεμπ[όνος] (*sic*)
'Ραμνο[ύσιος]
vacat

For Τρέμπων (which Sekunda prints in the genitive as Τρεμπόνου and Τρεμπόνος) see *IG* I^2 928 [I^3 1144] col. I L. 15.

D. Whitehead, *ZPE* 87 (1991) 42–44, while accepting Sekunda's general interpretation of the nature and disposition of this text, contests his restoration in LL. 6–8. Whitehead offers instead:

νωι ὅτι ἐστὶν ἀνὴρ [ἀγαθὸς καὶ ἐπιμελεῖται τῶν περὶ τὴν]
Αἰαντίδα φυλὴν κ[αὶ περὶ τοὺς νέους τοὺς εἰς γυμνάσιον]
8 φοιτῶντας ὅταν φ[ρουρᾶς (vel φ[υλακῆς) ἀπαλλάττωνται. ἀναγράψαι δὲ]

In L. 7 Whitehead challenges Sekunda's undotted E in the last preserved letter-space. C. Habicht, reading from the Princeton squeeze, found that the traces favor Kirchner's K. In L. 8 the last preserved letter is read by Habicht and Whitehead as Φ not undotted omicron. Whitehead notes Sekunda's erroneous spelling Τρεμπόνου, pp. 162, 167, but states that "the correct genitive ... is given on p. 163" where Sekunda prints Τρεμ[πόνος]. [If the name is Τρέμπων, as Sekunda prints it on p. 182, cf. *IG* I^2 928, surely the correct genitive is Τρέμπωνος. Stroud.]

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125. Athens. Tribal Decree Concerning Oropos, ca. 330 B.C.? *SEG* XXXVII 100; XXXIX 145.* M.B. Walbank, *The Athenian Agora XIX: Inscriptions. Horoi, Poletai Records, Leases Of Public Lands* (Princeton 1991) 186–189 no. L8, reprints the ed. pr. of Langdon (*SEG* XXXVII 100), with brief discussion (date ca. 330 B.C.). In *ZPE* 84 (1990) 95–99, on the basis of photographs and examination of the stone, he offers the following new text. He rejects attempts to restore an archon-dating formula in L. 2 in favor of something like "In the term of office of O[- - - son of -a]rchos of the deme I[- - -] as Phylarch of the Aigeidai and of [- - -] as Phylarch of the Aiantidai. ..." After the decree in LL. 2–9, there is a list in LL. 10–16 of the names of the commissioners who have surveyed the land in question, and then in L. 17 "a case-by-case discussion of properties in the Oropia belonging to the two phylai, whose disposition has been under dispute." Walbank believes that all the commissioners come from the two tribes of Aigeis and Aiantis, ten each. In L. 18 he rejects [ἔδ]οξεν of the ed. pr. in favor of a personal name such as Proxenos.

Θεοί
ἐπὶ Ο[...]ι[....]ιστάρχου Ι[....8...]η[.....27.....] Stoich. 57
[.]α[.]ν[.]ιλ[..5...]ργα[.]ιν[.]ιλ[.....34..... δε]-
4 [δ]όχθαι ταῖς [φ]υλαῖς θῦσ[αι? ...6..]ι[.....17..... ἐν δυοῖν? στήλα]-
[ι]ς λιθίνα[ις ..]νο[.]λ[.]ι[...]ν[.....35.....]
[τ]ὸ κεφάλαιον [..5..]η[.....38..... τῶ]-
[ν] φυλῶν ἐδά[φη? ..5..]εκ[...6..]γγ[....10....]ιου[.]τα[.....15.....]
8 α[.]κι[..]τους [.]τησ[...]ε[.....20.....] τ[ῶν] φυλῶν [...]κα[...] ἐκ κ-
οινῶν χρημάτων [τῶν] φυλῶν [...]οτη[....] *vacat*
[ο]ἵδε ὡρί⟨σ⟩αντο τὰ ἐδά[φη τ]ὰ ἐ[ν] Ὠ[ρ]ωπ[οῖ τ]ῶ[ν] Αἰγειδῶν καὶ
Αἰαντιδῶν [...6..]
[Β]ατ[ῆ]: [...]οστων[.]ς [ἐκ Κο]λων: Μ[ει]δοκράτης ἐκ Κο[λ:
Φ]ο[ρ]ύ[σ]κος [Ἐ]ρχι[: ...6..]ιν-
12 [.]η[ς Κ]ολλυ: Ἱεροκλῆ[ς Δι]ο[μι: ...]α[.]κηλυουσα[...]κλ[....8...]μ
[...]αρχα[.]
[.]ιη[.]όνιος Φαλ[η]: Σκ[.]ιν[..5..]τια[.]ι[.]τ[... Κο]λλυ[τ]: Αρ[....8...]ραν[οι
[.]ι: Χρ[έ]μης Φαλ[η:] Ῥο[....]ν[.....16.....]λινιλ[....8...]λοντ[...]ι[.]
[.]α[...]: Λυκοῦρ[γος Κ]ο[λλυτ: ..5.. Τρικ]ορύσ[:] Ἀ[ρ]ιστο[....11.....]παιας
[Μαρ]α[θ:]
16 Καλλικράτης [Ῥαμ]ν[ο ἐγραμμάτευε] *vacat*

R. Osborne, *Chiron* 18 (1988) 286 note 22, suggests that this inscription represents the groundwork for public apportionment of land in the Oropia and that the tenants are private tenants in existing occupation.

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126. Acharnai. Deme Decree of Acharnai concerning the Altar of Ares and Athena Areia, ca. 350 B.C. *SEG* XXI 519; XXXIV 104; XXXIX 324. K.J. Hartswick, *RA* (1990) 258–272 (ph.), discusses the relief on this stele in connection with the Temple of Ares in the Athenian Agora. She argues that this transplanted temple was not originally dedicated to Ares; in fact, no 5th-cent. B.C. Attic temple was ever dedicated to this deity. Pausanias, 1.8.4, was wrong about the attribution to Alkamenes of the statue of Ares that stood in the transplanted temple. When the latter was moved into the Agora, a new cult statue was created for it — a youthful counterpart to the old Mars Ultor. It was a Roman creation to honor Gaius as the "new Ares" after his brother Lucius died in 2 A.D., *IG* II² 3250. Tiberius continued the association of the Ares temple by having a portrait of his son Drusus Caesar, the "new Ares," set up in the Agora, *IG* II² 3257. The document relief *SEG* XXI 519 bears a close resemblance to the type of the Roman Mars Ultor and has too many iconographic peculiarities to be dated in the 4th cent. B.C. Hartswick argues that the Acharnai stele is a work of the Roman period, probably contemporary with *IG* II² 3250 of ca. 2 A.D. She also suggests that the decree is "a copy of a fourth-century inscription" (266).

127. Sounion. Deme Decree in Honor of Leukios, ca. 350 B.C. *IG* II^2 1180. *SEG* XXXI 116; XXXIV 108;* XXXVIII 1944. H. Lauter, *Marburger Winckelmann-Programm* (1988) 25–29, rejects the view that this inscription should be interpreted as evidence for the location of the agora of the deme of Sounion at Agrileza. Either the stone could have been moved from its original position or the "agora of Leukios" may not have designated the "Hauptagora des Demos Sounion," which Lauter places on the promontory below the temple of Poseidon, but some other local marketplace "in dem dicht bevölkerten Industrierevier der Montanregion."

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128. Thorikos. Fragment of a Deme Decree, 4th cent. B.C. Fragment of a stele of local marble, found in the Belgian excavations south of the retaining wall of the orchestra of the theatre. Ed. pr. J. Bingen, *Thorikos* IX, ed. H.F. Mussche et al. (Gent 1990) 144–146 no. 83 (ph.), who comments on the placing of comedies before tragedies as reflecting the order in which these events took place at Thorikos, cf. our lemmata nos. 167 and 180.

Stoich. 26?

[–]
[– – – – – – – – – – – – – – – –]. HB[. . . .]
[– – – – – – – – – – – – – – κ]ωμωι[δ. . . .]
[– – – – – – – – – – – – – –]ε̣χορηγ̣.[. . . .]
4 [– – – – – – – –] χ̣ορηγίας Θο[ρικ? – –]
[. . ⁵. . καὶ τὸ]ν χρόνον καὶ κωμ[ωιδ]-
[οῖς καὶ τραγ]ωιδοῖς καὶ ἀναγ[ράψ]-
[αι τὸς ἀναγρα]φέας ἀναγραφὴ[ν . .]
8 [. . . . .¹². . . . .] Ἀμειψίας Μνησ[ι.] -
[. . ⁵. . οἵδε κεχο]ρηγήκασι (*vac.*)
[– – – – – – – – – – – –].λ̣ίδο Μνησι[. .]
[– – – – – – – – – – – –]ος Δωροκλέο[ς]
vacat

L. 8 [καθότι εἶπεν] Ἀμειψίας? Bingen. L. 10 end of a patronymic in -δ̣ίδο or -λ̣ίδο, an eponymous demarch. Bingen.

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129. Rhamnous. Deme Decree in Honor of Diomedes, 3rd cent. B.C. Two joining fragments from the upper part of a stele of local marble found in excavations of the Greek Archaeological Society in 1981 and 1985 near the fort. Ed. pr. B.C. Petrakos, *PAAH* (1985) [1990] 25 no. 6.

Φιλοκράτης Φιλοκλέ[ους Ῥαμνούσιος εἶπεν·]
ἀγαθεῖ τύχει· δεδόχθ̣[αι Ῥαμνουσίοις, ἐπ]-
ειδὴ Διομήδης Διοδώ̣[ρου – – – στρ]-
4 ατηγὸς χειροτονηθ[εὶς ὑπὸ τοῦ δήμου τ̣ο̣[ῦ]

Ἀθηναίων καλῶς [καὶ φιλοτίμως ἐπιμεμέ]-
ληται Ῥαμνο[υσίων δια]σώιζων Ῥαμνου-
[σίοις – – – – – –]Α..ΩΙ καὶ τῶι δήμωι τῶι
8 [Ἀθηναίων? – – – ἐπαινέσα]ι Διομήδην Διοδώ-
[ρου – – – καὶ στεφανῶσαι χρυσῶι στεφάνωι]

130. Salamis. Fragmentary Decree, ca. 320 B.C. Intact pedimental stele of white marble found reused as a threshold block in excavations of the Byzantine chapel of Ayios Demetrios near Moulki; now in the Peiraieus Museum, no. 4228. Below the epistyle and above the inscription is a relief panel depicting three standing male figures: at the left a bearded man being crowned by the much larger, draped, bearded central figure, who holds a long spear in his left hand; at the right, partly obscured by a later pivot hole, is a younger male probably steadying a large, round shield which rests on the ground. Inscribed surface very badly worn; near the bottom below the text, two incised olive crowns. Brief mention of its discovery by D. Pallas, *AE* (1948–49) [1951] 121, 128 no. 1. Ed. pr. *idem, Polemon* 4 (1949) 113–117 (ph.), who printed the following text and identified the figures in the relief as (left to right) a kosmetes of the ephebes, Ajax with his mighty shield, and a personification of the Demos of the Salaminioi. The crown is in honor of the ephebes and was awarded at the Aianteia; cf. the decrees of the demos of the Salaminioi in honor of the ephebes, *IG* II² 1006; 1008; 1009; 1227; etc.

[– – –]ΟΟΔΗ[. . . .]ΥΛ.Ο[– – – – – –] Stoich.
[– – –]ΟΦ[. . . 6 . .]ΟΝΟ[. .]Ο[– – – –]
[– – –]ΟΘ[. . . 7 . . .]Φ[– – – – – – – – –]
4 [– – –]ΟΜ[. . . . 10 . . . .]ΔΙ[– – – – – –]
[– – – –]Χ[– – – – – – – – – – – – – – – – –].

No estimate of the length of the inscription.

For the relief see Meyer, *Urkundenreliefs* N7 (ph.).

D. Harris, C. Lawton, *ZPE* 80 (1990) 109–115 (ph.), after study of the stone present a new text with commentary (Harris) and extended discussion of the sculpture with earlier bibliography (Lawton). Harris estimates a maximum of 51 lines of text. In L. 1 probably a name ending in [– – –]οκλῆς. L. 2 [– – –]οφήμο ἄρχο[ντος]. "Because the only Athenian eponymous archon who fits the requirement is *Nikophemos* of 361/0, a date seemingly too early for the style of the letters and the relief and frame above, and because the position of the archon in the second line of the prescript is unusual, we suggest that the official in question is not the Athenian eponymous archon but rather another magistrate." Harris dates it on the basis of the Lykourgan letter-forms and on historical grounds before 318/7 B.C.

Lawton identifies the figures in the relief (left to right) as an unknown honorand, Ajax, and his son Eurysakes. She rejects Meyer's identification of the figure on the right as a second honorand. "The absence of Athena or the Demos of the Athenians ... suggests that the inscription was not a state decree ... The inscription cannot be a decree of Salamis, since in the classical period

the island was not a deme and had no legislative authority." She suggests that it is a decree of the genos of the Salaminioi, who had an annual changing archon.

[.....22.....]ΟΚΛΗ[...]Α[....11.....] Stoich. ca. 45
[.....16.....]Ο[...7...]ΟΦΗΜΟ ἄρχο[ντος ....8...]
[.....15.....]ΟΡ[...7...]ΟΣ[...]ΦΙ.Ο[.....12.....]
4 [.....15.....]ΔΙ[..5..]ΤΡΕΜ[....]ΗΞΑ[.....12.....]
[.....17.....]Υ[...6..]Ε[.....20.....]
[.....24.....]Σ[....]ΑΚ[.....15.....]

[Harris and Lawton do not mention the decrees of the Demos (not deme) of the Salaminioi, cited by Pallas, nor the archon of Salamis, Aristotle, *AP* 54.8 ἐν Σαλαμ[ῖνι] δὲ καὶ τοῦ[ν]ομα τοῦ ἄρχοντος ἀναγράφεται. Stroud.]

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131. Athens. Arbitration Concerning Cult Regulations of the Genos of the Salaminioi, 363/2 B.C. *SEG* XXI 527; XXXI 121;* XXXVI 200; XXXVII 245, 1782 bis; XXXIX 319. C. Calame, *Thésée et l'imaginaire athénien* (Lausanne 1990), comments frequently on the evidence of this inscription for Athenian cults and festivals; see 147–148, 178–179, 352–355, etc. On 393 note 123 he suggests that the Sanctuary of Herakles ἐπὶ Πορθμῶι, LL. 10, 16, 28, 44, and 85, is not at Sounion but on Salamis, cf. Hdt. 8.76.1 and 91.1. See also our lemma no. 289 bis.

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132. Dekeleia. Three Decrees of the Demotionidai, ca. 396–350 B.C. *IG* II^2 1237. *SEG* XXXVIII 122.* C.W. Hedrick, Jr., *The Decrees of the Demotionidai: APA American Classical Studies* 22 (Atlanta 1990), publishes a full-scale edition of these texts based on study of the stele in the Royal Estate at Tatoi. History of the inscription, bibliography, translation, extensive commentary, index verborum, excellent new photographs of the stone, essays on the scrutinies, Demotionidai and Dekeleians. Hedrick's text differs from that in the Corpus in the following respects: L. 2 after ἱερεύς there have been two consecutive erasures in the next seventeen stoichoi. The first name to be inscribed here "must have conformed to the stoichedon arrangement of the rest of the inscription, and occupied the entire available space:" [– – – 17 – – –]. The second name to be inscribed, after erasure of the first, can be reconstructed as [...6..]ΕΥΦΑ[....]Ο$^{\nu\nu}$ or [...6..]ΕΥΦΑ[....]$^{\nu\nu\nu}$. The third name, Θεόδωρος Εὐφαντίδο, cut by another stonemason, has the first eight letters squeezed into six stoichoi. He thus becomes priest ca. 360–350 B.C. and not in 396/5 B.C. L. 8 *IG* ⊢ *vacat*, Hedrick ἀργυρίο | $^{\nu\nu\nu\nu}$, but Hedrick translates this as "one drachma." L. 47 Hedrick $^{\nu}$ ⟦διαδικά⟧ζεν. L. 63 Hedrick μὴ 'λατον, *IG* μὴ 'λαττον. L. 113 Hedrick ⟦αι, εἰ δ'⟧. LL. 125–126 Hedrick τὸ δὲ φρ[ατερικὸν ψήφισμα ἀναγρ]ι[άψαι εἰς τὴν σ]τήλην [τὴν λιθίνην τὸν ἱερέα – – –], *IG* τὸ δὲ ψ[ήφισμα τόδε ἀναγράψαι] | [εἰς τὴν] στήλην – – –. Hedrick assigns LL. 1–113 to one stonemason and LL. 114–126 to another.

Hedrick argues that the Demotionidai are a phratry, not a genos, in the deme of Dekeleia. The Dekeleians are members of the deme, not of a genos or phratry. The decree of Hierokles (LL. 13–68) is entirely concerned with the extraordinary scrutiny of phrateres who have been admitted without undergoing the regular admissions procedure. Among the words studied here in detail are διαδικασία (33–36), ἀποδοκιμάζω (38–42), ἔφεσις (66–67), συνήγορος (43–44), οἶκος (48–52).

G.R. Stanton, *Athenian Politics* (see our lemma no. 297 ter) 191–194 no. 96, publishes a translation of LL. 1–68, with brief commentary.

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133. Peiraieus. Decrees of the Paraloi, ca. 350–300 B.C. *IG* II² 1254 and *SEG* XXXVII 102. D.M. MacDowell, *Demosthenes: Against Meidias* (Oxford 1990) 387–389, in a discussion of the duties, qualifications, and powers of the ταμίας τῆς Παράλου, rejects the view of B. Jordan, *The Athenian Navy in the Classical Period: University of California Publications: Classical Studies* 13 (1975) 181–182, and argues that this official was also the commander of the sacred trireme.

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134. Rhamnous. Honors for the General Deinokrates, ca. 350 B.C. *SEG* XXXV 152; XXXVII 146. In *EAH* (1989) [1990] 6, there is a brief note of the discovery of a new fragment of this base in excavations of the Greek Archaeological Society. It preserves the name of the Περιπόλαρχος Τελέσιππος Στράτωνος Κηφισιεύς. For another monument in honor of Deinokrates see our lemma no. 145.

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135. Rhamnous. Decree of the Rhamnousians in Honor of the General Epichares, ca. 264/3 B.C. *SEG* XXIV 154; XXX 95, 225; cf. XXXVIII 118, 125. B.C. Petrakos, *AE* (1979) 15; H. Heinen, *Historia* Einzelschrift 20 (1972) 152–159; Y. Garlan, *BCH* 98 (1974) 112–116; J. and L. Robert, *BE* (1968) 247; (1969) 220; (1973) 66; (1974) 232. In *PAAH* (1985) [1990] 13–14, B.C. Petrakos announces the discovery of a small joining fragment of this stele in excavations of the Greek Archaeological Society in the west cistern of the Sanctuary of Nemesis. The new fragment, which preserves the beginnings of LL. 5–9, has now been joined to the stele in Athens, EM 13463. Petrakos prints the following revised text of LL. 5–9:

5 τε ἐπὶ Πειθ⟨ι⟩δήμου ἄρχοντος, χειροτονήσαντος αὐτὸν στρατηγὸν τοῦ δήμου
κα[ὶ]
τάξαντος ἐπὶ τὴν χώραν τὴν παραλίαν, καλῶς καὶ φιλοτίμως ποιησάμενος τῆς
φυλακῆς τὴν ἐπιμέλειαν τό τε φρούριον διέσωισε τῶι δήμωι πολέμου ὄντος *vacat*
8 καὶ τὸν σιτ[ικὸν καὶ] τοὺς ξυλίνους καρποὺς μέχρι τριάκοντα σταδίων
συνεκόμισεν
που[...]ρατο [....⁸...]ΓΟΣ[... ἐν τῆι] χώραι καταστησάμενος κρυπτούς, ἐπὶ
τὰς σκο-

L. 9 καταστησάμενους Petrakos is a misprint. Stroud.

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136. Rhamnous. Honorary decree, ca. 230–200 B.C. Fragment from the lower part of a stele of local marble found by the Greek Archaeological Society in the earth from the old excavations of Stais east of the theatre. Below the text are traces of an incised crown. Ed. pr. B.C. Petrakos, *PAAH* (1985) [1990] 14–15 (ph.), who observes that the epimeletes, Leon, is known also from *IG* II^2 1311; Pouilloux, *Rhamnonte* no. 14 + *BCH* 80 (1956) 57–63 no. 1 = *SEG* XV 211; and *SEG* XXXI 119. For Antimachos and Xenophilos see also *SEG* XV 111 and XXXI 120. Κ̣ριτο[– – –] in LL. 2–3 may be the name of one of the honorands, strategos of the Paralia.

[– –]ΝΑ
[– –] Κ̣ριτο-
[– –] ἀρε-
[τῆς? –]ς δὲ
[– – – – – – – – – – – – – – – – ἐπαινέσαι δὲ καὶ τὸν ἐπιμελητὴν Λέον]τα̣ "Αγνω-
[νος] "Οαθεν κα[ὶ στεφανῶσαι θαλλοῦ στεφάνωι· ἀναγράψαι] δὲ τόδε τὸ
[ψήφι]σμα ἐν σ[τήληι λιθίνηι καὶ στῆσαι –]
[. . . .]^{v} ἐπὶ δὲ τὴν ἀ[ναγραφὴν τῆς στήλης ἑ]λέσθαι [τρ]εῖς ἄνδρας οἵ-
[τινε]ς συντελοῦσι [τὰ ἐψηφισμένα· οἵδ]ε εἱρέθησαν Ἀντιφάνης
[– – – – – – – –]ου ἐξ Οἴου, [– – – – – – – –ο]υ Εὐπυρίδης, Ξενόφιλος
[– – – – – – – – – ου Κυδαντί]δ̣ης

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137. Sounion. Decree of Athenian Soldiers Stationed in Sounion, ca. 229/8–203 B.C. *IG* II^2 1281. *SEG* XXV 152.* Tracy, *Cutters* 52, in assigning this inscription to his Cutter of *IG* II^2 1706 of the above date, points out that the repairs to the fortification walls at Sounion referred to in LL. 7–8 now are to be assigned to the activity at the Attic border forts attested at this time in *IG* II^2 1300, 1302, 1308, 1309 (Sounion and the Paralia); 1303–1307 (Eleusis, Panakton, Phyle); 1310, 1312, 1313; *SEG* XXXI 112, 120 (Rhamnous). For the policy of Mikion and Eurykleides, cf. *IG* II^2 834 LL. 7–15.

For the size, organization, and character of the Athenian garrison at Sounion, see H. Lauter, *Marburger Winckelmann-Programm* (1988) 29–33. He argues that during the Chremonidean War, Sounion was garrisoned by the Makedonians.

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138. Rhamnous. Citation from an Honorary Decree, ca. 229 B.C. Bottom part of a stele of local marble found by the Greek Archaeological Society east of the theatre. Ed. pr. B.C. Petrakos, *PAAH* (1986) [1990] 16 no. 5; for this man see *SEG* XXXVIII 132.

Οἱ πάροικοι
[Ἀν]τίμαχον
[Οἰνα]ῖον

139. Rhamnous. Fragmentary Decree, ca. 225 B.C. Two joining fragments of a stele of local marble found in excavations of the Greek Archaeological Society in 1981 and 1986 in the fort in earth from the theatre. Remains of two incised crowns below the text. Ed. pr. B.C. Petrakos, *PAAH* (1986) [1990] 15–16 no. 3 (ph.), who notes that Archestratos is also found on *IG* II² 1322 (after 229 B.C.) and Pouilloux, *Rhamnonte* no. 17 + *BCH* 80 (1956) 64–69 no. 2 = *SEG* XV 112 L. 31 (225 B.C.).

[– – – – – – – – – ἀναγράψαι δὲ τόδε τὸ ψή]φισ[μα ἐν]
[στήληι λιθίνηι καὶ στῆσαι ἐν τῶι φρου]ρίωι· εἰς δὲ
[τὴν ποίησιν τῆς στήλης καὶ τὴν ἀν]άθεσιν εἰσενε-
4 [γκεῖν τὸ γενόμενον ἀνάλωμα· ἑλέσθαι] δὲ καὶ τρεῖς ἄνδρα[ς]
[ἐξ ἑαυτῶν οἵτινες ἐπιμελήσονται τῆς] ἀναθέσεως· οἵδε
[ηἱρέθησαν – – – – – – – – – – – – Εἰτε]αῖος, Ἀθηνόδωρος
[– – – – – – – – – – – –, Ἀρχέ]στρατος Αἰσχίνου Ἐρχ[ιεύ]ς

140. Eleusis. Decree of Athenian Soldiers Stationed in Eleusis and Neighboring Forts, ca. 224–188/7 B.C. *IG* II² 1307. To this same stele, Tracy, *Cutters* 67, assigns the fragment published by A.N. Skias in *AE* (1897) 45 no. 14. He observes that in L. 3 the last letter is omicron, not beta and that in L. 4 the first two letters are KO, not OΣ. Tracy places this non-joining fragment below 1307 and assigns them both to his Cutter of Agora I 7181 (= *IG* II² 944b), ca. 224/3–188/7 B.C.

141. Rhamnous. Decree of Those Stationed at Rhamnous in Honor of the General Laches, 212/1 B.C. Upper part of a pedimental stele of local marble found in excavations of the Greek Archaeological Society southeast of the theatre. Ed. pr. B.C. Petrakos, *PAAH* (1986) [1990] 13–14 no. 1 (ph.), who suggests that the honorand is a descendant of Δημοχάρης Λάχητος Λευκονοεύς, general in 305/4 B.C., *PA* 3716.

[Ἔδ]οξεν τῶν παροίκων τοῖς τεταγμένοις ἐν Ῥαμνοῦντι,
[Νι]κόμαχος Νίκωνος Αἰτωλὸς εἶπεν· ἐπειδὴ Λάχης χει-
[ρο]τονηθεὶς ὑπὸ τοῦ δήμου στρατηγὸς εἰς τὸν ἐνιαυτὸν τὸν
4 [ἐπὶ Ε]ὐάνδρου ἄρχοντος ἔν τε τοῖς λοιποῖς ἀνεστράφη καλῶς
[καὶ ἀξί]ως τῆς προϋπαρχούσης αὐτῶι διὰ προγόνων πρὸς τὸν
[δῆμ]ον εὐνοίας, ἐφρόντισεν δὲ καὶ τῶν παροίκων τῶν τετα-
[γμ]ένων ὑπ' αὐτὸν ὅπως ἂν εὐτάκτως λειτουργοῦντες συνδ-
8 [ιασ]ώιζωσιν τῶι δήμωι τὸ φρούριον, διετέλεσεν δὲ καὶ χρήσιμον
[ἑα]υτὸν παρασκευάζων καὶ [κοι]νεῖ καὶ ἰδίαι πᾶσιν ὅπως ἂν οὖν

[ἐφ]άμιλλον εἶ τοῖς χειροτονηθεῖσι στρατηγοῖς φιλοτιμεῖν -
[σθ]αι εἰς ἑαυτοὺς εἰδότας ὅτι χάριτας ἀξίας κομιοῦνται ὧν
12 [ἂν ε]ὐεργετήσωσιν· ἀγαθεῖ τύχει δεδόχθαι τοῖς τεταγμέ-
[νοις] τῶν παροίκων ἐν Ῥαμνοῦντι ἐπαινέσαι τὸν στρατηγὸν
[Λάχητ]α Χ[α]ιρεπόλιδος Λ[ευκονοέ]α καὶ στεφανῶσαι αὐ-
[τὸν χρυσῶι στεφάνωι ἀρετῆς ἕνεκα] καὶ δικαιοσύν[ης]
16 [τῆς εἰς τὸν δῆμον τὸν Ῥαμνουσίων καὶ εἰς ἑ]αυτούς· ἐπαινέ[σαι]
[δὲ καὶ τὸν τεταγμένον ἐφ' ἑαυτῶν Ἀν]τίβιον Προβα[λί]-
[σιον καὶ στεφανῶσαι θαλλοῦ στεφ[άνωι – – – – – –]

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142. Rhamnous. Fragment of an Honorary Decree, 3rd cent. B.C. Fragment from the right side of a stele of local marble found in excavations of the Greek Archaeological Society in front of a large grave peribolos near the fort. Ed. pr. B.C. Petrakos, *PAAH* (1985) [1990] 24 no. 3.

[– – – – – –]ΟΛΟΥΟ..Σ
[– – – – – –]μένοις
[– – – – τοῖ]ς θεοῖς
4 [– – – διετέ]λεσε

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143. Rhamnous. Fragment of an Honorary Decree, 3rd cent. B.C. Fragment from the upper right corner of a stele of local marble found in excavations of the Greek Archaeological Society on the north side of a large grave peribolos near the fort. Ed. pr. B.C. Petrakos, *PAAH* (1985) [1990] 24 no. 4.

[– – – Ῥαμνού]σιο[ς –]
[– – – – – –]δήμου Εἰ-
[τεαῖος – – – – – –]ΕΝΤΟ
4 [– – – – – –] Ῥα[μ]ν[ούσιο]ς
[– – – – – –]τησας

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144. Rhamnous. Citation. Fragment of a stele of local marble preserving part of an incised crown surrounding the text. Found by the Greek Archaeological Society in earth from the old excavations of Stais east of the theatre. Ed. pr. B.C. Petrakos, *PAAH* (1986) [1990] 16 no. 4 (dr.), who suggests that it may have honored a strategos of the Paralia. In L. 4 he restores [Λαμπ]τρέα.

[– – –]ΜΕ
[– – –]ΝΤΙ

[– – –]A
4 [– – –]PEA

L. 1 From the drawing [– – –]ME[– – 2–3 – –] also seems possible. Stroud.

145. Rhamnous. Assorted Inscriptions. In *EAH* (1989) [1990] 6–8, brief note is made of the discovery of the following inscriptions in the excavations of the Greek Archaeological Society. Honorary dedications of the soldiers in the garrison for their officers: one (A) ἐπὶ Θεοφράστου ἄρχοντος 340/39 B.C.; another (B) ἐπὶ Χαιρώνδου ἄρχοντος 338/7 B.C. honors the general Δεινοκράτης Κλεομβρότου Ἀχαρνεύς, see our lemma no. 134. (C) Dedication of a general from the deme Pithos to Zeus Soter and Athena Soteira ἐπὶ Δημοχάρους ἄρχοντος 108/7 B.C. (D) Another such dedication by a general from Agryle ἐπὶ Προκλέους ἄρχοντος 99/98 B.C. (ph.). (E) A third of roughly the same date. C-E are inscribed above Corinthian capitals and bear cuttings for torches, evoking the torch races for these two deities. (F) Dedication of the general Εὐξίθεος Φιλοξενίδου Κηφισιεὺς ἐπὶ τὴν χώραν τὴν παραλίαν to Demeter and Kore. (G) Decree of the 3rd cent. B.C. found in the fort in which τῶν Κρυπτῶν, τῶν τεταγμένων ὑπὸ τὸν στρατηγὸν Φιλόθεον Φιλίωνος honor this general with a gold crown ἐπὶ ἄρχοντος Μνησείδου (new?) and the leader Ἀθηνόδωρος Ὄαθεν and the secretary Καλλίστρατος Ἀφιδναῖος. This archon, as is clear from the text, is later than Λυσανίας 235/4 B.C. (H) Another decree of the archonship of Καλλιμήδης in which οἱ στρατευόμενοι τῶν πολιτῶν ἐν Ῥαμνοῦντι honor with a gold crown the στρατηγὸς τῆς παραλίας Θούκριτος Ἀλκιμάχου Μυρρινούσιος for providing the garrison with grain at his own expense and for repairs to the fort. The soldiers also set up a portrait of him in the temple of Nemesis: ἀναθεῖνα[ι] δὲ καὶ γράψαντας τὴν εἰκόνα αὐτοῦ ἐν πίνακι ἐν τῶι Νεμ[ε]σίωι. For Thoukritos see *IG* II² 1286; *SEG* XXXV 105. (I) Another decree of the deme of Rhamnous honoring Antigonos Gonatas after the end of the Chremonidean War: δεδόχθαι Ῥαμνουσίοις θύειν αὐτῶι τεῖ ἐνάτει ἐπὶ δέκα τοῦ Ἑκατομβαιῶνος, τῶν μεγάλων Νεμεσίων τῶι γυμνικῶι ἀγῶνι καὶ στεφανηφορεῖν. Valuable new evidence for this festival and divine honors for Antigonos at Rhamnous.

In *The Greek City* (see our lemma no. 17) 277–293, R. Osborne presents a catalogue of inscriptions which record decisions of several corporate bodies (i.e. deme, ephebes, Council and Assembly, soldiers, isoteleis, hippeis, paroikoi, etc.) published at Rhamnous. He also reprints the texts and provides translations of *SEG* XVII 2 and XXV 155. Osborne uses the variety of the many groups and associations issuing these documents to argue that "all lines of distinction" among them "were bent and even obliterated ... formal divisions within the population (most notably that absolute divide between citizen and non-citizen ..." were "flagrantly breached." (284–285).

146. Athens. Revision of the Laws and Sacrificial Calendar, 410–399 B.C. I³ 236–241 (*IG* I² 843–845+ II² 1357 + *SEG* X 348). *SEG* XXI 540; XXXIX 155.* *LSCG* 16/17. R.F. Healey, *Eleusinian Sacrifices in the Athenian Law Code* (New York 1990). This is a

posthumous publication, photocopied from the typescript, of Healey's 1961 Harvard Dissertation. It is barely legible, and Appendix I, which contained a text of the whole sacrificial calendar, had to be omitted because of the poor quality of the pages. Healey concentrates on col. III of the later side of Agora I 727, cf. S. Dow, *Hesperia* 30 (1961) 61–65 (ph.) = *SEG* XXI 540. He published a partial reworking of this dissertation in *Studies S. Dow* 135–141 (cf. *SEG* XXXIV 110). Detailed analysis of the trieteric Eleusinian festival, its date and organization (1–71); full line-by-line commentary on the prices, the sacrificial animals, and the deities listed in Col. III (corresponding entries in *IG* I^3 5 (I^2 5) (pp. 72–304); προτέλεια and προθύματα (320–322) We reprint Healey's text of Col. III with his line numbers (cf. *Studies S. Dow* p. 137).

		Τάδε τὸ ἕτερον ἔτος θύεται ἀ[– – –]
	ΔΗΗ	Θέμιδι οἷς
244	ΔΓ	Διὶ Ἑρκείωι ο[ἷς]
	ΔΗΗ	Δήμητρι οἷς
		Φερρεφάττη̣[ι]
	ΔΓΗΗ	κριός
248	ΔΓ	Εὐμόλπωι ο[ἷς]
	ΔΓ	Μελίχωι ἤ[ρωι οἷς]
	ΔΓ	Ἀρχηγέτη̣[ι οἷς]
	ΔΓ	Πολυξέν[ωι οἷς]
252		Θρεπτῶι [κριὸς]
	ΔΓΗΗ	κριτός
	ΔΓ	Διόκλω[ι οἷς]
	ΔΓ	Κελεῶι [οἷς]
256		Εὐμολπ[ίδαι]
		ταῦτα [θύουσιν]
		———
		ἱερέα[ι Δήμητρος]
	Η	ἀπόμ[ετρα]
260		ἐκ τῶν στ̣[ηλῶν]
	⟨Η⟩ΗΗ	χοῖρ[ος]
	ΔΗΗ	Ἑστί̣[αι οἷς]
	ΔΗΗ	Ἀθην̣[αίαι οἷς]
264	Δ	Χά[ρισιν αἷξ]
		Ἑρ[μῆι]
	ΔΗΗ	Ἐν̣[αγωνίωι οἷς]
	Δ	Ἑρ[μῆι – – – αἷξ]
268	ΔΗΗ	Ἡρ̣[ακλεῖ οἷς]
	ΔΗΗ	Δ[ιοσκούροις οἷς]
		[– – – – – – – – – –]
		[– – – – – – – – – –]

N.D. Robertson, *JHS* 110 (1990) 43–75, urges that the τοῖχος in Andokides I.84 and *IG* I³ 84, which served for the temporary display of pending laws and public notices, was located on the front wall of a court of the Prytaneion and that the statues of the Eponymous Heroes stood in a row across this court. The work of the anagrapheis in 410–404 B.C. was mainly concerned with compiling and organizing the scattered record of laws, decrees, and other documents to be stored in the central archive. Some of these documents, however, were published: e.g. Drakon's law on involuntary homicide, *IG* I³ 104, on a stele in front of the Royal Stoa (see our lemma no. 15); laws regarding the Council of 500, *IG* I³ 105, on a stele probably set up in the Bouleuterion; assorted texts on inscribed walls which Robertson locates in the interior of South Stoa I in the Agora; *IG* I³ 236, trierarchic law; ritual expenditures, *IG* I³ 237–241, all on the back of the wall in Attic letters, On the (now erased) front of the wall the anagrapheis had recorded in Attic letters a sacrificial calendar calling for the large expenditures attacked by the speaker of Lysias 30: *Against Nikomachos*.

In 403 B.C. there was no wholesale revision of the Athenian law code, as Andokides' misrepresentation (I 81–89) of the Decree of Teisamenos has led modern scholars to conclude. The Decree of Teisamenos called for only new, supplementary laws. These were published "in the stoa." Concerned "to break the hypnotic fascination of the Stoa Baileios" (65), Robertson concedes that the kyrbeis were indeed kept there, but the Stoa Poikile, the Stoa of Zeus, and the South Stoa I are all, in his view, more attractive candidates for the location of these new laws.

In 399 B.C., after the successful prosecution of Nikomachos, the Athenians erased the sacrificial calendar in Attic letters from the front surface of the wall in South Stoa I and inscribed in Ionic letters a revised and reduced calendar based upon earlier sources indicated by ἐκ-rubrics. Robertson analyzes the date and origin of these rubrics and comments on several specific sacrifices and festivals. Rejecting ἐκ τῶν σ[τηλῶν] in col. III L. 77 and a possible reference therein to *IG* I³ 5, he suggests ἐκ τῶν σ[υγγραφῶν], cf. Lysias 30.17; 21; *IG* I³ 78 LL. 3–4; 47–48; *IG* I³ 135 L. 3; 238 L. 4. For a brief summary of Robertson's position, cf. *Phoenix* 43 (1989) 371–374.

M.H. Hansen, *C&M* 41 (1990) 63–71, examines the revision of the Athenian corpus of laws in 403 B.C., starting from the Law of Diokles, Dem. 24.42, of ca. 400 B.C. He argues that the laws ὅσοι ἐπ' Εὐκλείδου ἐτέθησαν καί εἰσιν ἀναγεγραμμένοι comprise "the Solonian Law Code as revised by the *nomothetai* and set up in the Stoa Basileios." Diokles' other two categories of laws consisted of those passed (1) before and (2) after 403 B.C. These did not form part of the revised "Solonian Law Code" in the Royal Stoa. Laws passed after 403 B.C. were addenda to the corpus of law in the form of νόμοι, while other measures were ψηφίσματα. These were published on separate stelai, not added to the wall in the Royal Stoa. In fact, the latter quickly became obsolete. "The archive [in the Metroon] was the only place where an up to date and reliable version of the law code could be found ... the law code on the wall had to be taken down or at least disregarded only a few years after it had been set up in the Stoa Basileios." (71).

P.J. Rhodes, *JHS* 111 (1991) 87–100, rejects Robertson's theory about the separation of compilation and publication of the laws ca. 410–404 B.C. and the supposed inscribed wall in South Stoa I. He prefers the view that all the texts collected by the anagrapheis were intended to be published in or near the Royal Stoa (91). These consisted of all currently valid written laws which applied to the whole community of Athenian citizens, including the calendar of sacrifices.

He believes that the erasure of the sacrificial calendar on the principal face of the inscribed wall was made at the beginning of the anagrapheis' second term in order to make room for the new calendar, which was based on the kyrbeis and the stelai, Lysias 30.17. Hence the rubric should be read as ἐκ τῶν σ[τηλῶν] (95). "Robertson's interpretation of 'the wall' [And. I.84] is probably right, but it cannot yet be regarded as certain, and I do not pretend to know where the statues of the tribal heroes stood in the late fifth century." (99).

A. Natalicchio, *QS* 32 (1990) 61–90, argues that the powers of the anagrapheis who republished Drakon's law on homicide and the bouleutic oath (*IG* I^3 104 and 105) were closely restricted and did not include interventions, additions or deletions, in the text. Their activities ca. 410–404 B.C. were not organized or comprehensive but piecemeal and ad hoc. The Thirty undertook, but did not carry out, a wholesale revision of the laws. The moderate reforms that followed the amnesty of 403 B.C. included revisions of the traditional laws of the state such as a new calendar of sacrifices.

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147. Erchia. Sacrificial Calendar, ca. 375–350 B.C. *SEG* XXI 541; XXXVII 104,* 106, 236; XXXVIII 2017; XXXIX 319. A. Hollis in *'Owls to Athens.' Essays on Classical Subjects Presented to Sir Kenneth Dover,* ed. E.M. Craik (Oxford 1990) 127–130, seeks to explain the sacrifice of two pigs to Ἔποψ, col. IV LL. 18–23 and col. V LL. 9–15 on the basis of a fragment of Kallimachos *Aitia* (= *Supplementum Hellenisticum* 238). Since [Π]αιανιέ[ω]ν appears in L. 10 and Ἔποψ in L. 11, Hollis suggests that the latter was a hero (not a bird) who came to the aid of Erchia in a hitherto-unattested dispute with the neighboring Paianians. He was rewarded with this annual thank-offering. At L. 9 of the poem Hollis restores Ἐρχιέας] κοτ' ἔκηδον ὁμώλακες.

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148. Attica (Now in Oxford). List of Sacrifices, 1st cent A.D.? *IG* II^2 1367. *SEG* XXV 171; XXXIII 255. Sokolowski, *LSCG* 52. C. Grandjouan, *Hesperia* Suppl. 23 (1989) 64, discusses the shape, function, and possible representations of the πόπανον χοινικιαῖον δωδεκόνφαλον in LL. 19–20.

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149. Athens. Inventories of the Treasurers of Athena and the Other Gods, 341/0–315 B.C. *IG* II^2 1455 and 1457. *SEG* XXXIII 150; XXXIX 158,* 163. S. Altekamp, *ZPE* 80 (1990) 42–43, briefly speculates about the meanings of the terms φύλλα and κυμάτιον in the passages referring to the doors of the Hekatompedon, 1455 LL. 36–42; 1457 LL. 9–13. See also our lemmata nos. 21 and 1732.

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150. Athens. Inventories of Dedications to Artemis Brauronia, 355/4–334/3 B.C. *IG* II^2 1514–1531. *SEG* XXXIX 161.* P. Brulé, *DAH* 16.2 (1990) 74–76, adducing the parallel of *SEG* XXXVIII 1210 from Miletos, where the women's clothes are listed as in deplorable condition because of their age, withdraws his earlier suggestion that the term ῥάκος in

the inventories of Artemis Brauronia indicates a textile marked with menstrual blood (cf. *SEG* XXXVII 108). It refers to the torn or tattered condition of the clothes.

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151. Athens. Fragment of an Inventory?, ca. 180 B.C. Fragment of white marble found in the Agora Excavations, Agora I 5798. Ed. pr. Tracy, *Cutters* 76–77 no. 2 (ph.), who assigns it to his Cutter of *IG* II² 913, 210/9–171/0 B.C. The stone is broken on all sides but is preserved blank to the left of LL. 3–6 for two or three letter-spaces. In. L. 6 Tracy suggests φιάλη [ἣν ἀνέθηκε – – –].

[. .]ΟΑ[– – – – – –]
[κ]αὶ φι[– – – – – –]
⟦ἐπὶ Φί[λωνος?⟧ – –]
4 ἀγωνο[θέτης – – –]
Ἀλέξα̣[νδρος – – –]
φιάλη [– – – – – –]
ἐ[π]ὶ Κα[– – – – –]
8 [– $\overset{2½}{-}$ –]ΠΑ[– – – –]
[ἀγ]ωνο[θέτης – – –]

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151 bis. Athens. Accounts of the Poletai, 342/1 B.C. *IG* II² 1582 + *Hesperia* 5 (1936) 393–413 no. 10 = *Agora* XIX P 26. *SEG* XXXVI 209, 210, 299.* After an introductory section in which he discusses several aspects of the sale of confiscated property by the poletai (ἀπογραφή, ἐπώνιον, κηρύκειον, καταβολή, προκαταβολή, and τιμή 407–442), K. Hallof, *Klio* 72 (1990) 403–426, argues on the basis of the sales in LL. 118–153 and 153–185, that the poletai did not reach the amounts in question through a public auction. The prices were predetermined directly to correspond to the debt owed to the state by the men whose confiscated property was sold. Far from conducting an auction, the poletai merely served as the officials who recovered the debt on behalf of the state. In this connection Hallof also discusses *SEG* XII 100. He argues for a much more prominent role for the demarchs in the confiscation process. Aristotle, *AP* 47 is cited to emphasize the importance of the Boule and the Nine Archons in the poletai's "selling" of taxes, mining concessions, and confiscated property. The inscribed records of the *rationes centesimarum* (see our lemma no. 151 ter) reveal a scale of prices for real estate and a close local control over the sales that cannot be reconciled with an auction process and anachronistic modern ideas about land speculation and fluctuating prices in 4th-century-B.C. Attica. Sales were governed by "ein traditionelles gesellschaftliches Element Art und Weise, Umfang und Intensität der Grundstückstransaktion sowie den Modus der Preisbildung" (426).

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151 ter. Athens. Sales Tax Records, ca. 350 B.C. Stele I: *IG* II² 1580+1601+1603 [*SEG* XXI 569, 576]. Stele II: *IG* II² 1594+1595+1598+1602 [*SEG* XXI 570, 573, 577]. Stele

III: *IG* II² 1596+1597+1599+1600+*SEG* XXI 579+578 [*SEG* XXI 571, 572, 574]. *SEG* XXI 569–579;* XXX 104, 128. See our lemmata nos. 151 bis and 296 bis.

152. Peiraieus. Accounts of the Naval Commissioners, 379/8 B.C.? *IG* II² 1604. *SEG* XXIV 160; XXVIII 138; XXXII 164; XXXVI 212. M. Clark, *ABSA* 85 (1990) 47–67, rejects the date of 377/6 B.C. for this inventory on the grounds that most of the triremes listed were not allotted to trierarchs during the tenure of this board of commissioners. It is unlikely that this would have been the case in 376 B.C. when Athens and Sparta were at war at sea. Clark estimates that at most twenty triremes were allotted. There are inadequate grounds for linking the debts of Mantias of Thorikos in LL. 10 and 46 with *IG* II² 1622, see our lemma no. 153. They were probably incurred not when he was tamias, but as a trierarch at some date earlier than II² 1604. Clark suggests 379 B.C. and a possible connection with the "unpublished" Attic inscription *SEG* XXXIX 170. The activity of Antimachos of Chios, who borrowed an Athenian trireme (L. 79), can be plausibly interpreted as connected with negotiations between Athens and Chios in early 378 B.C. leading to the formation of the Second Athenian Alliance. This may also be the context of *SEG* XXXII 50; cf. XXXIII 75. Clark argues that II² 1604 provides no solid basis for the conclusion that it is the first example of a resumption of the 5th cent. B.C. practice of inscribing annual naval inventories in 378 B.C. He further rejects the theory that the Peace of Antalkidas severely restricted Athenian naval activity from 386 to 378 B.C. On 65–66 he rejects the view that Antimachos of Chios was a metic trierarch. See also our lemma no. 155.

153. Peiraieus. Accounts of the Naval Commissioners, 342/1 B.C. *IG* II² 1622. *SEG* XXXV 118;* XXXVI 212; XXXVII 112; XXXIX 172. M. Clark, *ABSA* 85 (1990) 48–49, rejects the Corpus restoration of LL. 435–437 on the grounds that there is not room in L. 436 for nineteen letters, and the customary ἐπί does not appear with the archon's name. There is no necessary connection then with 377/6 B.C., archonship of Kalleas, and the debts of Mantias of Thorikos in *IG* II² 1604; see our lemma no. 152. Clark suggests [M]αντ[ίας Θορίκιος], | ταμία[ς γενόμ(ενος) ἐπὶ Χα]|ρι{α}κλ[είδου ἄρχον(τος)] 363/2 B.C. or ταμία[ς κρεμ(αστῶν) ἐπὶ Χα]|ρι{α}κλ[είδου.

154. Eleusis. Building Specifications for the Colonnade of Philon, 337/6 B.C. *IG* II² 1675. *SEG* XXXV 119, 121. G.J. Varoufakis publishes a revised version of his paper cited in *SEG* XXXV 121 in *Materials Testing in Classical Greece: Technical Specifications of the 4th century B.C.: Hellenic Organization for Standardization* (Athens 1987), in which he examines the knowledge of technology in the manufacture of bronze fittings — *empolia* and *poloi* — for the columns on the porch of this colonnade. Translation, ph., technical commentary. This text contains the earliest evidence for the use of the lathe in metal working on the Greek mainland, and it attests a high level of sophistication in producing and testing copper-tin alloys.

155. Athens. Diadikasia Documents, 383/2–380/79 B.C. *IG* II² 1928–1932 + *SEG* XXXII 171. Cf. *SEG* XXXVIII 154.* M. Clark, *ABSA* 85 (1990) 66–67, suggests that these documents record the results of *antidoseis* proceedings concerning the trierarchy. An obstacle to the theory of Davies (*SEG* XXXII 171) that they concern eisphora-payments is that his supposed deme-based registration procedure for reimbursing *proeispherontes* is contradicted by *IG* II² 1929 L. 16 and 1930 L. 3, which show that litigants could be replaced on the register by citizens from other demes and tribes.

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156. Salamis. Bronze Inscription. In excavations of a cemetery at Ambelaki conducted by the Greek Archaeological Service, I. Dekoulakou, *AD* 41 (1986) [1990] B.18, briefly reports the discovery of a "χάλκινο έλασμα με την επιγραφή:" Θεαγένης Προβαλίσιος. No ph., no date, no further details. [Probably a dikast's pinax. Stroud.]

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157. Athens. Catalogue of Worshipers, ca. 170–150 B.C. *IG* II² 1934. *SEG* XXXII 348. By assigning this text to his Cutter of Agora I 6006 (= *Agora* XV 240), 169/8–135/4 B.C., Tracy, *Cutters* 155–156, recalls it from the 4th cent. B.C. and establishes it as the first attestation of hierophantic hieronymy. Prosopographic notes on [Ἱεροφάν]της (Ἀριστοκλῆς) Νουφράδου Περιθοίδης, 183/2–ca. 150 B.C.

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158. Athens. Catalogue of Hieropoioi, ca. 152–148 B.C. *IG* II² 1938. *SEG* XXXIX 183,* 1821. B. Puech, *op. cit.* (our lemma no. 291 bis) 221–222, briefly comments on the identity of several Stoic philosophers among the hieropoioi listed here, especially Antipatros of Peiraieus = Antipatros of Tarsos.

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159. Athens. Catalogue of Hieropoioi, ca. 150–140 B.C. *SEG* XXXII 216. H.B. Mattingly, *NC* 150 (1990) 73–74, in a discussion of the beginnings of Athenian New Style coinage, suggests on the basis of the career of Timarchides of Thorikos L. 6, that the archonship of Andreas be placed in 146/5 B.C. and New Style Issue 16, for which Timarchides and his father were moneyers, in 149/8 B.C. He argues that the series as a whole began after Pydna, probably in 164/3 B.C., and that it maintained a continuous, annual sequence.

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160. Athens. Catalogue of Naval Personnel, ca. 400 B.C.? *IG* II² 1951 [I³ 1032]. *SEG* XXXIII 154.* A.J. Graham, *TAPhA* 122 (1992) 263–269, in a discussion of the use of slaves on Athenian triremes presents a helpful review of prior scholarship on this inscription. Rejecting the identification of it as a casualty list or a catalogue of those liable for military service, he favors the view that it honors the officers and crews of certain triremes — not, however, those which escaped from Arginousai or from Aigospotamoi. The only dating criterion is the *terminus ante quem* of the syntrierarchia (ca. 409–400 B.C.), for the ethnic Ῥόδιος is used by

Thucydides (3.8.1) as early as 428 B.C. In addition to the combinations of slave-names plus masters' names among the trierarchs, marines, and officers on which D.R. Laing formed his new arrangement of the fragments, Graham has found slave names plus masters' names among the crew: 3 belonging to citizen sailors, 4 belonging to foreign or metic sailors. Since there are about 30 names of citizen sailors and 40 names of foreign and metic sailors preserved on the stone, Graham estimates that about 10% of the free sailors had slaves with them. Among the 32 names of trierarchs, marines, and officers, however, 22 were also masters of slaves. On the basis of Thucydides 7.13.2, Graham does not consider the presence of substantial numbers of slaves on Athenian triremes as exceptional. In Laing's arrangement of the fragments, however, at least two of the four ships in question have so many slaves assigned to them that it would have been impossible for their masters to serve on the same ship. "If Laing's arrangement is correct, the naval catalogue inscription would still appear to reflect exceptional circumstances." Graham offers three possible solutions: (1) the seven coincidences of master's names and sailor's names are merely examples of homonymy; (2) it was not the rule for master and slave to serve on the same ship; (3) Laing's arrangement of the fragments is incorrect. Bibliography not previously in *SEG:* Y. Garlan, *Actes du Colloque d'Histoire Sociale 1970. Annales Litt. Univ. Besançon* 128 (1972) 36–38; K.-W. Welwei, *Unfreie im antiken Kriegsdienst, I, Athen und Sparta: Forschungen zur antiken Sklaverei* 5 (Wiesbaden 1974) 83–86.

161. Rhamnous. Catalogue of Ephebes(?), 1st cent. B.C./1st cent. A.D. Fragment from the left side of a stele of local marble found in excavations of the Greek Archaeological Society in front of a large grave peribolos near the fort. Ed. pr. B.C. Petrakos, *PAAH* (1985) [1990] 24–25 no. 5, who suggests the above identification.

[Ε]ὔξεν[ος – – –]
Τιμοκλῆς [– – –]
Κρίτων Χαι[– – –]
Εὔπορος Εὐ[– – –]
Σωσίβιος Σωσ[– – –]
Φιδοκλῆς Τιμε[– – –]
Δημήτριος Ἀρ[– – –]
[Θ]εόδοτος Δι[– – –]
[Ἀπ]ολλωνίδη[ς – – –]
[Θεό]φιλος Σ[– – –]

L. 4 Εὐ[όδου]? L. 6 Τιμέ[ου] Petrakos.

162. Athens. Catalogue of Ephebes, 192/3 A.D. *IG* II^2 2130. *SEG* XXXVI 224. E. Kapetanopoulos, *Epigraphica* 52 (1990) 32, I, favors a date of 192/3 A.D. and sees in the διάλογος in L. 39 something more than a mere προτρεπτικὸς λόγος. It was "a mustering of the Hellenes at Plataea in a fusion of Hellenism and *Romanitas* ... a fusion of the ceremonies at

Plataea with those of the Imperial cult ... This lofty ideal, conceived under Marcus Aurelius and Lucius Verus, came to an end with Commodus."

163. Athens. Ephebic Catalogue, 219/20 or 220/1 A.D. *IG* II² 2223. Follet, *Athènes* 232–233. E. Kapetanopoulos, *Epigraphica* 52 (1990) 25–30, on the basis of a photograph and report on the stone by D. Peppas-Delmouzou, states that the reading of the archon's name Φιλ[ε]ίν[ου] in L. 1 is far from secure. After a detailed examination of previous attempts to read this line he offers the following text of LL. 1–5 and assigns the document to 219/20 A.D.

ἐπὶ ἄρχοντ[ος .....21.....]
ἀγαθῆι τ[ύ]χ[ηι]
[τ]ὸν κοσμητὴν [τ]ῶ[ν ἐφήβων Π. or Λ.]
Αἴλιον Σεπτίμι[ον ...?...]
Στειριέα ἀγο[ρ]α[ν]ο[μήσαντα]

164. Athens. Ephebic Catalogue, 228/9–236/7 A.D. *IG* II² 2108. *SEG* XXVI 191;* XXXIII 188. E. Kapetanopoulos, *Epigraphica* 52 (1990) 30, suggests that [ἱερεὺς Τελεσ]φόρου be restored in LL. 6–7.

165. Athens. Ephebic Catalogue, 234/5 or 235/6 A.D. *IG* II² 2235. *SEG* XXVI 194; XXXIX 189.* E. Kapetanopoulos, *Epigraphica* 52 (1990) 23–25, 30, argues that S. Follet's date (*Athènes* 453–454 no. 17) of 235/6 is to be rejected, as is also her attribution of EM 3894 to this stele. The lettering on the latter is said to be quite different from that on the other fragments, although as K. points out, C. Karapa-Molisani supports the association of these fragments. He dates this inscription in 234/5 A.D. In L. 35 the name of the festival which has been erased was not the Alexandreia, as suggested by Follet, but possibly it had a gladiatorial character such as Κυνηγετικείων.

166. Athens. Ephebic Catalogue, 222/3 A.D. *IG* II² 2145+2146 (= 2266) +2149+2200+2206+2210+2228+2249. *SEG* XXVI 187. E. Kapetanopoulos, *Epigraphica* 52 (1990) 21–32, urges that Follet, *Athènes* 406–414 no. 8, Fragments 14–16 (EM 3869+4187+unnumbered = *AE* (1950/51) 25–27 no. 11) + *IG* II² 2200 cannot be part of Fragments 3 and 4 (EM 4204+3568 = *AE* (1950/51) 21–23 no. 6) + *IG* II² 2146 (= 2266) +2206, for the latter group of fragments has only one vertical border line at the edge of the stele, while the former has two. Both inscriptions belong to the decade 220–230 A.D. Kapetanopoulos dates *IG* II² 2146 (= 2266) +2206+ to 221/2 A.D., rejecting S. Follet's date of 222/3 A.D.

167. Thorikos. Catalogue of Victorious Actors? 4th cent. B.C. Bottom left corner of a stele of white marble, found in the Belgian excavations in the same place as our lemma no. 128. Ed. pr. J. Bingen, *Thorikos* IX.146–148 no. 84 (ph.). Lines 6–8 are inscribed in smaller lettering. Tentatively identifying Pindaros in L. 2 as the tragic actor mentioned by Aristotle, *Poetics* 1461b35, Bingen suggests that the list recorded victorious actors arranged in the order comedy-tragedy, see our lemma no. 128. For the names in LL. 7–8 see our lemma no 239.

Λ Χ ΙΔ Δ [
Πίνδαρος Πρωτέο
Ἐπευσθένος δημαρ[χόντος]
Δίφιλος Ἀστυφίλο
Διότιμος Ἑρμοδ̣[– – –]

Μικίνο δημαρχόν̣τ[ος]
Πολυκράτης Πολυκ̣ρ̣[άτος]
Πολύστρατος Πολυκ̣[ράτος?]
(vac.)

168. Athens. List of Prizes and Events in the Panathenaic Games, ca. 400–350 B.C. *IG* II^2 2311. *SEG* XXXVII 129.* D. Bell, *Stadion* 15 (1989) 177–180 (cf. our lemma no. 1640), writing without reference to any editions of this inscription later than *IG* II 965, examines the rubrics for the equestrian events. He argues that the greater number and variety of these contests in the Panathenaia, when compared to the ἀγὼν ἱππικός of the four Panhellenic festivals, is due to the influence of the Athenian cavalry. "Horse racing at Athens had always had close connections with the military." In Col. II LL. 52 and 55 he interprets ζεῦγος as a four-horse chariot to correspond to the ἅρμα τέλειον and ἅρμα πωλικόν of the contemporary Olympic and Pythian games. In L. 62, however, under the general rubric πολεμιστηρίοις, "the term ζεῦγος must here be translated as 'two horse team' since the four-horse chariot was rarely used in war." The omission of the ἀποβάτης event from this catalogue is explained by the fact that it is always listed first in the Panathenaic catalogues *IG* II^2 2313–2314, 2316–2317, whereas the beginning of 2311 is lost. See our lemma no. 169.

169. Athens. Catalogue of Victors in the Panathenaia, ca. 200–142 B.C.? *IG* II^2 2313–2314, 2316–2317. *SEG* XXVIII 365; XXX 297; XXXVI 227.* D. Bell, *Stadion* 15 (1989) 182–185 (cf. our lemma no. 168), writing without reference to any editions of these texts later than *IG* II 966–969, discusses the greatly expanded program of the equestrian competition in the Hellenistic Panathenaia — up to 25 events. He concentrates on *IG* II^2 2316, which he dates ca. 168 or 160 B.C., as providing detailed evidence, perhaps for the first time, for events reserved solely for the Athenian cavalry. He also finds many similarities between these equestrian events and those in the roughly contemporary catalogues of victors in the Theseia, *IG* II^2 956–959 — again using only the texts of *IG* II 444–446. In the Theseia he detects a predom-

inance of events for the κέλης, as opposed to the chariot. "The equestrian events of this festival were designed solely with the horse-owning Athenian citizen in mind, and were closed to non-Athenians." [Detailed studies of the victor lists of the Panathenaia and the Theseia respectively have been published by S.V. Tracy, C. Habicht, *Hesperia* 60 (1991) 187–236 and G. Bugh, *ZPE* 83 (1990) 20–35; see our lemmata nos. 120–121. We will cover the former in a later volume of *SEG*. Stroud.]

Without reference to any publication, Bell also examines the evidence for equestrian events in the Hellenistic Athenian festival of the Pythais as preserved "on stone fragments from the Athenian treasury at Delphi," i.e. *F. Delphes* III.2.34–35. Again, he notes many similarities with the contests in the Panathenaia and the Theseia and the strong influence of the cavalry.

C. Habicht, *Hesperia* 59 (1990) 568–569, discusses the dates and the sequence of the list of equestrian victories won by the four Attalid brothers of the royal family of Pergamon: Attalos, King Eumenes, Philetairos and Athenaios. *IG* II² 2314, col. 2, LL. 83–90. It may reflect nothing more than the possibility that Attalos' horses were the first to appear at the starting line and were victorious before his brothers had even entered the contests. Since the owners of competing race horses did not have to be present at the competition, there are no valid historical reasons for choosing among the three possible dates of 186, 182, or 178 B.C. for this Panathenaic festival.

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170. Athens. Didaskalia, 3rd/2nd cent. B.C. *IG* II² 2325. *SEG* XXXIX 191.* I.C. Storey, *Phoenix* 44 (1990) 1–30 (esp. 9–12), examines the victor-lists of comic poets in a discussion of the chronology of the career of Eupolis. He accepts the deduction that Eupolis won his first Lenaian victory in 427 or 426 B.C. on the evidence of L. 126. For the Dionysia, Storey is inclined to favor the restoration 'Αρι[στοφάνης] | Εὔ[πολις] | Κά[νθαρος] in LL. 58–60. He concludes that "Eupolis' first victory at the Dionysia thus belongs to 425 or 424, if *Babylonioi* did win the prize in 426, and to 424, if Aristophanes' first victory did not occur until the Dionysia of 425." On these lines see *SEG* XXXIX 191.

H.-G. Nesselrath, *Die attische Mittlere Komodie: Untersuchungen zur antiken Literatur und Geschichte* 36 (Berlin 1990) 189–203, briefly cites this inscription in a discussion of the poets and plays of Middle Comedy.

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171. Koutsopodi. Alopeke. Catalogue of Thiasotai, ca. 350–330 B.C.? *IG* II² 2345. *SEG* XXI 632; XXXIX 204. D.M. Lewis, *ABSA* 50 (1955) 13–14, 26, identifies [Κ]τ[ησι]κλείδης Κτήσωνος in L. 35 with the man in *IG* II² 2423 L. 29, a list of Alopeke. S.C. Humphreys, *ZPE* 83 (1990) 243–248, argues that this identification shows that Alopeke is the main base of the phratry whose members are here listed by thiasoi. Phrateres not belonging to Alopeke are listed with their demotics. She supports this theory by a prosopographic analysis which links several names on the list with known Alopekeis. Diogenes the thiasos leader in L. 58 she identifies as Diogenes, son of Diogeiton, councillor for Alopeke in 334/3 B.C. (*Agora* XV 44 L. 51), brother of Poseidonios, son of Diogeiton (*IG* II² 5575). His father, Humphreys suggests, was the Diogeiton involved in the law suit of 401/0 B.C. for which Lysias 32 was written, and Diodotos, L. 62, was the grandson of his namesake (Diogeiton's brother) who was also involved in this trial. On the basis of this identification she suggests the above date. She also dis-

cusses the membership of the Salaminioi in this phratry (LL. 77, 78, 83), concluding that all of them belonged.

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172. New Phaleron. Catalogue of Names with Demotics, ca. 210–170 B.C. *IG* II^2 2443. *SEG* XIII 59. Tracy, *Cutters* 78–79, while assigning LL. 1–12, 16, 18, to his Cutter of *IG* II^2 913, 210/9–171/0 B.C., observes that several other hands worked on this stone. After study of the stone, he offers the following new text of the first column.

[– – – – – – – – –]ης
[– – – – – – – – –]ς
[– – – – – – – –]είδης
4 [– – – – Ξυπε]ταιών
[– – – – – 'Ελε]υσίνιος
[– – – – – – – –]αῖος
6a [– – – – ἐξ Οἴο]υ̣
[– – – – – – – – –]ς
7a *vacat*
[– – – – – – – – –]ιεύς
[– – – – – – –]σιεύς
[– – – – – – –]κίδης
10a [– – – – – – –]ς
[– – – – – – –]άδης
12 [– – – – – Τρικ]ορύσιος
[– – – – – – – – –]άδης
[– – – – – – – – –]εύς
vacat
16 [– – – – – – – – –]ος
[– – – – – – – – –]ιεύς
18 [– – – – – – – – –]ύς Φιλ[– – – –]

L. 18 omitted in *IG* II^2; "It contains the end of a demotic in the first column and the beginning of a name in the second." Tracy, writing without reference to M.T. Mitsos, as reported in *SEG* XIII 59, who read [– – –]υς Φιλ[αίδης].

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173. Athens. List of Names, ca. 125 B.C. *IG* II^2 2272+2450. Tracy, *Cutters* 245–246, associates these two non-joining fragments on the basis of identical lettering, vertical spacing, and incised guidelines. He presents the following new text with prosopographic commentary. Since Tracy does not establish their exact spatial relationship, he prints one above the other. For convenience we designate *IG* II^2 2450 as A and *IG* II^2 2272 as B. *IG* II^2 2272 LL. 18–21, which are crowded into the right margin, were cut by the same (later) man who added the letters crowded into the right ends of LL. 2–3. The latter identify the natural father of the man in L. 2

A. *IG* II² 2450

[Δημ]ήτριος [– – – – – –]
['Α]ρίστων 'Επι[– – – –]
Δωρόθεος Δωρο[θέου – – –]
4 Σωτέλης Νικοδ[– – – – – –]
Θεμιστοκλῆς Α[– – – – – –]
['Α]γαθοκλῆς 'Ασωπ[– – – –]
[Θρα]συκλῆς 'Απολλω[– – – –]

B. *IG* II² 2272

[– – – – – – – – – –]κι I
[– – ca. 12 – –]ρου Σουνιεύς, γόν[ωι 'Α]-
[– – ca. 12 – –]άνδρου 'Ιωνίδης πο[λλωνί](ου)
4 [– – ca. 12 – –]ος 'Αλωπεκῆθεν
[– – ca. 9 – –]τρίδου Παλληνεύς
[– – ca. 9 – –]ναίου 'Αλαιεύς
['Αγήνωρ 'Απο]λλωνίου 'Ερικεεύς
8 [– – ca. 9 – –]ρος 'Αρτεμιδώρου Σουνιεύς
[– – ca. 10 – –]νος Κολωνῆθεν Χαρίτω[ν]
[– – ca. 10 – –] Φρυνίσκου Σφήττιος 'Ολυμπι[οδώ]-
['Εχεσθένης 'Εχ]εσθένου Κειριάδης 20 ρου
12 [– – ca. 11 – –]οκλέους Θορίκιος Κοθωκ[ίδης
[– – ca. 11 – –] Διονυσίου 'Ιφιστιάδης
[– – ca. 12 – –]νος Σουνιεύς
[– – – ca. 17 – – –]ου Βατῆθεν
16 [– – – – – – – – – – – Στ]ειριεύς
[– – – – – – – – – – – – – – – –]ΤΟΓ

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174. Laureotike. Lease of Mine, 4th cent B.C.? *SEG* XXXVII 39. M. Salliora-Oikonomakou, *AD* 40 (1985) [1991] A.97 (ph.), republishes this text without commentary, but now with intelligible line divisions: Εὔδη|μος Θοριαιεὺς ἀ[πεγρά]|ψατο μέ[ταλλον] | 'Ερμαϊκὸν ἀ[να]|σάξιμον. The letters were punched with a sharp point. On 128–129 she repeats her view (cf. *SEG* XXXVII 39) that the excavated context of the grave over which this stone was reused as a cover slab shows that it must be dated to the 5th cent. B.C. D.M. Lewis, *CR* 42 (1992) 482, "that this text is fifth-century is incredible."

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175. Attica. Security Horoi, 4th cent. B.C. *IG* II² 2746; 2749; 2750; 2752; 2760. Cf. *SEG* XXIX 159. *SEG* XXXII 236. P.V. Stanley, *MBAH* 9 (1990) 1–13, in a study of the value of ἐργαστήρια in Attica based upon literary and epigraphic sources, argues that the amounts recorded on these horoi for ergasteria should not be regarded as indicating maximum value. Since "loans were contracted for up to half of the value being hypothecated" (9) and more than

one lender was often involved, there is no reason to assume that a borrower always borrowed the maximum amount. Stanley urges that to reach an estimated evaluation of the ergasteria in these documents we should double the preserved amounts of the loans. After a brief examination of the values of ergasteria in the poletai account, *IG* II^2 1582 + *Hesperia* 5 (1936) 393–413 + 19 (1950) 251–254 no. 16 = *Agora* XIX P26, col. IV LL. 450–462, Stanley concludes that these structures were often free-standing, larger, and much more profitable than some scholars, e.g. M.I. Finley, *Studies in Land and Credit in Ancient Athens, 500–200 B.C.* (New Brunswick 1952) 66, have been prepared to admit.

P. Millett, *Lending and Borrowing in Ancient Athens* (Cambridge 1991) 222–224, devotes a brief appendix to "Recent Work on the Horoi," i.e. since his paper in *Opus* 1 (1982) 219–249, cf. *SEG* XXXIV 158–168.

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176. Athens. Fragment of a Dedication?, ca. 190 B.C. Fragment of white marble found in the Agora Excavations, Agora I 4537. Ed. pr. Tracy, *Cutters* 77 no. 3 (ph.), who assigns it to his Cutter of *IG* II^2 913, 210/9–171/0 B.C.

[– – – – – –]ΛΗΕ[– – – – – – – –]
[– – – – – –]ου Κηφισ[ιεύς – – –]
[– – – – – –]έμων Θε[– – – – – –]
4 [– – – φυλαρ]χοῦντ[ες – – – –]
[– – – – – –]ΤΑΙΟΝ[– – – – – –]

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177. Athens. Dedication of Soldiers Honoring Generals, 111/0 B.C.? *SEG* XVII 66 (= *Hesperia* 26 (1957) 212–213 no. 59). Tracy, *Cutters* 252–253, points out that the guidelines are neither parallel nor straight and do not resemble those carefully drawn on *IG* II^2 945; *Agora* XV 209; or *SEG* XVI 94 (= *Hesperia* 26 (1957) 47–51 no. 7). "Everything about this text suggests that it is a good deal later than 172/1." He rejects Meritt's reading of the archon's name in L. 5 as Σωσιγ[ε]- in favor of Σωσικ[ρά]τ[ους], 111/0 B.C.

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178. Rhamnous. Dedication of the Gymnasiarch Megakles, ca. 300 B.C. *IG* II^2 3109. *SEG* XIII 62. A.G. Mantis, Προβλήματα της εικονογραφίας των ιερειών και των ιερέων στην αρχαία ελληνική τέχνη (= Δημοσιεύματα του Αρχαιολογικού Δελτίου 42) (our lemma no. 1728) 104–113 (ph.), after a detailed analysis of the text of this dedication and of other inscribed dedications at the small temple at Rhamnous, *IG* I^2 828 [I^3 1021]; II^2 3462 (ph.); 4638 (ph.), concludes that the statue is a joint dedication to Themis and Nemesis, He urges that this is clear from the two datives Θέμιδι L. 1 and Νεμέσει L. 3, and he breaks the text down into two units: (I) Megakles dedicated (this) to Themis having been crowned by the demesmen for his justice when Kallisto was priestess, and (II) he dedicated (it) to Nemesis after winning a victory as gymnasiarch and choregos when Pheidostrate was priestess. The "small temple" was actually a treasury used to store dedications to Themis and Nemesis.

179. Thorikos. Epigram on a Choregic Victory Monument, ca. 400–350 B.C. Upper left corner of a plaque of white marble, found in the Belgian excavations near the Theater. Ed. pr. J. Bingen, *Thorikos* IX.148–149 no. 85 (ph.). L. 7 is inscribed in smaller letters.

[Τ]όνδε Πυ[– – – – – – – – –]
χορηγησε̣[– – – – – – – – –]
εὐξάμε[νος – – – – – – – – –]
4 σὺ δ' ἀντ[– – – – – – – – – ἐ]-
σθλὴν κα[– – – – – – – – –]
[. .]ντος [– – – – – – – – –]
[. . .]Κ. ΗΣΕ[– – – – – – – – –]

L. 4 συ δ' Ἀντι[– – –? Bingen. L. 7 An artist's signature: Stroud.

180. Thorikos. Choregic Dedication, ca. 375–325 B.C. *SEG* XXXIV 174; XXXVI 180, 241.* J. Bingen, *Thorikos* IX.146, suggests that in this inscription are listed first and in order the victorious choregoi in two festivals with their protagonists, then another choregos who had competed in the same year in the same festival for comedy and who, for some reason, has been associated with the dedication.

181. Rhamnous. Dedication?, ca. 250 B.C.? Fragment of a bench of local marble inscribed on its narrow front surface, found by the Greek Archaeological Society in the fort, near the west gate. Ed. pr. B.C. Petrakos, *PAAH* (1986) [1990] 16–18 no. 6 (dr.), who cites *IG* II² 3109 for the choregia at Rhamnous.

[– – – χορη]γήσα[ς – – –]

182. Athens. Honors for the Future Emperor Tiberius, Before 4 A.D. *IG* II² 3243 = 3932. M. Kaplan, *op. cit.* (see our lemma no. 389) 206, 457–458, noting (with Vanderpool, *SEG* XVII 68) that these are two different publications of the same text, discusses the πρόγονοι of Tiberius on both sides with ample bibliography and prosopographic data.

183. Rhamnous. Statue Base of Hadrian, 117–138 A.D. *SEG* XXXI 173; XXXV 149. B.C. Petrakos, *PAAH* (1985) [1990] 14, reports the discovery in excavations of the Greek Archaeological Society in the west cistern of the Sanctuary of Nemesis of several fragments of the statue of Hadrian that stood on this base.

184. Athens. Honorary Epigram for the Empress Eudocia, ca. 421 A.D. Five fragments of a columnar monument of white "Pentelic" marble found in the Agora Excavations in 1936. Of these, Agora I 3558a was published as a grave inscription by W. Peek, *Attische Grabschriften* (*ADAW* Berlin 1957.II) 56, 63 no. 197, but was not included by D.W. Bradeen in *Agora* XVII. Ed. pr. of the other four joining fragments (Agora I 3558b — of which one is now lost) by E. Sironen who re-edits the whole, *Hesperia* 59 (1990) 371–374 (ph.). Text within a poorly preserved tabula ansata. Sironen identifies the monument as a statue base for the Empress Eudocia, who was possibly an Athenian, erected by her husband Theodosius II soon after the imperial marriage in 421 A.D. The statue may have stood in front of the Palace of the Giants in the Agora and been connected with this building.

Ε[ἴνε]κα φ[– – ca. 7 – –] βασιληίδος Εὐδ[οκίας – – –]
Θευδόσι[ος βασιλε]ὺς στῆσεν ἄγαλ[μα τόδε]
πιστοτα[τ – – ca. 9 – –]ΕΘΟ[?]Ν θεραποντ[– – – – – –]
4 Θευδοσιο[– – ca. 9 – –]ΟΛΑ[– – –]ΕΧΟΝΤΙ[– – – – –]

In *JRA* 3 (1990) 497–499, G. Fowden reprints Sironen's text with supplementary observations (per ep.) from H.A. Thompson and assigns the construction of the Palace of the Giants to the new Empress, a native Athenian, who intended it "as a basically private residence for a family whose members ... would need to exercise numerous official functions if they ever happened to be in Athens."

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185. Athens. Honorary Epigram for Attalos II of Pergamon?, 159–138 B.C. *IG* II^2 2890 + *SEG* XXX 138. Writing with reference only to the fragment published by S.N. Koumanoudes, *AD* 25 (1970) A.63–64 no. 13 and not to W. Peek's association of it with *IG* II^2 2890 (cf. *SEG* XXX 138), C. Habicht, *Hesperia* 59 (1990) 575, points out that a connection with King Attalos is uncertain since many Athenians were called Attalos. Possibly in L. 4 Ἄτταλον Ἀν[ακαιά?], cf. *Agora* XV 243 L. 108.

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186. Eleusis. Statue Base, 169–134 B.C. *IG* II^2 2944. *SEG* XXXV 197. K. Clinton, *Sacred Officials* 23–24. Tracy, *Cutters* 157, now reads the text in the lower wreath on the front as follows:

in corona aurea
17a [– – – – – – – – –]
17b [– – – – – – – – –]
17c μυστ[ηρίων]
18 [ἐ]πιμελ[ητὴν]
18a [γενόμενον ἐπὶ]
18b Εὐνίκ[ου ἄρχον]-
18c [τος]

He assigns it to his Cutter of Agora I 6006 (= *Agora* XV 240), 169/8–135/4 B.C. The archon Eunikos is dated to 169/8 B.C. Tracy notes that Clinton now dates this inscription ca. 140 B.C.

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187. Peiraieus (Now in Paris). The Koinon of the Sidonians Honors Diopeithes, ca. 250 B.C.? *IG* II² 2946. *SEG* XXXIX 324. W. Ameling, *ZPE* 81 (1990) 189–199, re-edits this text, both Phoenician and Greek parts, with earlier bibliography and commentary. He favors a mid-3rd cent. B.C. date and, comparing it with *IG* XIV 830 from Puteoli (see our lemma no. 852), rejects the view that these two inscriptions provide evidence for a strong, centralized "Wirtschaftspolitik" on the part of Sidon and Tyre over companies of Phoenician merchants living abroad. The κοινὸν τῶν Σιδωνίων was not a legislative assembly, but an association of Sidonian merchants and metics formed for the worship of Baal of Sidon (numerous parallels collected).See also our lemma no. 1722.

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188. Eleusis. Two Honorary Inscriptions, 3rd cent. A.D. *IG* II² 3679 and 3710. E. Kapetanopoulos, *BCH* 92 (1968) 493–518; Clinton, *Sacred Officials* 112–113 nos. 50–52. E. Kapetanopoulos, *Balkan Studies* 31 (1990) 259–267, studies the family of Honoratianos Polycharmos from Macedonia, beginning with these two inscriptions which honor his daughter, Honoratiane Polycharmis ἡ καὶ Φαιναρέτη, as an ἀφ' ἑστίας, ca. 220–230 A.D., *IG* II² 3710, and grand-daughter, Junia Themistokleia II, as an ἀφ' ἑστίας, ca. 240–260 A.D., *IG* II² 3679. Honoratianos traced his ancestry back to Alexander the Great, see A.B. Tataki, *Ancient Beroea: Prosopography and Society: Meletemata* 8 (1988) 239 no. 977. He appears in *IG* II² 2217, L. 3, which Kapetanopoulos (262) identifies as a prytany catalogue of ca. 212/3 A.D., not an ephebic list. Honoratiane Polycharmis ἡ καὶ Φαιναρέτη traced her ancestry back to Konon and Perikles.

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189. Athens. Honors for Karneades, ca. 150 B.C. *IG* II² 3781. *SEG* XXXIX 224.* C. Habicht, *Hesperia* 59 (1990) 571–572, after a helpful review of previous scholarship on this inscription (with bibliography) repeats his announcement (cf. *SEG* XXXIX 224) that an unpublished list of Panathenaic victors shows that Attalos and his brother were enrolled as Athenian citizens in the tribe of Attalis. The donors of the statue of Karneades were private Athenian citizens, not enfranchised princes. This victor list, now published by S.V. Tracy, C. Habicht, *Hesperia* 60 (1991) 187–217, will appear in *SEG* XLI.

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190. Athens. Dedication of a Statue of the Kathegetes Alexandros, 1st cent. A.D.? *IG* II² 3793. *SEG* XXXVII 155. B. Puech, *op. cit.* (our lemma no. 291 bis) 144 no. 123, pointing out that the term καθηγητής can be applied to a rhetor, grammarian, or even a doctor, rejects the proposal of A.E. Raubitschek, *Hesperia* 18 (1949) 99–100, that Alexandros is to be identified as the Epicurean philosopher attested in Plutarch, *Moralia* 635E. He may not have

been a philosopher at all, and there are also no sound reasons for associating him with the philosopher Alexandros in *IG* II² 3819.

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191. Athens. Honors for Publius Vedius Pollio, Before 15 A.D. *IG* II² 4125. A. Loś, *Eos* 76 (1988) 65–79 (in Polish with French resume), examines the career of this Roman. Cf. *BE* (1991) 476.

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192. Athens. Honors for a Legatus of the Legio IV Flavia, 3rd cent. A.D. *IG* II² 4220. J. Hatlas, *Eos* 76 (1988) 87–98 (in Polish with French resume) reconstructs the career of this anonymous officer.

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193. Athens. Honors for Censorinus, Before 212 A.D. *IG* II² 4200/1. *SEG* XXVI 260. L. Moretti, *Tra epigrafia e storia. Scritti scelte* (Rome 1990) 381 note 3, proposes to identify the honorand as the member of the Academy mentioned by Alexander Aphrodisiensis, *Pr.* I.13.

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194. Athens. Honors for Roman Senatorial Women, Republican and Augustan. M. Kajava in *Roman Eastern Policy and Other Studies in Roman History: Commentationes Humanarum Litterarum* 91 (1990) Helsinki, 68–82, 110–118, presents a catalogue, with detailed prosopographic commentary, of Attic inscriptions in which women of senatorial families are honored. We give a list of the inscriptions studied with the page nos. in Kajava and the catalogue no.

Publication	Page	Catalogue
IG II² 3532	76	37
IG II² 3533	76, 104	43
IG II² 4111	69–70	6
IG II² 4159	80–81, 105	42
IG II² 4230–4231	72–74	30
IG II² 4232 (ph.)	78–80	39 (see our lemma no. 195)
IG II² 4233	70–71	15
IG II² 4234	68, 105	1
IG II² 4235 (ph.)	78	x
IG II² 4236–4237	74–75	34
IG II² 4238	72	23
IG II² 4239 (ph.)	77–78	38
IG II² 4240 (ph.)	81–82	45
IG II² 4244	82	46
IG II² 4246	82	44

IG II² 5179 (ph.)	72–74	30
A.E. Raubitschek, *TAPhA* 77 (1946) 146–150 = *AnEp* (1952) 199	71–72	22

See our lemma no. 1706.

195. Athens. Statue Base in Honor of ... Cethegilla, 1st cent. B.C./1st cent. A.D.? *IG* II² 4232. M. Kajava (see our lemma no. 194) 78–80 (ph.), in a detailed prosopographic examination of this woman and her family, proposes the following new disposition of the text; the original right side of the stone is not preserved. "... there is no possibility of identifying Cethegilla and her father precisely. But they must, nevertheless, have been members of the Cornelii Cethegi... It is quite possible that they were related to the consul of A.D. 24, Ser. Cornelius Cethegus."

Ἡ βουλὴ ἡ ἐξ Ἀρε[ίου]
[Πάγου] *vac.* καὶ ὁ δῆμο[ς Κορνηλίαν]
Κεθήγιλλαν Κε[θήγου]
4 θυγατέρα

195 bis. Vari. Dedication to Hermaphroditos, Early 4th cent B.C.? Small (0.118 m. x 0.094 m. x 0.04 m.) rectangular base of "Pentelic" marble with a square socket on top for a tiny herm; inscription on the front. Ed. pr. J. Kirchner, S. Dow, *MDAI(A)* 62 (1937) 7–8 no. 5, who give the provenance as "Vari, in Privatbesitz." They speculate that the base may have been set up in a private house, in a sanctuary where Hermaphroditos was worshipped or possibly even in the cave of Vari. They compare the lettering to *IG* II² 30, ca. 386/5 B.C.

[Φ]ανὼ Ἑρμαφρω[δί]-
τωι εὐξαμένη

L.L. Threatte, *The Grammar of Attic Inscriptions* I (Berlin 1980) 50–51 no. 7: "The only example of Ω for O which might be due to unfamiliarity with the new script is on a private dedication which can be dated only rather imprecisely to the early fourth century." Ἑρμαφρω[δί]τωι.

In *LIMC* V.1 s.v. Hermaphroditos 270–271, A. Ajootian, reprints the text and notes that the square socket is for a herm, not a stele.

Without reference to previous publications, R. Stupperich (see our lemma no. 1626) 75–76 no. 67 (ph.), republishes this object, which is now in the Werner Peek Collection in Münster. He prints the text as ΦΑΝΩ ΕΡΜΑΦΡΟ[Δ]Ι/ΤΩΙ ΕΥΞΑΜΕΝΗ (sic) and dates it to the Hellenistic period.

We are indebted to A. Ajootian for bringing the ed. pr. to our attention. Reading from the phs. published by Kirchner/Dow and Stupperich, we suggest that the text should be printed as Φανὼ Ἑρμαφρωδ[ί]τωι εὐξαμένη. [Stroud.]

196. Attica. Dedication to a Hero, ca. 370 B.C. Fragmentary marble relief slab depicting at least two worshipers in himatia moving right; part of an inscription above on the epistyle. Provenance not stated; now in Greece in the private collection of Markos Kioseoglou. Ed. pr. A. Lembese et al., *AD* 41 (1986) [1990] B.238 (ph.), who interpret it as a dedication to the hero Keramos.

[– – –]ας Ἥρωι Κερ[– – –]

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197. Rhamnous. Dedication to Dionysos, 4th cent. B.C. *IG* II^2 2849. *SEG* XXXII 243; XXXVII 111. B.C. Petrakos, *PAAH* (1986) [1990] 21 no. 13, notes that in an early unpublished copy of this inscription P. Eustratiades restored the first word in L. 2 as [γενόμενος].

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198. Rhamnous. Dedication, 4th cent. B.C. *SEG* XXXVI 270. Two non-joining fragments of local marble probably from a statue base, inscribed on its narrow front surface. Republished by B.C. Petrakos, *PAAH* (1986) [1990] 18–19 no. 7 (ph.). For a deity Hegeleos, cf. Pausanias 2.21.3; it is also attested as a personal name (Bechtel, *HP* 188; *LGPN* I s.v.).

Ἡγ̣[έ]λ̣εως

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199. Rhamnous. Dedication. In *PAAH* (1986) [1990] 37, 48 no. 48, B.C. Petrakos publishes the text of a lecture given to the Greek Archaeological Society by B. Stais on October 10, 1891, in which he reports the discovery in his excavations of the following inscription on a "plaque" in the small court of the house located northwest of the thrones in the theatre. For the worship of Rhea or Kybele at Rhamnous see Pouilloux, *Rhamnonte* no. 24.

Μητρ[ὶ] Θεῶν Σαράπιδι
Ἴσιδι Δελφὶς ἀνέθηκε
ἐπὶ ἱερέως Ἡγησίου Ῥαμνου-
4 σίου

L. 1 MHTP Stais. [On the basis of prosopography, this dedication is perhaps to be dated ca. 220 B.C. Cf. Ἡγησίας Ῥαμνούσιος, father of Ἀστύλοχος, prytanis of Aiantis in the archonship of Achaios (*Agora* XV 216.45, ca. 190 B.C., cf. *SEG* XXXVIII 102. Aleshire.]

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200. Rhamnous. Dedication to Amphiaraos. B.C. Petrakos, *PAAH* (1986) [1990] 23 no. 3, reports the discovery by the Greek Archaeological Society of several fragments in the Sanctuary of Amphiaraos at Rhamnous which join a dedicatory relief now in the National Museum at Athens (EAM 2334+3238). Depicted are the hero in the bottom left corner, a tree, and at least five worshipers who approach him. Inscription on the moulding above.

[– – –] ἀνέ[θ]η[κ]ε *vacat* 0.19 m. [Ἀμφι]αρ[ά]ωι

201. Attica. Dedication to Pan and Apollo, Late Hellenistic. Votive altar of white marble (identified as "Pentelic" by petrographic analysis) in the Musée Calvet in Avignon, acquired in 1989 from a dealer in Zurich; said to have been once in a private collection in Germany. Provenance not stated. On the principal side, below the inscription, a grotto in relief within which stand Apollo with his lyre and Pan with a lagobolon on either side of a herm. On the wall of the cave, a syrinx and a tablet. On the sides (uninscribed) of the altar, relief figures of two dancing women. Ed. pr. O. Cavalier, *Revue du Louvre* 6 (1990) 443–453 (ph.), with a lengthy description and analysis of the sculpture. Iconography suggests that it might come from an oracular sanctuary. Date on the basis of sculpture; numerous epigraphists suggested dates for the letter-forms to the author. Cavalier characterizes the inscription as "lacunaire en raison d'un rasura." [On the excellent large ph. there is no trace of a rasura; the letters at the beginning of LL. 1–2 appear to have been removed by a break. Stroud.]

[Πα]νὶ καὶ Ἀπόλλωνι
[. .]μος Ἄνθου εὐχήν

[Δά]μος or [Ἔρ]μος (*sic*) ed. pr. [Why not [Δῆ]μος or [Ἔρ]μος? Stroud.]

202. Athens. Dedication to Zeus Hypsistos, ca. 100 A.D.? B. Forsen, *Tyche* 5 (1990) 9–12 (ph.), presents a helpful review of the inscribed anatomical dedications to this deity. *IG* II² 4799–4807, in the British Museum. *IG* II² 4808–4810, once in Berlin, apparently lost in World War II. *IG* II² 4783–4784; *SEG* XIX 225; XXXVII 142; *Hesperia* 5 (1936) 154–155, in Athens. *SEG* XXVIII 231 (cf. XXXVII 141 in Boston). He identifies an inscribed relief of "Pentelic" marble in the Epigraphical Museum in Athens (EM 3221: N. Svoronos, Τὸ ἐν Ἀθήναις Ἐθνικὸν Μουσεῖον (Athens 1903) 673 no. 11, without notice of the inscription) as the stone published for the first time by E. Curtius, *Attische Studien I. Pnyx und Stadtmauer* (Göttingen 1862) 27; found on the Pnyx. Below a dorsal view of a nude male body, waist to mid-thigh, parts of three lines of text. Curtius printed the text as follows: . . . σμο. . . | [Διὶ Ὑψ]ίστῳ | [εὐ]χή. Forsen reads from the stone:

[Κό]σμο[ς]
[Ὑψ]ίστῳ
[εὐ]χή[ν]

203. Attica? Dedication to Artemis Kolainis. For a dedication to Artemis Kolainis possibly coming from Attica see our lemma no. 1608 (Unknown Provenance).

204. Peiraieus (Now in Paris). Dedication to Nemesis, 2nd cent. A.D. *IG* II^2 4792. C.M. Edwards, *Hesperia* 59 (1990) 532 (ph.), reprints the text and discusses the iconography of the sculptured relief of Nemesis; i.e. the wheel, snake, measuring stick, the prostrate *hybristes*.

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205. Rhamnous. Dedication to Nemesis, 3rd cent. A.D. Fragment from a marble vase found in the earth from the old excavations of Stais in the Sanctuary of Nemesis. Ed. pr. B.C. Petrakos, *PAAH* (1986) [1990] 5–6 (dr.), who cites as parallels for the lettering *IG* II^2 4003. Cf. also *IG* II^2 4747; 4817a; 4865.

[δεῖνα]
[δεῖνος]
[N]εμέσ[ει]
[ε]ὐχήν

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206. Athens. Inscribed Altar. Several fragments of a rectangular altar of "Hymettian" marble, inscribed on two sides and probably originally on all four. Found in the excavation of a well at the intersection of Odoi Aktaiou, Eptachalkou, and Ephestion by the Greek Archaeological Service. Briefly mentioned by E. Lykoure-Tolia, *AD* 40 (1985) B [1990] 26; no ph., no further details.

Side 1: [– – – – – –]YP
Side 2: BETOYPI] (*sic*)

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207. Rhamnous. Inscribed Throne. Pouilloux, *Rhamnonte* no. 25. B.C. Petrakos, *PAAH* (1986) [1990] 19–20 no. 10 (ph.), reports that after the discovery by the Greek Archaeological Society of many more fragments, this marble throne can be almost completely restored. In addition to the inscription read on the lower part of the left side by Pouilloux, Petrakos detects higher up on the same side a second crown with the letters ΙΟΥΛ[– – –]. On this throne (F), see also Petrakos, *PAAH* (1976) 42.

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208. Rhamnous. Inscribed Throne. Small fragment of marble from a throne in the theatre, not from F, our no. 207. Traces of a crown with the letters [– – –]ΗΜΟ[– – –], name of an archon? [δ]ῆμο[ς]?, etc. Ed. pr. B.C. Petrakos, *PAAH* (1986) [1990] 20 no. 11.

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209. Athens. Oracle, ca. 350–300 B.C.? *IG* II^2 4968. *SEG* XXXV 161.* S. Dušanić, *History and Politics in Plato's "Laws": The Serbian Academy of Sciences and Arts: Monographs DCII: Department of Historical Sciences* 15 (Belgrade 1990) in Serbo-Croatian; summary in

English 359–389. On 368, 385, Dušanić states that this stele recorded the prophecy of Epimenides as paraphrased in *Laws* I.642D-E. It was a forgery devised by Euboulos and Plato's school as a propaganda instrument of Panathenian diplomacy.

Dušanić returns to this inscription in *Epigraphica* 53 (1991) 1–32, where he prints a text based on autopsy, ph., ap. crit. [We have had the benefit of an offprint from D. with marginal corrections. We warn readers of the text as printed in *Epigraphica* that it contains many misprints, the worst of which is the omission of ἥσσονα in L. 19. Stroud.] Apart from a few more dotted letters, D.'s text differs from that of Peek, *SEG* XXX 175, only in noting that L. 8 was inscribed *in rasura* and that there are traces of L. 24 at the broken bottom of the stone. After detailed discussion of the imagery of the snake and the bird, LL. 15–16, 19–20, D. follows Peek in interpreting the oracle as a warning against a combined attack on Athens by the Macedonian cavalry and the Persian navy.

The connection with Epimenides is suggested by LL. 1–4, which Peek and D. restore to evoke the murder of the Kylonian conspirators and the subsequent assignment of homicide trials to the βασιλεύς; i.e. [β]ασι[λῆι] λι[πών]. In L. 5 begins, for D., an allusion to the φιλία καὶ συμμαχία between Knossos and Athens, which Epimenides was supposed to have effected on his visit to the latter, Diog. Laertius I.10.111; i.e. [Ἀθή]ναϛ L. 10, [Κν]ωσὸς [..⁵⁻⁶.]ϛ ἐμπέ[διός τε] L. 11. This reflects the political and military situation ca. 350 B.C. where D. places a real, contemporary alliance, possibly reflected in *IG* II² 1443, col. II, LL. 121–122, στέφανος ὧι Κνώ[σιοι ἐστεφάνωσαν τὸν δῆμ]ον τὸν Ἀθηναίων, 344/3 B.C. These elements are echoed, for D., in Plato's *Laws* III. The connection with Euboulos and his political program D. sees in "un jeu de mots" in L. 22 [εὐ]βούλου. "Riches en traits communs avec notre inscription, les événements de 348–347 fournissent, en definitive, son contexte le plus vraisemblable." (31). The inscription, together with *Laws* III, reveals for D. a Plato who, far from being "un penseur isolé de son milieu," was an active, responsive citizen of 4th cent. B.C. Athens. Also, historians of this period cannot afford to ignore the corpus platonicum.

210–211. Eleusis and Athens. Two Marble Tables with Christian Inscriptions. E. Chalkia, *op. cit.* (our lemma no. 811) 123–135 (ph.), discusses the form, identity, iconography, and function of two very fragmentary early Christian marble tables from Eleusis and the Acropolis of Athens, now in the Byzantine Museum of Athens. She reconstructs both as having a cross in the center with inscriptions in a circular band surrounding it.

210. Eleusis. Byz. Mus. inv. 22. G. Soteriou, *AE* (1929) 233; I. Milarnea, Τὸ παλαιοχριστιανὸν θυσιαστήριον (Athens 1940) 162.

[ὑπὲρ εὐχῆς δο]ύλου σου Ἰωάννου [– – –] traces (occupation?)

211. Athens. Acropolis. Byz. Mus. inv. 1601. N. Bees, *Röm. Quartalschr.* 26 (1912) 16.

[Ἅγι]ος ἀθάνα[τος]

Chalkia reconstructs this as part of the Trisagio: Ἅγιος ὁ Θεός, Ἅγιος ἰσχυρός, Ἅγιος ἀθάνατος, ἐλέησον ἡμᾶς.

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212. Rhamnous. Grave Epigram, 4th cent. B.C. Pouilloux, *Rhamnonte* no. 69; Peek, *GV* 1250a; Hansen, *CEG* II.584. B.C. Petrakos, *PAAH* (1985) [1990] 15 (ph.), reports that a joining fragment of this base is preserved in the storehouse of the sanctuary at Rhamnous. Its findspot is unknown, but it did not come from Petrakos' investigations of 1960 and 1962. He prints the following new text:

τέ[κνον – – –]υ. . [– – –] θανεῖν πᾶσιν σὺ δὲ λε[ιποῦσα]
ἡλικίας ἔλεον σωφροσύνης δὲ πόθον *vacat*
ἐνδεκάσιν δισσαῖσιν ἔτ[εσιν – – – – – – – – – – – – – – –]
Οἰ (*sic*)τάφον ἀντὶ γάμου τ[– – – – – – – – – – – – – – – – – – –]

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213. Rhamnous. Epigram, 2nd/3rd cent. A.D. In unpublished papers of P. Eustratiades there is a drawing of a fragmentary inscription from Rhamnous reproduced by B.C. Petrakos, *PAAH* (1986) [1990] 21 (dr.), who offers the above date on the basis of the letter-forms and suggests a connection with the Persian Wars.

[– – – – o]ἶμοι ἐν πολέμοισιν
[– – – –]ιες Ἑλλάδος ἄνδρες

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214. Ano Voula. Gravestone of Sokleides. Intact pedimental stele with a loutrophoros in low relief in a recessed panel near the bottom; inscription below the epistyle; found in 1980 at the corner of Odoi Solonos and Papagou; now in the Peiraieus Museum, Inv. no. 4541. Ed. pr. E. Giannopoulou-Konsolaki, Γλυφάδα (see our lemma no. 287) 130–131 no. 30 (ph.). Undated by ed. pr.; circumstances of discovery not stated, "handed over to the Archaeological Service by Nikolaos Pantazes."

Σωκλείδης
Χαιρεφάνου
Αἰξωνεύς

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215. Attica (Now in Berlin). Gravestone of Demarchia, ca. 340–317 B.C. *IG* II^2 5470. E. Walter-Karydi, *MDAI(R)* 97 (1990) Taf. 42.1, publishes an excellent ph. of this stele.

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216. Voula. Halai Aixonides. Gravestone of Diotheides and his Family, 4th cent. B.C. Almost intact marble stele bearing two rosettes in relief; LL. 1–3 inscribed above them; LL. 4–10 below them. Found in excavations of the Greek Archaeological Service at Pigadakia Voulas, which the excavators identify as Halai Aixonides. Ed. pr. M. Kasime-Soutou, *AD* 40 (1985) B [1990] 64.

Διοθείδης | Σωκράτους | Ἁλαιεύς
rosettes
Σωκράτης | Διοθείδου | Ἁλαιεύς
Ἀνησαγόρα | Ἱεροφῶντος | [Ἁ]λαιέως θυγάτηρ
Σωκράτ[ο]υ[ς] γυνή

Father and son are probably to be identified with their namesakes who appear on the list of demesmen making a dedication to Aphrodite ca. 360 B.C., *IG* II^2 2820 LL. 11 and 28, respectively, where we should read [Δι]οθείδης Σωκράτους and [Σωκ]ράτης [Δι]οθεί⟨δ⟩ου and make the necessary changes to *PA* 6916 and 13100. Cf. the good ph. in Marcadé, *Recueil* II.110. Stroud.

217. Salamis. Gravestone of Diophanes and Others. In *AD* 41 (1986) B [1990] 18, I. Dekoulakou very briefly reports that an excavating machine brought to light and smashed two grave stelai with anthemia at 14 Odos Gkliste, no ph., no date, no further details. For the other see our lemma no. 237.

Διοφάνης : Εὐτέλης
Ἁλωπεκῆθεν : Ἁλωπεκῆθεν
Ἀρίστυλλα

218. Athens. Gravestone of Apollodoros, 4th cent. B.C. *SEG* XXXVIII 202; XXXIX 252. This stele from the Kerameikos was first printed in *SEG* XXXVIII 202 (with a false reading, Ὀλυμπίχου, in L. 2) and then reprinted by mistake in *SEG* XXXIX 252, which has the correct text.

219. Salamis. Gravestone of Nikokrates. Kioniskos found in excavations of the Greek Archaeological Service at an ancient cemetery in Ambelaki. Ed. pr. I. Dekoulakou, *AD* 41 (1986) B [1990] 18; no ph., no date, no further details.

Νικοκράτης | Φρυνίωνος | Ἀνκυλῆθεν

For Phrynion cf. *IG* II^2 5250. Stroud.

220. Attica? Gravestone of Dion, Hellenistic. Kioniskos of unstated provenance, now in Greece in the private collection of R. Andreades. Ed. pr. A. Lembese et al., *AD* 41 (1986) B [1990] 240; no line divisions indicated.

Δίων Δίωνος Ἐρχιεύς

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221. Attica? (Now in Philadelphia). Gravestone of Krinylla, ca. 350–325 B.C. *SEG* XXXIX 257. S. Pfisterer-Haas, *MDAI(A)* 105 (1990) 185 (ph.), discusses the relief sculpture and reprints the text. See also our lemma no. 251.

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222. Marathon. Gravestone, after 350 B.C. Marble grave marker in the form of a Panathenaic amphora found in excavations of the Greek Archaeological Service at Vrana; this is the (unpublished) object on Pl. 67β of A. Liangkouras, *AD* 29 (1973/74) [1979] B.66–68 = *SEG* XXIX 278; cf. *IG* II^2 7296. In relief are five figures from left to right: standing woman, standing child being caressed by seated woman, two standing men. Ed. pr. A.G. Mantis, *op. cit.* (our lemma no. 178) 87–91, who identifies Theogenes as a priest. Inscriptions above the heads of the four adults.

[– – –] Ἰκαριόθεν Φειδο[. . .]άτη Θεογένης
Θεόξενος Προβαλίσιος

Φειδο[στρ]άτη Stroud.

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223. Athens. Gravestone of Antipatros, ca. 300 B.C. *IG* II^2 8388. *SEG* XXXIII 217.* C. Bonnet, *Semitica* 38 (1990) 39–50 (ph.), publishes a commentary on this bilingual inscription with detailed discussion of the names of the deceased and his father. She defends the Phoenician origin of Antipatros; Askalon enjoyed "une réelle influence culturelle phénicienne." Relief and epigram are to be interpreted realistically, not symbolically: Antipatros was on a journey (a theoria?) when he was attacked by a lion. His friends came to his aid and after he died of his wounds, they provided for his burial in Athens, which was probably just a stopping-place on the voyage. On 41 note 7 she has a few minor observations on the readings.

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224. Salamis. Gravestone of Timaios. Base of a perirrhanterion reused as a grave kioniskos in an ancient cemetery excavated at Ambelaki by the Greek Archaeological Service. Ed. pr. I. Dekoulakou, *AD* 41 (1986) B [1990] 18; no ph., no date, no further details.

Τίμαιος | Ἀριστίωνος | Ἐπιδαύριος

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225. Athens. Gravestone of Galates, Roman. Fragmentary pedimental, naiskos-type stele of white marble with a relief sculpture of a youth holding a dove in his left hand; inscription on the epistyle. Found in excavations of the Greek Archaeological Service at Odos Alikarnassou 82–88. Ed. pr. Lykoure-Tolia, *AD* 40 (1985) B [1990] 32.

Γαλάτης | Μιλήσιος

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226. Athens. Gravestone of Dionysios, Hellenistic. Kioniskos of white marble, found in excavations of the Greek Archaeological Service at Iera Odos 25–29. Ed. pr. E. Lykoure-Tolia, *AD* 40 (1985) B [1990] 30 no. 2, Inv. no. B.E. 753.

Διονύσιος | ΚΛΕΝΟΥ | Λυσιμαχεύς

Κλείνου? Stroud.

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227. Athens. Gravestone of Chresimos, Hellenistic. Kioniskos of blue-gray marble, found in excavations of the Greek Archaeological Service at Iera Odos 25–29. Ed. pr. E. Lykoure-Tolia, *AD* 40 (1985) B [1990] 30 no. 3, Inv. no. B.E. 766.

Χρήσιμος | Νικοστράτου | Πλαταιεύς

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228. Athens. Gravestone of Aischrion, Hellenistic. Kioniskos of "Hymettian" marble, found in excavations of the Greek Archaeological Service at Iera Odos 25–29. Ed. pr. E. Lykoure-Tolia, *AD* 40 (1985) B [1990] 30 no. 1, Inv. no B.E. 745.

Αἰσχρίον | τίτθη

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229. Attica (Now in Malibu). Gravestone of Apollonia, 100–50 B.C. Almost intact grave stele of "Pentelic" marble with flat top and deeply recessed relief panel formed by two pilasters. Standing young woman clad in chiton and mantle in half-profile to the left, holding a pomegranate in her left hand at the level of her waist and stroking a dove, which perches on a tall, slender stele, with her right hand. Inscription on the upper of two fasciae on the epistyle. Four small, round holes on the lower fascia above the pilasters and in the upper corners of the field, one still contains an iron peg to hold a funerary wreath. Provenance not stated; now in the J. Paul Getty Museum, 74.AA.13. Briefly noted by J. Frel, *Recent Acquisitions: Antiquities in the J. Paul Getty Museum: A Checklist* (Malibu 1979) 24 no. 92; C.C. Vermeule, *Greek and Roman Sculpture in America* (Berkeley 1981) 202 no. 167 (ph.), who dates it ca. 100 B.C. Detailed publication by I. Spiliopoulou-Donderer, *Roman Funerary Monuments in the J. Paul Getty Museum* I (Malibu 1990) = *Occasional Papers on Antiquities* 6.5–14 (ph.), who suggests

the above date after an exhaustive study of the sculptural style. "Der Name der Mutter 'Thebageneia' findet keine Parallele in der griechischen Prosopographie" (8). [See S. Koumanoudes, Θηβαϊκὴ Προσωπογραφία (Athens 1979) no. 943, feminine genitive? Stroud.]

Ἀπολλωνία Ἀριστάνδρου καὶ Θηβαγενείας

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230. Glyphada. Gravestone of Aristokrates, Late 4th cent. B.C.? Small, undecorated grave stele found in 1972 in excavations of the Greek Archaeological Service at 32 Odos Metaxa, now in the Peiraieus Museum, Inv. no. 3629. Ed. pr. E. Giannopoulou-Konsolaki, Γλυφάδα (see our lemma no. 287) 128 no. 26, who also describes the excavation on 41–43. Undated by ed. pr.; no photo, but she raises the possibility of restoring L. 2 as [Ἀριστοφ]άν[ους] and identifying the deceased as the Aristokrates, son of Aristophanes of *IG* II^2 1201, 317 B.C., and 1202, 313/2 B.C.

[Ἀρι]στοκράτης
[– – – – – –]αν[– –]

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231. Rhamnous. Gravestone. Fragment from the top of a pedimental stele of local marble found by the Greek Archaeological Society in earth from the old excavations of Stais in the Sanctuary of Amphiaraos in Rhamnous. Ed. pr. B.C. Petrakos, *PAAH* (1986) [1990] 24 no. 5.

Βυσ[– – –]
Σω[– – –]
Ορ[– – –]

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232. Salamis. Gravestone. Fragment of the top of a grave stele with anthemion, found in excavations of the Greek Archaeological Service at an ancient cemetery in Ambelaki. Ed. pr. I. Dekoulakou, *AD* 41 (1986) B [1990] 18; no ph., no date, no further details.

Γλικέρα | Καλλίας

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233. Rhamnous. Gravestone of Deinylla, 3rd cent. B.C. *SEG* XXXV 194. Columnar grave monument of local marble found in excavations of the Greek Archaeological Society in front of a large grave peribolos near the fort. B.C. Petrakos, *PAAH* (1985) [1990] 23 no. 1, notes that this is the first example of the name at Rhamnous.

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234. Glyphada. Gravestone of Theodosia, Late 4th cent. B.C. Kioniskos found in 1971 in excavations of the Greek Archaeological Service in the region of Karabela in Ano

Glyphada; now in the Peiraieus Museum, Inv. no. 2557, cf. A.G. Liangouras, *AD* 27 (1972) [1976] B.161–162. Ed. pr. E. Giannopoulou-Konsolaki, Γλυφάδα (see our lemma no. 287) 128 no. 25.

Θεοδοσία
Μενεκράτο[υ]ς
[– – –]τία

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235. Athens. Gravestone of Kephalion, ca. 400–375 B.C. Marble lekythos with a sculptured scene in low relief representing in the center a plain grave stele on a two-stepped base. Clasping hands across the front of it are a standing woman on the left and a standing bearded man on the right; inscription above his head only. Behind the woman, facing right, is a smaller female figure holding a baby; behind the man is another smaller female figure facing left. Found in excavations of the German Archaeological Institute in the Kerameikos. Ed. pr. W.K. Kovacsovics, *Kerameikos* XIV. 65–67 (ph.), with detailed stylistic analysis of the sculpture. See our lemma no. 249 bis.

Κεφαλίων

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236. Glyphada. Gravestone. Undecorated marble lekythos which probably once had a painted scene with three figures identified by inscribed labels. Found in 1984 at 27 Odos Semeles; now in the Peiraieus Museum, Inv. no. 5233. Ed. pr. E. Giannopoulou-Konsolaki, Γλυφάδα (see our lemma no. 287) 131 no. 32; undated by ed. pr.; no ph.; circumstances of discovery not stated.

Κορινώ Κηφισόδωρος Εὐθίας

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237. Salamis. Gravestone of Mnesagora. For the finding-place and publication of this stele see our lemma no. 217.

Μνησαγόρα | Θέολλος | ΕΜΥΘΩΝ | Θεόλλο

If L. 4 is correctly reported, we might suggest a date ca. 400–350 B.C. Stroud.

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238. Rhamnous. Gravestone, ca. 350–300 B.C. Fragment from the upper left corner of a "Pentelic" marble grave stele found in excavations of the Greek Archaeological Society on the north road of the cemetery. Inscription on the bottom of the pediment. Ed. pr. B.C. Petrakos, *PAAH* (1985) [1990] 15–16, who notes Νικόστρατος Ἐπιτέλου Ῥαμνούσιος, prominent in the 3rd cent. B.C. in this deme, cf. *SEG* XXIV 154; XXX 225; XXXVIII 125.

[– – –]λιτος Νικοστ[ράτου]

239. Attica. Gravestone, 4th cent. B.C. Large, fragmentary marble grave loutrophoros with relief sculpture depicting an elderly bearded man at left clasping the hand of a younger bearded warrior who holds his spear in his left hand. Behind them at right "a Thracian servant wearing a Phrygian cap ... with a shield over his left shoulder." Label inscriptions above the two figures at left. Briefly noted in *Sale Catalogue: Sotheby's London: Antiquities: Thursday 13th and Friday 14th December 1990* 154–155 no. 248 (ph.). Provenance not stated. For these two names in the same family from Aixone, see *IG* II^2 5442. See also our lemma no. 167 LL. 7–8. A.W. Johnston (per ep.) reads from the vase.

Πολυκράτης (left) Πολύστρατος (right)

240. Athens (Now in Kassel). Gravestone, ca. 350 B.C. *IG* II^2 12373. *SEG* XXXVIII 243. Writing without reference to T.A. Arvanitopoulos, *Polemon* 4 (1949) 118–121 no. 3 (cf. *SEG* XXXVIII 243), P. Gercke in *Antike Kunstwerke aus der Sammlung Ludwig III* ed. E. Berger (Mainz 1990) 227–231 (ph.), gives the findspot as the property of V. Nikolopoulos near the Kerameikos, 1871; "1874 dort wieder verschüttet; 1968 im Kunsthandel erwoben. ...Leihgabe in Kassel seit 1968. Antikensammlung Inv. ALg 4." He gives the above date with parallels and on the basis of the sculptural composition assigns the primary use of the gravestone to recording the death of Glykera. "Ob der Mann Onesimos und das Kind Anthedon ihre Namen über den Rosetten als trauernde Hinterbliebene einsetzen liessen oder ob die Namen erst anlässlich ihres Todes hinzugefügt wurden, bleibt noch ungeklärt." Cf. H.G. Niemeyer in *Weltkunst aus Privatbesitz* (Ausstellungskat. Kunsthalle Köln 1968) no. A65.

241. Rhamnous. Gravestone of Prothymos, 2nd/3rd cent. A.D. *SEG* XXXV 207. Fragment from the upper right of a marble grave stele found in excavations of the Greek Archaeological Society north of a large grave peribolos near the fort. B.C. Petrakos, *PAAH* (1985) [1990] 23–24 no. 2, who suggests that there might have been a second name inscribed at the left and possibly a relief depicting two figures.

242. Menidi. Acharnai. Gravestone, ca. 380–370 B.C. Fragmentary marble grave lekythos, now in the Museum at Brauron no. 107; said to have been found in the vicinity of Menidi. In relief from left to right: a warrior, standing in front of a horse, clasping hands with an old man, standing behind him, a woman with her right hand on his shoulder. Inscriptions above the heads of the two men. Ed. pr. A.G. Mantis, *op. cit.* (our lemma no. 178) 87 no. 15 (ph.).

[Π]ρομένης 'Α[μφ]ιμένης

243. Glyphada. Gravestone of Rhodippe. Marble lekythos with sculptured relief dexiosis scene of a seated woman on the left greeting a standing bearded male figure; inscribed label above the woman's head. Found in 1982 in the region Terpsithea; now in the Peiraieus Museum, Inv. no. 4538. Ed. pr. E. Giannopoulou-Konsolaki, Γλυφάδα (see our lemma no. 287) 131 no. 31. Undated by ed. pr.; no ph.; circumstances of discovery not stated, "handed over to the Archaeological Service by Kyriaki Amanaki."

'Ροδίππη

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244. Athens. Gravestone of Soteris. Stele of gray marble, found in excavations by the Greek Archaeological Service of an ancient cemetery along the road leading from the Dipylon Gate to Plato's Academy. Ed. pr. E. Lykoure-Tolia, *AD* 40 (1985) B [1990] 31, Inv. no. B.E. 816.

Σωτηρὶς | τίτθη

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245. Athens. Kerameikos. Gravestone of Philoumene, ca. 350 B.C. Limestone grave trapeza found in excavations of the German Archaeological Institute in the Kerameikos. Ed. pr. W.K. Kovacsovics, *Kerameikos* XIV.104–105 (ph., dr.). See our lemma no. 249 bis.

Φιλουμένη

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246. Eleusis. Gravestone of Choirine, ca. 360 B.C. *IG* II² 13062. B. Freyer-Schauenburg, *Festschrift Jale Inan* 59–65 (ph.), republishes this gravestone, now in a private collection in Switzerland, with detailed description of the sculpture, copious parallels, and defense of the above date (aetat. Rom. in *IG*). The name of the deceased and the large key which she carries in her right hand identify her as a priestess in the cult of Demeter and Kore at Eleusis.

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247. Rhamnous. Gravestone of Hieron and Lysippe with Epigram, 4th cent. B.C. *IG* II² 13102a. *SEG* XXX 218.* Hansen, *CEG* II.597. B.C. Petrakos, *PAAH* (1986) [1990] 21, notes that in an early unpublished copy of this inscription P. Eustratiades restored the first word in the epigram as τρηχεῖαν.

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248. Salamis. Gravestone. Fragment from the top of a pedimental grave stele found in excavations of the Greek Archaeological Service at an ancient cemetery in Ambelaki. Ed. pr. I. Dekoulakou, *AD* 41 (1986) B [1990] 18; no ph., no date, no further details.

Α[ ]ΒΥΣΚΥΡ | ΒΑΚΧΙΣ ΑΡ. sic.

Could this be [Αἰ]βυς Κυρ[ηναῖος] | Βακχὶς Ἀρ[– – –]; cf. *SEG* XXXVIII 239? Stroud.

249. Athens. Gravestone. Fragment of a kioniskos of "Hymettian" marble found in excavations of the Greek Archaeological Service at Iera Odos 25–29. Ed. pr. E. Lykoure-Tolia, *AD* 40 (1985) B [1990] 30 no. 4, Inv. no. B.E. 748.

[– – –]I[– – – –] | [– – –]PE[– – –]

249 bis. Athens. Kerameikos. Gravestones. In *Kerameikos XIV: Die Eckterrasse an der Gräberstrasse des Kerameikos* (Berlin 1990), W.K. Kovacsovics republishes a number of inscribed gravestones after new excavations 1979–1982, which provided more information about the adjacent graves, physical form of the monument, chronology, etc. New finds and inscriptions on which she has something to contribute to the text are covered in separate lemmata (cf. nos. 35–36, 235, 245, 274, 274 bis, 276, 279, and 281). For the rest we provide a conspectus numerorum.

IG II^2	*Kerameikos* XIV	*IG* II^2	*Kerameikos* XIV
5768	56 no. 2	10678	111–112 no. 9a (ph., dr.)
6626	32–33 no. 3 (ph.)	11088	80 no. 2 (ph.)
7547	130 no. 185 (ph.)	11089	84 no. 3 (ph.)
7642	33–34 no. 5	11158	81 no. 4 (ph.)
8635	112 no. 9b (ph., dr.)	11569	81 no. 3 (ph.)
9044	83 no. 1 (ph.)	11613/4	82 no. 7 (ph.)
9347	105–107 nos. 4–6 (ph., dr.)	11710	56 no. 1 (ph.)
9488	130 no. 184 (ph.)	11797	78–79 no. 1 (ph.)
10299	82 no. 6 (ph.)	12755	113 no. 9c (ph., dr.)
10598	83 no. 2 (ph., dr.)		

250. Attica. Two Attic Gravestones. *SEG* XXVI 279 and 363. In J. Chamay, J.-L. Maier, *Art grec. Sculptures en pierre du Musée de Genève* 1 (Mainz 1990) 53–55, these two stelai are republished with excellent photographs as nos. 58 and 60 respectively. No Greek texts.

251. Attica. Old Women on Attic Grave Monuments, 5th/4th cent. B.C. In the same manner as M. Meyer, *MDAI(A)* 104 (1989) 49–82 (ph.), cf. *SEG* XXXIX 328, S. Pfisterer-Haas, *ibid.* 105 (1990) 177–196 (ph.), presents a study of the sculptural iconography of old women; numerous excellent ph., but no references to any standard corpora of inscriptions. See also our lemma no. 221.

252. Attica. Gravestones of Amisenians and Sinopeans. See our lemma no. 1174.

253. Rhamnous. Incertum, 3rd cent. B.C. Fragment of a base of white local marble found by the Greek Archaeological Society in earth from the old excavations of Stais east of the theatre. Ed. pr. B.C. Petrakos, *PAAH* (1986) [1990] 19 no. 8, who suggests that it might have belonged to a catalogue of dedicators.

[– – – Ῥαμνού]σιος, Πο[– – –]

254–256. Athens. Incerta. Three small fragments of white marble found in the Agora Excavations. Ed. pr. Tracy, *Cutters* 50–51 nos. 1–3 (ph.), who assigns them all to his Cutter of *IG* II² 1706, ca. 229/8–203 B.C.

254. Agora I 1731. Tracy no. 1

[– – –]BOYΛ[H– – – –]
[– – –]PIΣOTI[– – – –]
[– – –]Ȧ IΔIE[– – – – – –]
4 [– – –]Ẏ[– – – – – – – –]

255. Agora I 5997. Tracy no. 2.

[– – –]ΘOI[– – – – – – –]
[– – – A]PIΣTO[– – –]
vacat
[– – –]APX[– – – – – –]

256. Agora I 5929. Tracy no. 3.

[– – – –]Φ[– – – – – – –]
[– – Φ]ι λωτ[άδης – –]
[– – –]ΣK̇Ą[– – – – – –]

L. 1. From the ph. it appears that the space before phi is uninscribed. Stroud.

257. Rhamnous. Incertum, 200–150 B.C. Pouilloux, *Rhamnonte* no. 71. B.C. Petrakos, *PAAH* (1986) [1990] 19 no. 9, reports, after examining this inscription, that it consists of the single word Νίκωνος.

258. Athens. Incertum, ca. 170 B.C. Tiny fragment of white marble found in the Agora Excavations, Agora I 4503. Ed. pr. Tracy, *Cutters* 105–107 no. 4 (ph.),who assigns it to his Cutter of Agora I 247 (= *Agora* XV 225), 194/3–148/7 B.C.

[– – – –]Λ[– – – – – –]
[– – –]ΤΟ[– – – – – –]
[– – – –]ΤΟΥ[– – – –]
[– – – –]ΠΛΙ[– – – –]
[– – –]ΓΡ[– – – – – –]
vacat

259. Athens. Incertum, ca. 170 B.C. Small fragment of white marble found in the Agora Excavations, Agora I 968. Ed. pr. Tracy, *Cutters* 104–105 no. 2 (ph.), who assigns it to his Cutter of Agora I 247 (= *Agora* XV 225), 194/3–148/7 B.C. Incised guidelines are conspicuous on this fragment.

[– – –]ΝΤ[– – – – – –]
[– – –]ΕΥΤΗ[– – – –]
[– – –]ΠΑΡΕ[– – – –]
[– – –]ΝΩΝ[– – – – –]
[– – – –]Ν[– – – – – –]

260. Athens. Incertum, ca. 125 B.C. Tiny fragment of white marble found in the Agora Excavations, Agora I 5782. Ed. pr. Tracy, *Cutters* 190 (ph.), who assigns it to his Cutter of Agora I 286, 130/29–117/6 B.C.

[– – – –]Μ[– – – –]
[– – –]ΧΙΣ[– – – –]
[– – – –]ΗΤΡ[– – –]
[– – –]ΑΛΛ[– – –]

261. Athens. Incertum, Hellenistic? Stone fragment from the right side of a base(?), found in excavations of the Greek Archaeological Service at the Diogeneion Gymnasion. Briefly mentioned with no text, no further details by A. Choremis, *AD* 40 (1985) B [1990] 7 (ph.), ελληνιστικών χρόνων. We read the text from the ph.; the lettering could also be of Roman date.

[– – – – – –]ΛΙΟΣ
[– – – – – –]ΣΑΣ

[– – – – – –].ΕΚΟΥ
vacat

L. 1. Alpha is also possible. L. 2. An aorist active participle? L. 3. First preserved letter Γ, Z or Σ. Stroud.

262. Thorikos, Rupestral Inscription, ca. 400–350 B.C. Inscribed "par piquetage" in the surface of the rock near the south wall of the peribolos of a mine. Ed. pr. J. Bingen, *Thorikos* IX.150 no. 87 (ph.).

Κρέων

To the left of this name on the ph. there is a depiction of an unidentified object cut in the face of the bedrock in the same manner as the inscription. Two footprints? Stroud. Cf. *SEG* XXXIV 43 and 198.

263. Thorikos. Rupestral Inscription, ca. 400–350 B.C. H.F. Mussche, *Sacris Erudiri* 31 (1989/90) = *Opes Atticae* (see our lemma no. 735) 310, briefly refers to the discovery in the Belgian excavations in 1988 of a quarry to the southwest of the theatre. On a boundary marker here Σοσία[ς] λατόμι[ον]; no ph.; no further details. In *Thorikos* IX.150 no. 86, J. Bingen observes that the original length of this inscription cannot be determined. Its badly worn letters are cut into the rock near the Theater. It probably defined the limits of an area used as a quarry.

– – – – – –
ΣΩΣΙΑ
λατομ[ία]

264. Thorikos. Rupestral Inscription, ca. 400 B.C. Cut in the bedrock west of the Theatre. Ed. pr. J. Bingen, *Thorikos* IX.151 no. 88, who notes that the lettering is very badly worn and that the reading of the proper name quite uncertain.

[– – –]ΒΩ.τιαδης ὁ προκτός

265–272. Athens. Kerameikos. Lead Curse Tablets. In W.K. Kovacsovics, *Kerameikos* XIV.142–151, F. Willemsen presents the edd. pr. of the following eight lead tablets found in the excavations of the German Archaeological Institute in the Kerameikos.

265. Triangular tablet written on one side; found next to a burial of ca. 360–350 B.C. Inv. no. I 515; pp. 142–143 (ph., dr.). Willemsen identifies Διοκλῆς (Διοχάρους) Πιθεύς as *PA* 4048; Davies, *APF* p. 158 and Ἀριστοκράτης Πό(ριος?) as *PA* 1924. He dates the tablet ca. 370

B.C. and interprets it as a curse against Diokles on the part of Eukrates in the context of an (unknown) lawsuit; cf. R. Wuensch, *Defixionum tabellae Atticae* (*IG* III.3) no. 103. There are discrepancies between the drawing and the text as printed by ed. pr.

Εὐκράτης ΦΕΡΣΙΘΕΦΙΩΝΙ
Διοκλῆς Πιθε(ύς): Ἀριστοκράτη[ς]
Πό(ριος?): Δημόστρατος Κεφι(σιεύς): Αὐτο-
μένης Κηφι(σιεύς): Καλλίας Εὐπυ(ρίδης)
Μνησίθεος Ἀγρυ(λῆθεν): Κόνων
[– –]υ: Αἰσχί[νης] Ὀῆθ[εν]: [Δί]-
αιτο[ς] Δ[ημά]ρετος
συνδι[κοῦν]τος Εὐ-
κράτος

L. 1 some form of Φερσεφόνι, ed. pr. L. 2 Πιθεύ(ς) Stroud from dr. L. 3 also Πο(τάμιος), ed. pr. L. 5 Μνησίθεος : Ἀγρυ: Stroud from dr. L. 6 init [- -]εύ(ς) Αἰσχίν[η]ς Stroud from dr. Cf. Δίων Διαίτου, *PA* 4521, Davies, *APF* p. 169.

266. Thick, rectangular tablet, written on one side, pierced by a nail hole; found in the fill of a robbing trench in a context after ca. 338 B.C. Inv. no. I 520; pp. 143–145 (ph., dr.). LL. 1–6 curse Pramnates; 8–13 Phaidimos; 14–15 Meidias.

καταδ[ῶ] Πρ⟨α⟩μνάτην καὶ α[ὐ]-
τὸν καὶ χεῖρας καὶ πόδας
[κ]αὶ πόδα[ς κα]ὶ γλ[ῶ]ταν κα[ὶ]
τὸν νὸν [πρὸ]ς τὸν Ἑρμῆν
τὸν ἐρ + ιούνιονο καὶ πρὸς
τὴν Ἑκάτην Ε.ΟΤΟΥΒ
...ΗΔΕ...ΚΑ
Φαίδιμον καταδ[ῶ] κ[αὶ]
⟨αὐ⟩τὸν καὶ πόδας [κ]α[ὶ]
χεῖρα ας καὶ γλῶ[τ]-
[α]ν καὶ ψυχὴν πρὸς τὸν
Ἑρμ[ῆν τὸ?]ν ἐριΓούνιον
[καὶ] πρὸς τὴν Ἑ(κά)την
ΤΜειδίαν
ΑΠΔΕΚΑΛΕΙ$^{ΣΚ}_{ΑΤ}$

L. 5 ἐριούνιον cf. *JOAI* 7 (1904) 121 and L. 12 ed. pr. L. 12 [Ἑ]ρμ[ῆ]ν ἐρι- - - Stroud from dr. L. 13 ETHN tablet.

267. Thick, rectangular tablet, found in a context of ca. 317–307 B.C. in the grave plot of the Messenians whose names are recorded on *IG* II^2 9347. Inv. I 513; pp. 145–147 (ph., dr.).

Willemsen identifies the target of this curse with Γλυκέρα | Ἀντιόχο | Κνωσίο, *IG* II² 9044, whose tombstone was found only a few meters away. Her husband's name Dion also appears twice on *IG* II² 9347. There are several cursers of Glykera whose names were listed in the nominative in the difficult-to-read LL. 6–10, of which Willemsen presents only a partial text.

Γλυκέραν τὴ Δίωνος
γυναῖκα κατωδῶμεν
πρὸς τοὺς χθονίους
ὅπως τιμωρηθεῖ
καὶ [ἀ]τε[λ]ὴς γάμου
Α– – – – – – – – – – –
[– – – – – – – – – – –]
[– – – – – – – –]ηνως
Ἀρ[ι]στάδ(η)ς Μαίτης
[..]ης Κρατερ[– – –]

L. 9 "wohl für Μάρτης" ed. pr.

268. Broad, triangular tablet, written on one side in five and one half lines; found south of Grabbezirke X and XI; Inv. no. I 518; p. 147 (ph., dr.). Willemsen interprets this as a list of men's names, following the indecipherable first line; before 403/2 B.C. He reads as follows:

Σφ[υρό?]μαχος Ἀρχι[– – – – –]
– – – – – – Εὐκλίδες
μπιας

Much more can be gotten out of his dr. Stroud.

269. Almost square tablet written on one side; found at Grabbezirk VIII; Inv. no. I 516; pp. 148–149 (ph., dr.). Σ and C both.

Μειξίας
Λυσανίας
Εὐβουλίδης
Παρπακίδης
Λυκῦργος
Ἀριστομήδης
Καλλισθένης
Ὑπερεί-
δης

Willemsen identifies Lykourgos, L. 5, and Hypereides, L. 8, as the famous 4th-cent. B.C. orators; Kallisthenes as *PA* 8090; Meixias as M. Ἠγησίου Γαργήττιος, member of the boule in 341/0 B.C., *IG* II² 1749 L. 13; Aristomedes as Ἀριστομήδης Κολλυτεύς, *PA* 2014. Parpakides "ist neu."

270. Three non-joining fragments of a lead tablet; ca. 350 B.C. Inv. no. I 519; pp. 149–150 (dr.). Willemsen prints no text. One fragment appears to preserve a man's name [- -]..ικείδης. Only a few letters on each of the other two fragments.

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271. Opisthographic, fragmentary lead tablet, very poorly preserved; pierced by a nail hole; found at Grabbezirk VIII$_2$; shortly before 317–307 B.C.; pp. 150–151 (dr.).Willemsen prints no text.

Side A. Remains of two lines of text. We read from the dr. roughly as follows:

EAMYḤKAΘ.M- - -NHT- - - - -.IEN[- ? -]
[– – – – – – ? – – – – – – –] ΙΑΤΙΙΑΠΡ[- ? -]

Side B. Remains of roughly thirteen "lines" of text with many letters well preserved. More could probably be gotten out of this dr.

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272. Three non-joining fragments of a lead tablet inscribed on one side; pierced by a nail hole; found in Grabbezirk VII; no date suggested. Inv. no. I 524 (ph., dr.); pp. 150–151. Parts of four lines of text preserved. Willemsen prints no text.

Careful study of these drawings would probably yield more text than has been published here. Stroud.

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273. Athens. Defixio on a Lead Tablet, 4th cent. B.C. Lead tablet found in the Agora Excavations in a house in the industrial district southwest of the Agora, Agora IL 997. In *The Athenian Agora* (London 1986) 140–141, J.M. Camp quotes the following excerpt, "I condemn Aristaichmos the bronzeworker to those of the underworld, and Pyrrias the bronzeworker and his work and their souls, and Sosias the Lamian and his work and soul, and Ages(ion) the Boeotian." No text; no ph. With this, Camp prints a drawing of Agora IL 950 = *SEG* XXXV 213, ca. 250 A.D. In *The Athenian Agora: A Guide*^{4} (Athens 1990) 190, Camp reprints the same drawing of the latter, incorrectly labeled "Lead curse tablet, cursing the metalworkers, Aristaichmos and Pyrrias, found in House D."

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274. Athens. Kerameikos. Bronze Astragalos, ca. 325 B.C. Intact bronze astragalos with letters on three sides, found in a grave in the German excavations in the Kerameikos. Ed. pr. W.K. Kovacsovics, *Kerameikos* XIV.19 no. 20.5 (ph., dr.), "vier eingravierte Namen."

Side 1: Φηλομένη Ζηλωνος
Side 2: Φωιν[
Side 3: EP[.]X.

From the ph. Φωιν *vacat* or Φοιν *vacat* seems more likely. Stroud.

M. Sève, *BE* (1991) 71, interprets this as Φιλομένη Ζήνωνος, Φοιν(– –), Ἐρχ(ιεύς). But the third letter of the second name is clearly Λ on the ph. Read Ζή⟨ν⟩ωνος. Stroud.

274 bis. Athens. Kerameikos. Stamped Tiles, Early 3rd cent. B.C. Two terracotta tiles forming part of a tile grave, found in the excavations of the German Archaeological Institute in the Kerameikos. Ed. pr. W.K. Kovacsovics, *Kerameikos* XIV.123 no. 142: on one A, Γ, E; on another N, H, – – –.

275. Athens. Stamped Roof Tiles, Hellenistic. *IG* II² 4870. H.A. Thompson, *Hesperia* 6 (1937) 191–192; Thompson and Wycherley, *Agora* XIV 37. C. Habicht, *Hesperia* 59 (1990) 574–575, in a discussion of the stamped roof tiles from the Metroon (ἱερὰν Μητρὶ Θεῶν | Διονύσιος καὶ Ἀμμώνιος), identifies these two men as brothers, sons of Ammonios of Anaphlystos. Dionysios was also eponymous archon in 128/7 B.C. Prosopographical discussion of this family. These two owners of the tile factory that produced the roof tiles for the Metroon may also have been the mint magistrates (ΑΜΜΩ-ΔΙΟ) who appear on Athenian new style silver coins in 150/49 and 148/7 B.C.; cf. M. Thompson, *The New Style Silver Coinage of Athens* (New York 1961) 550.

275 bis. Rhamnous. Stamped Tile. *SEG* XXXIV 249. Cf. our lemma no. 1731.

275 ter. Athens. Panathenaic Amphoras. Cf. P. Valavanis, "La proclamation des vainqueurs aux Panathénées," *BCH* 114 (1990) 325–359.

276. Athens. Kerameikos. Vase Inscriptions. Found in the excavations of the German Archaeological Institute in the Kerameikos. Ed. pr. W.K. Kovacsovics, *Kerameikos* XIV.

a) Graffito on the base of a black-glazed saucer, ca. 400–350 B.C. p. 43 no. 35 (ph.). [– – –]ΥΠΔΑΕΜΟΣΕΙΠΙΑ
b) Foot of a red-figured psykter, 5th cent. B.C.?: graffito [- -]AN[- - -] p. 136 no. S65.
c) Bolsal fragment; ca. 380–350 B.C. HΔ p. 136 no. 569 (ph.).

277. Voula. Halai Aixonides. Vase Inscription. Black-glazed, clay urn with graffito on the lid, ΔΩ, found in a grave excavated by the Greek Archaeological Service at Pigadakia Voulas; ed. pr. M. Kasine-Soutou, *AD* 40 (1985) B [1990] 65, who places this ancient cemetery in Halai Aixonides.

278. Athens. Owner's Graffiti on Vases, Late 4th cent. B.C. Fragments of six inscribed black-glazed vases found in the Agora Excavations in and around a house occupied by a family of marble workers; see our lemma no. 50. Ed. pr. T.L. Shear, Jr., *Hesperia* 38 (1969) 383–384 (ph.). Cf. Stella G. Miller, *Hesperia* 43 (1974) 194 note 2.

Agora Inv. P 897	Μένων
Agora Inv. P 898	[Μ]έν[ων]
Agora Inv. P 307	Μέ(νων)
Agora Inv. P 308	M or Με
Agora Inv. P 309	M or Με
Agora Inv. P 1832	Μέ(νων) ed. pr. H.A. Thompson, *Hesperia* 3 (1934) 317 no. A7.

278 bis. Fake Vase Inscriptions. *SEG* XII 562. Two fragments of Attic black-glazed fish plates with fake graffiti. Previously published in *ABSA* 50 (1955) 262–263 nos. 30–31. R. Stupperich includes these pieces, without text, in his catalogue of the Werner Peek Collection in Münster; see our lemma no. 1626, pp. 66–67 no. 52 (ph.).

279. Athens. Kerameikos. Stamped Amphora Handles. Found in the excavations of the German Archaeological Institute in the Kerameikos. Ed. pr. W.K. Kovacsovics, *Kerameikos* XIV.

(a) From Chios, late 4th cent. B.C. EP[M] p. 121, Grave 132 no. 4
(b) From Thasos, retrograde [– – –]ΜΑΛΚ. "Das Ethnikon 'Thasion' völlig verwischt." p. 139 no. 192 (ph.).
(c) From Thasos, ca. 325 B.C. Θασίων | Αἰσχρί(ων) p. 137 no. S 118 (ph.).

280. Rhamnous. Stamped Amphora Handle. B.C. Petrakos, *PAAH* (1985) [1990] 23 no. 19, briefly notes the discovery of this object in excavations of the Greek Archaeological Society in a large grave peribolos near the fort. Stamp: ΔΟ; no date, no further details.

281. Athens. Kerameikos. Inscribed Lamp, ca. 340–320 B.C. Terracotta lamp found in excavations of the German Archaeological Institute in the Kerameikos. Ed. pr. W.K. Kovacsovics, *Kerameikos* XIV.139 no. 5194. Graffito AM.

282. Eleusis. Lamp Signature, Early 3rd cent. A.D. Intact clay lamp with a signature on the base, found in excavations of the Greek Archaeological Service at Plateia Eroon. Ed. pr. P. Papangele, *AD* 40 (1985) B [1990] 37.

Ληναίου

283. Rhamnous. Inscribed Lamp, 200–250 A.D. Terracotta lamp found in excavations of the Greek Archaeological Society in a large grave peribolos near the fort. Stamped signature on bottom. Ed. pr. B.C. Petrakos, *PAAH* (1985) [1990] 26 no. 11 (ph.), who finds the same scene from the same mould on *Agora* VII 123 no. 836.

Πιρε[ί]θου

284. Athens. Athenian Archons in Herculanean Papyri. T. Dorandi, *ZPE* 84 (1990) 121–138, updates his earlier study (*CErc* 10 [1980] 153–174) of the testimonia on Athenian archons, 348/7–84/3 B.C., as preserved in *PHerc*. In *ZPE* 81 (1990) 36, he argues on the basis of *PHerc* 339, col. V. 9–14, that Arrenides belongs in 262/1 B.C. and Iason in 230/29 B.C.

285. Athens. Public Archives. Cf. *SEG* XXXIX 313. E.D. Francis, *Image and Idea in Fifth-century Greece* (London 1990) 112–120, proposes to identify the early fifth-century B.C. structure, identified by some as the temple of the Mother of the Gods, as the Athenian public archive, τὸ δημόσιον, erected after the reforms of Ephialtes. Kybele was not worshipped in Athens before the 420's B.C. and the Metroon was not used as an archive until the second half of the 4th cent. B.C. The *demosion* "was a term used to describe the *grammateion* , the archival annex [to the Bouleuterion] I have reconstructed in which the *grammateus tes boules* or his official predecessor placed state documents on permanent file." (118).

285 bis. Attica. Deme Inscriptions. Z. Nemes, *ACD* 25 (1989) 49–54, briefly presents some general comments on the historical value of deme inscriptions. He refers to "Az attikai démosok feliratai. (The Inscriptions of the Attic Demes) Debrecen 1984. (Unpublished text of the author's dissertation for Ph.D. degree)."

[While we must all be grateful to the author for publishing in English — and not in his mother tongue — he would be well advised to show a draft of future work to a native speaker, for there are parts of this paper that are almost incomprehensible. Stroud.]

286. Athens. Abbreviated Athenian Demotics. Under the above title, D. Whitehead, *ZPE* 81 (1990) 105–161, presents a detailed catalogue of all the variations in spelling of the abbreviations of Attic demotics in inscriptions. His data reveal "an astonishing lack of standardization [even] within a single document." The practice is first attested on stone in 445/4 or 444/3 B.C., *IG* I^3 455, but Whitehead suggests that its ultimate origins lay in ostracism, e.g. Menon Γαρ, Γαργε̂, and Γαργε̂ττ ca. 480–460 B.C., F. Willemsen, *MDAI(A)* 80 (1965) 117 no. 27, 118 nos. 31–32; *AD* 23 (1968) B.29. "In no period, and in no type of document, did abbreviated

demotics consistently and systematically usurp full ones, but the habit of abbreviation, once entrenched, persisted almost as long as did deme-membership itself — the last datable instances coming from ... *IG* II^2 2245 ... of 255/6." 155–156. The practice is most prevalent in catalogues but is found in almost all other categories of inscriptions where it "was unsystematic on every possible level." 160. Athenian custom avoided neither prolixity nor obscurity, for many examples of abbreviation are longer than necessary, while others are too short to distinguish among two or more possibilities. See also our lemma no. 58.

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287. Aixone. Inscriptions from the Deme of Aixone. E. Giannopoulou-Konsolaki, Γλυφάδα: Ιστορικό Παρελθόν και Μνημεία (Athens 1990), publishes a well-illustrated, synthetic, monograph on this coastal deme of Kekropis, discussing topography, early travelers, and especially the results of excavation by the Greek Archaeological Service (27–97: public buildings, houses, cemeteries, roads, etc.; 155–160 Christian monuments). On 97–153 she presents a catalogue with full texts, some photographs and brief notes (virtually no bibliography) on the deme decrees of Aixone (*IG* II^2 1196; 1197; 1198 (ph.); 1199 (ph.); 1200 (ph.); 1201; 1202; 2492; *SEG* XXXVI 186 (ph.)), the horoi (*IG* II^2 2664; 2667; 2726; 2747; 2752; *SEG* XXXVIII 165 (ph.), text incomplete), and all the tombstones found in or near the deme (*IG* I^2 994 [I^3 1246]; II^2 5416; 5417; 5430; 5448; 5453; 5454; 5906; 7423; 12031; 12121 (ph.); 12215 (ph.); 12216; 12597; 12620 (ph.); 12666; 13042/3 (ph.); *SEG* XVIII 97; unpublished, see our lemmata nos. 214, 230, 234, and 243) and those found in other places which record demesmen of Aixone (*IG* I^2 1077; *IG* II^2 5403; 5404 (ph.); 5405–5410; 5411 (ph.); 5412; 5413 (ph.); 5414 (ph.); 5415; 5418–5429; 5431–5436; 5437 (ph.); 5438 (ph.); 5439–5452; 5848; 5910a; 6166; 6476; 6728; 7045; 8527; 11300; *SEG* XXIX 203; Peek, *MDAI(A)* 67 (1942) 188 no. 411. In none of the published texts are any new readings proposed, except in *IG* II^2 1200, above L. 1 read Θε[ο]ί. On 161–179 a Prosopography of Demesmen, 313 entries in Greek but with only acute accents and without breathings. Brief, general accounts of the careers of Chabrias, Laches, and the families of Kallippos and Lysis (180–188). The famous fish (τρίγλη) of Aixone (189–191). Maps, brief bibliography.

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288. Brauron. The Sanctuary of Artemis Brauronia and the Demes Philaidai and Kydantidai. A.I. Antoniou, Βραυρών: Συμβολή στήν ίστορία τοῦ ἱεροῦ τῆς Βραυρωνίας Ἀρτέμιδος (Athens 1990), publishes a monograph devoted to the topography, history, and religious life of Brauron. On 39–60 a useful catalogue of all objects excavated at Brauron, 1893–1967, with finding-places, full bibliographic references, dates, etc. On 79–124, discussion of the epigraphic evidence for magistrates, ephebes, and others from Philaidai and Kydantidai, with chronologically arranged prosopographies of these two demes, drawing upon Antoniou's Βραυρωνία Προσωπογραφία (Athens 1980), cf. *SEG* XXXII 354. Discussion of the still unpublished law of the nomothetai, *SEG* XXXV 83; XXXIX 116* (see our lemma no. 91). Cult of Artemis Brauronia, Arkteia, Artemis and Iphigeneia, Apollo at Brauron, Dionysia (172–225), including an analysis of the deme distribution of dedicators listed on the Inventories of Artemis Brauronia from the Acropolis, *IG* II^2 1388, 1514–1531 (221–225). Artemis

Brauronia outside of Brauron: Acropolis (232–236), Stymphalos (237–240; *SEG* XI 1107), Amphipolis (241–243), Chania (244–248), Kyrene (249–252; *SEG* IX 72). Chronological table of important historical events at Brauron (257–258); catalogue of literary (259–278) and epigraphic (279–281) testimonia; bibliography, German summary, ph., maps, and plans.

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289. Athens. Sacrifices for the Safety of the Boule and the Demos in Attic Decrees of the Hellenistic Period. B.I. Anastasiades, *Hellenika* 41 (1990) 223–233, collects many examples of the formula ἔθυσαν ἐφ' ὑγιείᾳ καὶ σωτηρίᾳ τῆς βουλῆς καὶ τοῦ δήμου, which first appears in Attic decrees in 343/2 B.C. A. maintains that it reflects the presence of political and national crises and mirrors insecurity and instability among the Athenians in the Hellenistic era.

On this same topic, see also the essay of E. Kearns, "Saving the City," in *The Greek City from Homer to Alexander* ed. O. Murray, S. Price (Oxford 1990) 323–344

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289 bis. Athens. Theseus. C. Calame, *Thésée et l'imaginaire athénien* (Lausanne 1990), often cites inscriptions in this detailed examination of the legends, cults, festivals, iconography, etc. concerning Theseus and associated deities, Apollo/Pyanopsia, Dionysos/Oschophoria, Athena Skiras, Poseidon. Little detailed commentary; but see our lemma no. 131.

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290. Athens. Μύησις in the Eleusinian Mysteries. R.M. Simms, *GRBS* 31 (1990) 183–195, rejects the view that μύησις was a rite distinct from the τελετή of the μυστήρια. It was, in his view, always united to mysteria; in fact μύησις = μυσταγωγία conducted by the Eumolpidai and Kerykes. Simms examines *IG* I³ 6C LL. 26–31; 40–46; 123–129, finding no evidence in the unrestored text for individual μύησις or the prohibition of same. In LL. 26–27 he suggests Κέρυκας δὲ μυ[ῆν τοσούτο] μύστας ἑκάστον as a recapitulation of the amount to be received per head, cf. LL. 20–26. In L. 29 πλείος could refer to ὀβελός, not μύστας, and prohibit the extraction of more money than specified. Or the lacuna in L. 26 could contain a number referring to the number of mystai per Eumolpid or Keryx. Also studied are *IG* II² 1672; 1673; *SEG* XXX 61; *SEG* XXI 494 (= Sokolowski, *LSCGS* 15) in L. 21 of which Simms suggests [– – – καὶ οἱ μυσταγωγοὶ οἱ ἐκ τῶν] Κηρύκων καὶ Εὐμολπιδῶν [τεταγμένοι]; and several literary passages. Μυεῖν is the earlier word for the activity of the Kerykes and Eumolpidai in contributing to the initiation of someone else. In Hellenistic times μυσταγωγεῖν (and μυσταγωγοί) replaced the term μυεῖν.

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291. Attica. The Worship of the Thracian Goddess Bendis. Cf. *SEG* XXXVIII 287. C. Montepaone, *AION* (archeol.) 12 (1990) 103–121, argues that since this cult was introduced by the "democratic government" as a consequence of alliances formed with Thrace during the Peloponnesian War, it was not welcomed by "conservative intellectuals" such as

Aristophanes, Xenophon, and Plato. Bendis was relegated to the "marginal space" of the Peiraieus; virtually no mention of the epigraphic evidence.

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291 bis. Plato's Academy. M.-F. Billot provides a substantial "Annexe" to *Dictionnaire des Philosophes Antiques* ed. R. Goulet I (Paris 1989) 693–789, on the topography and archaeology of Plato's Academy in which she includes an exhaustive collection of literary and epigraphic testimonia. Among the topics discussed are the toponym, location, gymnastic installations, cults, torch races, the Hephaisteia festival, connection with the ephebes, Plato's ownership, his tomb, diadochoi and scholarchoi, excavations of the Greek Archaeological Society, representations of the Academy in mosaics, etc. See also our lemma no. 33.

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292. Athens. Prosopography. Personal Names on Attic Vases, 600–100 B.C. In *Akten des XIII. Internationalen Kongresses für klassische Archäologie: Berlin 1988* (Mainz 1990) 305–306, R.D. Cromey announces *Prosopographia Vasorum Atticorum: A New Listing of Personal Names on Attic Vases 600–100 B.C.* This new corpus will cover more than ca. 2,400 inscribed vases (excluding ostraka). Included will be kalos-names, potter's/painters signatures, individual Athenians, foreign names — if apparently written in Attica — and names of dubiously real persons. "All inscriptions on each vase are given." The format will consist of (1) alphabetical list of personal names "without differentiating homonymous individuals, each followed by a museum entry number"; (2) a listing of vases by museum entry number with full description and bibliography. Publication is anticipated in book form, possibly in two volumes. No target date mentioned. Inquiries, new entries, etc. to Professor R.D. Cromey, Department of History, Virginia Commonwealth University, 912 West Franklin Street, Richmond, Box 1001, VA 23284, USA.

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292 bis. Athens. Prosopography. Athenian Klerouchoi, 5th–4th cent. B.C. and Later. W. Schmitz, *Wirtschaftliche Prosperität, soziale Integration und die Seebundpolitik Athens: Quellen und Forschungen zur Antiken Welt* 1 (Munich 1988) 332–338, presents an annotated catalogue of the deme affiliations of Athenian klerouchoi on Aigina, Karystos, Lemnos, Naxos, Salamis, Poteidaia, Imbros, Samos, and Skyros. No personal names included.

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293. Attica. Prosopography. Coincidence in Father-Son Pairs of Names. C. Habicht, *Hesperia* 59 (1990) 459–462, collects fourteen samples ("the result of accidental observation") of combinations of two different names, father and son, in more than one deme. All belong to pre-Imperial times and "serve as a warning that a coincidence in father-son pairs of names does not automatically guarantee that these individuals were members of the same deme or, *a fortiori*, members of the same family." The lesson applies outside of Attica as well, as in the case of the famous Spartan Λίχας Ἀρκεσιλάου (Thuc. 8.84.5) and the totally unrelated Thasian ar-

chon Λίχης Ἀρκεσιλέ[ω]; J. Pouilloux, F. Salviat, *CRAI* (1983) 376–403; J. and L. Robert, *BE* (1984) 314; P. Cartledge, *LCM* 9 (1984) 98–102; *SEG* XXXIII 702.

293 bis. Athens. Tenians in Athens; Athenians on Tenos. R. Étienne, *Tenos* II (see our lemma no. 687) 176–178, collects from inscriptions nine examples of the former and four examples of the latter, with brief commentary on relations between these two states.

294. Athens. Some Fifth-Century Attic Epigraphic Hands. Under this title H.B. Mattingly, *ZPE* 83 (1990) 110–122, studies the work of four groups of hands. (1) "three-chisel group," *IG* I^3 49, 50, 58, 131, 158, 159, 187, 255, 289(?). (2) "three-chisel group," *IG* I^3 77, 78b, 80, 82, 89, 90, 110(?), 467. (3) "two-chisel group," *IG* I^3 54 LL. 1–15, 60, 67, 130, 156; 433–425 B.C. (4) *IG* I^3 52A-B; *IG* I^2 945 = [I^3 1179]; *SEG* XXVI 136 (XXXVII 105*). We discuss under separate lemmata those inscriptions on which Mattingly provides significant commentary; see our nos. 4, 5, 6, 9, 10, and 11.

295. Athens. Attic Letter-Cutters of 229 to 86 B.C. Under the above title (Berkeley 1990), S.V. Tracy presents a detailed study of the lettering of 38 cutters active during this period. He studies ca. 1,050 inscriptions and effects 49 new joins and associations of hitherto separate fragments. Tracy suggests new dates for ca. 150 texts, many of them decrees. He also publishes for the first time 23 fragments from the Agora Excavations inscribed by one of the cutters identified in this book. For these see our lemmata nos. 93, 96, 97–101, 103, 108, 109, 114, 118, 119, 123, 151, 176, 254–256, 258, 259 and 260. For each cutter he provides a dossier consisting of a ph. of his "name piece," dates, description of diagnostic letter forms, list of inscriptions assigned to him, references to publications, notes on new readings, joins, associations of fragments, other chronological or prosopographic data resulting from fresh study of stones, squeezes, and ph. Catalogue of inscriptions studied, 8–37; copious indices. Among the many interesting observations is discussion of the amount of time it took to inscribe a decree (ca. 300 letters per day); two decrees passed at the same meeting were assigned to different cutters for inscribing (p. 235); ca. 155–86 B.C. large numbers of important texts were inscribed by cutters otherwise unrepresented at Athens. Tracy speculates that after 166 B.C. many Attic cutters found employment on Delos where demand for their skills rapidly increased. There are far too many contributions to the study of individual inscriptions in this book for us to include them all in *SEG*. In general, anyone working on an Attic public document ca. 229–86 B.C. neglects *Cutters* at his peril. For the most important contributions we have provided separate lemmata, see our nos. 94, 95, 104, 105, 106, 107, 112, 113, 115, 116, 117, 120, 121, 122, 137, 140, 157, 172, 173, 177 and 186. For other valuable observations, see the following concordance.

For inscriptions not included in corpora Tracy almost never gives a reference to *SEG*, restricting himself to museum inventory numbers and references to journals where the ed. pr. was published. Since this practice makes it difficult for readers to track down later bibliography, we have added *SEG* references wherever possible. Also, he fails to include the numbers of the inscrip-

tions published in *Hesperia*, which can lead to confusion when (as often) more than one text is published on a page; we have added these numbers.

IG II²	Tracy p. no.
735	43
838	43
865	239
867	109
888	107
891	123
892	119
900	116
902	116
917	239
925	119–120
933	168–169
945	135, 240
972	107
988b	155
994	66
1006	242
1024	66
1027	130
1131	91
1224	155
1273	259
1300	228
1308	228
1311	256
1321	243
1322	243–244, 256
1327	77
1328	126
1708	88
2314	77–78
2323	141–142
2332	101
2334	156
2357	107–108
2435	156
2440	165
2443	108
2452	214–215
2459	199
2857	228–229
2858	94
2988	248
3088	141
3211	78
3463	157
3473	60
3477	179–180
3867	140
6382	239
6398	141, 180

IG XII.5	Tracy p. no.
596B	157–158
647	66

Corinth 8.1	Tracy p. no.
5	108–109

Agora XV	Tracy p. no.
159	123
170	94
178	116
190	88
211	108
218	145
225	165–166
261	159–160
262	193

Hesperia	Tracy p. no
6 (1937) 463 no. 11	180
15 (1946) 197 no. 39	250
16 (1947) 161–162 no. 59	79
17 (1948) 39–40 no. 27	161
23 (1954) 240 no. 10 (= *SEG* XIV 75)	108
26 (1957) 218 no. 73 (= *SEG* XVII 93)	123

Hesperia	Tracy p. no
30 (1961) 15–17 no. 9 (= *SEG* XIX 97)	253
30 (1961) 18–20 no. 11 (= *SEG* XIX 109)	66–67
30 (1961) 222–223 no. 19 (= *SEG* XXI 484)	91
30 (1961) 225–226 no. 23 (= *SEG* XXI 587)	78
30 (1961) 252 no. 51 (= *SEG* XXI 584)	214
30 (1961) 268–269 no. 96 (= *SEG* XXI 684)	254
32 (1963) 42 no. 46 (= *SEG* XXI 483)	255
36 (1967) 64 no. 8 (= *SEG* XXIV 190)	251
36 (1967) 86–88 no. 18 (= *SEG* XXIV 199)	158
36 (1967) 88–91 no. 19 (= *SEG* XXIV 194)	108, 206
46 (1977) 259–267 (= *SEG* XXVI 139)	159
47 (1978) 283–284 no. 11 (= *SEG* XXVIII 76)	200
51 (1982) 203–204 no. 5 (= *SEG* XXXII 178)	256

MDAI(A)	Tracy p. no.
97 (1982) 171–184 (= *SEG* XXXII 216)	161

Pouilloux, *Rhamnonte*	Tracy p. no.
134–135	256

SEG	Tracy p. no
XIV 75	108
XVII 93	123
XIX 97	253
XIX 109	66–67
XXI 483	255
XXI 484	91
XXI 584	214
XXI 587	78
XXI 684	254
XXIV 190	251
XXIV 194	108, 206
XXIV 199	158
XXVI 139	159
XXVIII 76	200
XXXII 178	256
XXXII 216	161

296. Athens. Prices of Attic Clay Vases. In a paper devoted to illustrating the use of gold and silver by wealthy Athenians, M. Vickers, *AJA* 94 (1990) 616–617 (ph.), adduces several price graffiti on clay vessels to show how relatively inexpensive they were, e.g. pelike in Oxford, *Münzen und Medaillen Auktion* 70 (1986) 75 no. 216 (4 items for 3.5 obols; computed by Vickers at 51¢ each); pelike in Göttingen, A.W. Johnston, *Trademarks on Greek Vases* (Warminster 1979) 250 no. 1 (32 items for 16.5 obols; 30¢ each, Vickers); amphora by the Berlin Painter, Johnston 159 no. 21 (7 obols); "the highest price known for a figured bell-crater is 4.5 obols [Johnston Type 14F no. 5], and no pot bears a price of more than three drachmas. In a world where the rich thought in terms of minae, such sums are of little account." He infers that we cannot maintain "that even painted pottery was a 'luxury' or that it even constituted a major trading item" (618). Cf. D.W.J. Gill, *OJA* 7 (1988) 369–370; *JHS* 111 (1991) 29–47. Contra J. Boardman, *OJA* 7 (1988) 27–33; 371–373. See also our lemma no. 18.

296 bis. Attica. A Corpus of Inscriptions Concerning Real Estate and House Prices in Attica, 5th–3rd Centuries B.C. K. Hallof, *EAZ Ethnogr.-Archäol. Z.* 31 (1990) 517–522, announces the preparation of a "Sammlung aller inschriftichen Wertangaben für Grundstücke und Gebäude in Attika und ... aller Preis-, Lohn- und Wertangeben ... die die attische Epigraphik bietet." He gives an outline of the types of documents concerned — poletai accounts, leases, security horoi, records of sales, rationes centesimarum, cavalry tablets, etc. "Eine Weiterführung der Sammlung von Wert-, Preis- und Lohnangaben über Attika hinaus ist geplant." For a first result see our lemma no. 151 bis.

297. Athens. Dedications of Potters? D.W.J. Gill, M. Vickers, *JDAI* 105 (1990) 6–10, take up again the designation κεραμεύς on several dedications from the Athenian Acropolis, arguing that it refers to the deme of the individual, not his trade; cf. *SEG* XXXV 22. Also discussed are the potters Kittos and Bacchios who appear on *I.Ephesos* IV.1418–1422, block I and who may be sons of Bacchios on *IG* II^2 6320.

297 bis. Attica. Vase Inscriptions and Drinking. F. Lissarrague, *The Aesthetics of the Greek Banquet* (Princeton 1990) [English translation of *Un Flot d'Images: une esthétique du banquet grec* (Paris 1987)], frequently discusses and illustrates inscriptions on (mainly) Attic vases that primarily have to do with wine drinking and the symposium — χαῖρε καὶ πίει, etc., see especially 59–67. Cf. *idem*, "Paroles d'images: remarques sur le functionnement de l'écriture dans l'imagerie attique," in *Écritures* II, ed. A.M. Christin (Paris 1985) 71–95. See also our lemma no. 45 bis.

297 ter. Athens. Translations of Inscriptions. G.R. Stanton, *Athenian Politics c. 800–500 B.C.: A Sourcebook* (London 1990), includes translations and commentary on the following inscriptions:

Publication	Stanton No.	Publication	Stanton No.
IG I^3 104	13 (see our lemma no. 15)	*DAA* no. 24 [I^3 619]	107
IG I^2 467 [I^3 590]	104	Ostraka	94 (see our lemma no. 23)
IG I^2 761 [I^3 948]	65	*IG* II^2 1237 LL. 1–68	96 (see our lemma no. 132)
IG I^2 883–884; *SEG* X 370; XXI 109 [= *IG* I^3 1118, 1120, 1119, 1117]	85	*IG* II^2 1750	86
SEG X 352; XXXIX 28*; [I^3 1031]	64	*IG* XII.9.296	105
DAA no. 6 [I^3 618]	106		

AIGINA

298. Aigina. Grave Inscription, Late 6th–5th cent. B.C. *SEG* XXXIX 333D. J. Ouhlen apud A. Pariente, *BCH* 114 (1990) 721, proposes to read this inscribed poros sarcophagus as Χαρῶι Λαϝ(ί)δας – – –.

298 bis. Aigina. Graffiti on Amphoras, ca. 480 B.C.? A.W. Johnston, *AA* (1990) 37–64 (ph., dr.), publishes some very brief graffiti on storage amphoras found in the German excavations in the temenos of Aphaia. Among them are several examples on amphoras of East Greek origin of the abbreviation δα(μόσιον) which Johnston (60–61) interprets as designating the δᾶμος of Aigina.

299. Aigina. Stamped Tiles. Cf. our lemma no. 1731.

300. Aigina. Inscribed Silver Stater, ca. 500–475 B.C. *SEG* XXXVII 252. G. Manganaro, *ASNP* 20 (1990) 421–422 (cf. our lemma no. 1675), reads Στροβίας (unattested name; cf. Στροβίλος, Στρόβων, Στροβεία) instead of Μ(α)τροβίας (Ματροβία, unattested goddess). O. Masson, *BE* (1992) no. 192 suggests Στρο⟨μ⟩βίας. P. Bicknell, *NC* 150 (1990) 223–224, contests the readings of the ed. pr. and presents the following new text: ΣΤΑ ϲ ΒΙΑΣΤΟΙ ΣΤΑΤΕΡΕΣ ΗΙΑΡΟΙ ΤΑ ΛΑΤΡΑ "Sta– for Biastos, sacred staters, the payment." Biastos he proposes in the dative "as a hero or minor deity" of Aigina, hitherto unattested. At the beginning the writer started to inscribe στατῆρες. Bicknell interprets the fourth sign as a divider.

301. Aigina. Inscribed Gem, ca. 550–500 B.C. *IG* IV 179. *SEG* XI 44; XXIX 298. Jeffery, *LSAG*^{2} 113 no. 7. J. Boardman, *Archaic Greek Gems* (London 1968) no. 176. J. Spier, *BICS* 37 (1990) 116 (ph.), reprints the text in majuscules and interprets the word σᾶμα as referring not to the dolphin device below the inscription but to the physical sealing created by impressing this scarab on clay to seal a document or an object. It is this which is not to be broken or opened up.

Θέρσιός ⟨ ἐμι σᾶμα ⟨ μέ με ἄνλοιγε

CORINTHIA

302. Corinth. Statue Base for Regilla as the Goddess Tyche, 143–160 A.D. *Corinth* 8.3 128. *SEG* XIII 226; XXXV 255.* C.M. Edwards, *Hesperia* 59 (1990) 537 (ph.), suggests that this statue base supported a portrait of Regilla in the guise of the Nemesis of Rhamnous, represented by a fragmentary marble torso found in the Forum of Corinth in 1934, S 1804; see pp. 535–538 (ph.). The statue was erected in the Sanctuary of Tyche, which Edwards identifies as Temple D in the northwest corner of the Forum. The statue rested directly on top of the base and was held in place by its own weight.

303. Corinth. Mosaic Inscription, ca. 200 A.D.? Mosaic inscription in a tabula ansata in the floor of a Roman temple excavated by the American School in the Sanctuary of Demeter and Kore on Acrocorinth. Above this tabula are represented two baskets with snakes curled around them, in between which an unknown emblem has been removed. Ed. pr. N. Bookidis, *Hesperia* 43 (1974) 280–281 (ph.).

Ὀκτάβιος Ἀγαθόπους
νεωκόρος ἐψηφοθέτησε
ἐπὶ Χαρᾶς ἱερείας νεωτέρας

In *JRA* 3 (1990) 85–87 (ph.), K.M.D. Dunbabin identifies the missing emblem as a pair of footprints and classes the mosaic with other monuments on which feet and footprints are represented. She reads the last word in L. 3 as Νεωτέρας "a goddess who has close associations with Isis" and interprets the footprints as those of the goddess herself (95–96); cf. the vestigia of Isis at Kenchreai, Apuleius *Met.* 11.17–24. Agathopous' name "predisposed him to look upon feet as propitious." (106).

304. Corinth. Gaming Inscription(?) on a Vase. Coarse clay basin with inscription on bottom, found in excavations of the American School in the temenos of Temple E. Ed. pr. C.K. Williams II, O.H. Zervos, *Hesperia* 59 (1990) 338 no. 2 (ph.); undated by edd. pr. but from a context of 5th/6th cent. A.D. Incised circle divided into eight wedges, one letter in each; reading clockwise ΗΛΙΛΣΕΣΕ.

305. Corinth. Inscriptions on Roman Pottery. K.W. Slane, *Corinth* XVIII.ii: *The Sanctuary of Demeter and Kore: The Roman Pottery and Lamps*. (Princeton 1990), publishes a few Greek inscriptions (potters' signatures) on the Roman pottery found in excavations of the American School in this Sanctuary on Acrocorinth. Also included are several Latin inscriptions, mostly potters' signatures, cf. pp. 43–44, 58–59; index p. 158.

p. 49 no. 92; eastern sigillata B plate, stamp, 40–60 A.D., Ἑρμῆς.
p. 49 no. 93; p. 51 nos. 96–97, eastern sigillata B plate, stamp, 50–75 A.D., Σπόρου
p. 112 no. 232; Pamphylian(?) amphora, dipinto, ca. 50–75 A.D., ΑΦΙΟ, trademark or designation of contents?
p. 114 no. 241; amphora toe, graffito, +?
p. 114 no. 244; water jar, graffito, POB? date? = 142 A.D.
pp. 114–115 no. 245; water jar, graffito, OA?
p. 115 no. 246; water jar, graffito, XIII<, weight 13.5 litrai.
p. 117 no. 258; amphora neck, dipinto, [– – –]IMI
p. 122 no. 265; basin, graffito, Ἀθινᾶ?

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306. Corinth. Lamp Signature, 2nd cent. A.D. Intact clay lamp found in excavations of the American School in a Roman tomb on Cheliotomylos in 1930. On the discus: Tyche standing, holding a cornucopia and a steering oar; signature on bottom. Ed. pr. C.M. Edwards, *Hesperia* 59 (1990) 534 (ph. of discus).

Ὀκταβείου

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307. Corinth. Roman Lamp Signatures. K.W. Slane, *op. cit.* (our lemma no. 305), publishes the signatures on Roman lamps found in the excavations of the American School in the sanctuary of Demeter and Kore on Acrocorinth; general discussion pp. 8–23; index p. 158.

p. 11 note 15: L. 4187, late 2nd/early 3rd cent. A.D. – – – NO IY.
p. 13 note 28: from Lot 73–100, MA[– – –].
p. 14 note 31: from Lot 6638, Κρήσ[κ]ιεντος.
p. 14 note 31: from Lots 6229 and 73–99; pp. 30–31 no. 31, late 2nd/early 3rd cent A.D., Πρείμου.
p. 14 note 31: from Lot 73–100; p. 24 no. 24, 3rd cent. A.D., Πωσφόρου.
p. 19 note 75: from Lot 2107, p. 35 no. 56, 350–400 A.D., KY.
p. 34 no. 55: 350–400 A.D., A.
p. 21 with note 84: from lot 2247, Χι[ό]ιν[ης].
p. 28 no. 19: Λ[– – –].
p. 28 no. 20; p. 29 no. 26; p. 30 nos. 29, 30; p. 31 no. 33; p. 32 no. 37: late 2nd/early 3rd cent A.D., Σπωσιανοῦ. Cf. pp. 31–32 no. 36 SPACIONO.
p. 28 no. 22: 3rd cent. A.D. [– – –]II[– – –].
p. 29 no. 23: 3rd cent. A.D., OTPAB1IOY, i.e. Ὀκταβίου.
p. 31 no. 34: 250–300 A.D., [Ὀλυ]μπιαι[ν]οῦ.
p. 32 no. 38: late 3rd/early 4th cent. A.D., MAI[ ] I NO[Y].
p. 35 no. 57: 350–375 A.D., ΣΙ[– – –].

For other signatures on Corinthian lamps see our lemma no. 449 (Ambrossos).

308. Corinth. Stamped Loom-weight? ca. 400–250 B.C. In a brief general essay on public and private weights in the cities and sanctuaries of ancient Greece (a distillation of her numerous papers on this topic published for the most part in Polish), W. Zdrojewska, *Études et Travaux* (Warsaw) 15 (1990) 466–470 (ph.), argues that the conical clay objects found at Corinth, Athens, and elsewhere, which bear the stamp NIKO and have been identified in the archaeological literature as loom-weights (cf. *Corinth* 13.158), are in fact private weights which correspond to ⅓ of an Attic mina and ½ of the Corinthian. They should all be dated *ca.* 350–250 B.C. She illustrates an example in the National Museum of Warsaw.

309. Isthmia. Incertum. Small fragment of gray marble found in American excavations in the Byzantine Fortress. Ed. pr. T.E. Gregory, P.N. Kardulias, *Hesperia* 59 (1990) 510 no. 8 (ph.) [– – –]PE[– – –]. Greek or Latin?

310. Perachora. Dedication to Hera, ca. 600–500 B.C. *SEG* XI 223; XVII 136.* Hansen, *CEG* I.354. C. Gallavotti, *BollClass* 11 (1990) 148 note 39, suggests Δραχμὰ ἐγὼ Ἥρᾳ λευκ[ωλένωι ἔνθ' ἀνάκειμαι].

311. Perachora. Dedications to Hera Akraia and Limenaia. U. Sinn, *MDAI(A)* 105 (1990) 53–116, in a reinterpretation of the history, topography, and religious importance of the excavated remains at Perachora, urges that the official epithet of Hera at this sanctuary was Ἀκραῖα (62) and that the inscribed dedications should approached from a chronological, and not a topographical, perspective. The four dedications to Hera Akraia are later and represent the developed status of the goddess as mistress of the site as a whole. The dedications to Hera Λιμεναῖα are not topographically significant. The seven dedications are: (1) *Perachora* I.136 = *SEG* XI 226; (2) *Perachora* II.395 no. 17 = *SEG* XXII 241b; (3) *Perachora* II.398 no. 101 = *SEG* XXII 240p; (4) *Perachora* II.397 no. 57 = *SEG* XXII 240f; (5) *Perachora* 8.98 pl. 29.1 = *SEG* XI 235; (6) *Perachora* I.98 pl. 29.2 = *SEG* XI 233; (7) *Perachora* I.161 = *SEG* XI 234. The center of the cult with altar, temple, stoa, etc. was down at the harbor. The upper part of the site was terraced for cult activities like dancing and dining, and contained cisterns for the storage of water. Sinn argues that the remote location and the buildings at Perachora are best explained on the theory that the site was a refuge for suppliants, cf. Xenophon, *Hell.* 4.5.1. In an appendix he presents a summary of the chronology and building history of the entire site (100–105).

312. Corinth. Index. Cf. M.E. Pérez Molina, *Index verborum in inscriptiones Corinthi et colonarum* (Hildesheim 1990), a complete index of all words except καί, μέν, and οὐ, names included, (but no breathings or accents!) found on Greek inscriptions from Corinth and the Corinthia, as well as from Kleonai, Nemea, Oinoe, Phlious, Sikyon, Akrai, Kerkyra, Kerkyra

Melaina, Syracuse, Akarnania, Leukas, Magnesia, Salamis. Cf. the similar index for Megara, our lemma no. 405.

KLEONAIA

313. Kleonai? Vase Inscription, Classical. Fragment from the rim of a coarseware vessel with dipinto on the lip; found in a survey by the Nemea Valley Archaeological Project at the site of a rural shrine(?) on a small bluff overlooking the highway as it runs through the Tretos Pass a few hundred meters north of Chani Anesti (in the territory of Kleonai?). Ed. pr. R.F. Sutton, Jr., *Hesperia* 59 (1990) 653 (dr.), no. S–204–2–441; for the find-spot see p. 611, S(ite) 204.

[– – –]Σ̣ΟΣ:

[If this is in the Kleonaian or Corinthian epichoric alphabet, it should be read as [- - -]ι̣οι: [- - -]. But the first letter, as shown on the dr., appears to be omega, hence [ἥρ]ωος:? Stroud.]

314. Kleonai? Vase Inscriptions, ca. 350–250 B.C. Two non-joining fragments of a large closed vessel of blisterware found in a survey by the Nemea Valley Archaeological Project at the site of an ancient tower overlooking the Tretos Pass (in the territory of Kleonai?); now in the Nemea Museum. Ed. pr. R.F. Sutton, Jr., *Hesperia* 59 (1990) 652–653 (ph., dr.), nos. S 904–2–1 and 2; for the find-spot see pp. 598, 610 S(ite) 904.

(a) [– – –].ΤΟΙΦΙ[– – –]
[– – –]ΕΔΙ[– – – – – –]

(b) [– – –]Ο̣ΙΔΩ[– – –]
[– – –].Ε̣Κ[– – –]

[(a)From the ph. The first letter could be Σ̣. The second iota in L. 1 should be dotted. [χρη]σ̣τοὶ or [πι]σ̣τοὶ φί̣[λ]ο̣ι? Stroud.]

315. Nemea. Altar of Zeus, Early 4th cent. B.C. *SEG* XXX 351. Stephen G. Miller et al., *Nemea Guide* (our lemma no. 318) 72, 117, translate the inscription as "Zeus in the Grain Office" and urge that this altar was found, not in the Xenon, but south of the Bath in 1958.

316. Nemea. Incertum, 6th cent. B.C. Votive Doric capital which once carried a statue. Inscribed retrograde in a horizontal facet on the echinos. Provenance not stated; now in the Nemea Museum (A27). Ed. pr. Stephen G. Miller et al., *Nemea Guide* 73, who interpret it as part of the name of the dedicator.

MANION[– – –]

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317. Nemea. Lead Curse Tablet, Late 4th cent B.C. *SEG* XXX 353. Stephen G. Miller et al., *Nemea Guide* (our lemma no. 318) 27–29, 104–110, provide a translation and identify the enclosure in which this tablet was found as the Heroon of Opheltes, Paus. 2.15.3.

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318. Nemea. Inscriptions from the Sanctuary of Zeus and the Stadium. Stephen G. Miller et al., *Nemea: A Guide to the Site and Museum* (Berkeley 1990), briefly comment on the following inscriptions, for which we give a comparatio numerorum.

Publication	Nemea Guide	Publication	Nemea Guide
IG IV 484; *SEG* XXXVI 329	72	*SEG* XXIX 349 (i); XXXVI 333*	37, 187–188 (ph., dr.),
IG IV 486	103	(j)	190–191 (ph.)
SEG XI 290	38 (ph.), 100	*SEG* XXIX 350	66
SEG XXV 357	40	*SEG* XXIX 352	67
SEG XXVI 420	70, 71, 119, 169	*SEG* XXX 351	72, 117; see our lemma no. 315
SEG XXVIII 391	41–42	*SEG* XXX 353	27–29, 104–110; see our lemma no. 317
SEG XXIX 347	55	*SEG* XXXI 272; XXXVI 331*	55
SEG XXIX 349 (a)	47, 189 (dr.)	*SEG* XXXI 274	43–44
(b)	36	*SEG* XXXIV 282; XXXVI 330*	55
(c)	36	*SEG* XXXIV 285	33, 159–160
(d); XXXVII 275	36, 188	*SEG* XXXVI 332	77 (ph. illegible)
(g)	188–189 (ph., dr.)	Ineditum (our lemma no. 316)	73

ARGIA

319. Argos. Decree in Honor of Alexandros of Sikyon, 3rd cent. B.C. *SEG* XXV 362; XXX 359. Moretti, *ISE* I no. 41. P. Charneux, *BCH* 114 (1990) 406 note 76, cannot follow P. Perlman, *Athenaeum* 67 (1989) 64–65 note 31, who suggests that ἐκ τᾶς τελείας L. 3 may have been carved in error for ἐκ τοῦ Τελέου. He very tentatively wonders whether the Argives could not have called the principal assembly in Teleos ἁ Τελεία and perhaps have had twelve such terms in which a substantival adjective deriving from the name of the month designated each of the twelve τέλειαι ἀλιαίαι, i.e. ἁ Ἀρνεία for Arneios, etc. In L. 3 then this theory would yield ἐκ τᾶς Τελείας.

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320. Argos. Proxeny Decree for Zoilos of Smyrna, ca. 248 B.C.? *SEG* XXXIII 280. P. Charneux, *BCH* 114 (1990) 410, restores in L. 12 [πολίταν τᾶς πόλιος τῶν Ἀργείων] and in L. 13 [ὅσσα καὶ τοῖς ἄλλοις πολίταις]; cf. the same formulas in the decree for Eukles of Corinth inscribed on the same stone, *SEG* XIII 242; cf. XXXIII 281 (see our lemma no. 321).

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321. Argos. Proxeny Decree for Eukles of Corinth, 247–244 B.C.? *SEG* XIII 242; XXXIII 281. P. Charneux, *BCH* 114 (1990) 410, observes that in L. 2, after [τετάρται δε]υτάτα[ι], there is not room for ἀμβολίμωι ἐκ τοῦ – – –. The name of the president of the Council, whose phratry was probably [Ὀλισ]σείδας, was ca. 8 letters long, without patronymic.

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322. Argos. Honorary Decree for Gnaeus Octavius, 170/69 B.C. *SEG* XVI 255; XXXVII 277.* P. Charneux, *BCH* 114 (1990) 398 note 20, interprets the date at the end of this decree (L. 25), not as that of the assembly's vote on the resolution (cf. Moretti, *ISE* I no. 42), but as an additional note "de chancellerie." He restores [ἀπηνέ]νχθη or [ἀνηνέ]νχθη before Ἀπελλαίου τετάρται and cites L. Robert, *BCH* 52 (1928) 442–443 (*OMS* I.124–125) in support.

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323. Argos. Decree in Honor of Augis, ca. 100 B.C. *SEG* XXII 266; XXIV 272; XXXIV 1690. P. Charneux, *BCH* 114 (1990) 412–413, analyzes the identity and sequence of the five festivals at which proclamations of praise for Augis were presented. He regards the phrase which begins ἔν τε τοῖ[ς] in L. 24 not as an addition, but as an explanation of what has

gone before, [ἐν τοῖς ἀγῶσιν τοῖς] στεφανίταις. He concludes that Augis was honored at three local festivals, named first, and at two foreign festivals (Olympia and either Pythia or Isthmia). At the head of the list came the inseparable Ἡραίοις καὶ Νεμείοις preceded by the Titeia. Charneux does not offer a restored text incorporating these suggestions.

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324. Argos. Decree, Hellenistic. P. Charneux, *BCH* 114 (1990) 397, briefly refers to an unpublished Argive proxeny decree in honor of a Κλειτόριος in which the prescript lists in the genitive absolute the names of seven citizens involved in the legislative procedure. These are the same men who appear in the nominative in the prescript to the decree for Agathonymos of Corinth, W. Vollgraff, *Mn* 43 (1915) 382 (= *SEG* XXXI 306; XXXII 369). It also has the middle διαλέγεσθαι and not the active, and employs the verb ποτιφέρειν. No further details.

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325. Argos. Sacred Law Concerning the Sanctuary of Apollo Lykeios, Hellenistic. *IG* IV 557. *SEG* XXV 364. P. Charneux, *BCH* 114 (1990) 397–398 note 19, points out that after [Ἀλιαίαι ἔ]δοξε τελεί⟨αι⟩ in L. 2, we should expect a date, i.e. Ἐ[ρμαίου] or another still unknown Argive month with the same beginning. He joins Sokolowski, *LSCG* no. 57 in rejecting Fraenkel's ἐ[ν τῶι τοῦ Λυκείου τεμένει] here. Charneux will try to show elsewhere that in L. 7 we have to do with an Argive word corresponding to κορχυρέα in *IG* IX.1.692.

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326. Argos. Contract? 3rd cent. B.C. Six fragments of a stele of white limestone found in a cistern on the slopes of the Aspis Hill. Ed. pr. W. Vollgraff, *BCH* 27 (1903) 267–268 no. 20. P. Charneux, *BCH* 114 (1990) 414 note 132, reads in I–II LL. 6 and 7]ο̣ντω ἐπιμε[– – –] and ΚΑΙΔΕΚΑΜΙ.

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327. Argos (Now in London). Names of Deities? 2nd cent. A.D. *SEG* XI 353; XXXV 272. W. Brashear, *HThR* 83 (1990) 333–339, points out that there is significant earlier bibliography on this monument which was not taken into account by S.J. Patterson, *HThR* 78 (1985) 439–443 = *SEG* XXXV 272. He traces the history of the publication of this text, drawing attention particularly to the interpretation by A. Delatte, *Musée Belge* 17 (1913) 321–337, of the names and sculptural symbolism of the relief as gnostic. The seven words of the concealed inscription are the secret names of the seven heavenly archons represented by the seven stars surrounding the female figure of the relief. Brashear, regarding these seven words as still not successfully explicated, offers a commentary on them incorporating parallels and identifications suggested in the literature. He reads them as Ιαια, φραινφιρι, κανωθρα, λυκυσυντα,

δωδεκακιστη, Σαβαωθ, αβωθερσας. On 339–340 S.J. Patterson replies that he does not regard a gnostic interpretation as persuasive. There may in fact be eight, and not seven, names in the inscription, for there is a space between ΑΒΩΘ and ΕΡΣΑΣ which may mean that these letters are not part of one name, but two. "A closer inspection of the inscription in the British Museum would perhaps clear the air on this matter." He prefers to stand by his original interpretation.

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328. Argos. Vase Inscription, Late Archaic/Early 5th cent. B.C. In excavations of the Greek Archaeological Service at 27 Odos Danaou, A. Onasoglou, *AD* 40 (1985) B [1990] 88, briefly reports the discovery of many fragments of clay amphoras, one of which bears part of an inscription: – – – ΡΟΣΑΝ – – – or perhaps – – – ΡΟΣΑΜ – – – "(ιερός αμφορέας;)." No ph. or further details.

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329. Argos. Coroplast's Signature. Briefly noted by P. Aupert, *BCH* 114 (1990) 866, is the discovery of a mould for a (Hellenistic?) terracotta figurine inscribed on the back with the artist's signature, perhaps a votive? Found in the excavations of the French School in Les Thermes A. His name is Ision; no text; no ph.; no further details.

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330. Argos. Procedure in Argive Decrees. *SEG* XXXIX 343. P. Charneux, *BCH* 114 (1990) 395–415, publishes a series of notes on formulas of procedure, dating (see our lemma no. 319), honors, privileges, cost of publication, etc. in a number of selected Argive decrees. On 402–407 detailed discussion of the practice of carrying over business from one meeting of the assembly to the next. Charneux interprets ἀμβολίμωι ἐκ – – – not as a feminine adjective modifying ἀλιαίαι, but as an independent neuter substantive signifying "par renvoi de."

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331. Argos. The Argive Calendar. P. Charneux, *BCH* 114 (1990) 399–402, briefly comments on the sequence of months, the count of days within the month, intercalation, etc. as indicated by dating formulas in Argive decrees. At Argos a given day (ἀμέρα) in the first decad of the month is designated as πράτα and one in the third decad as δευτάτα or τελευταία. He lists several deficiencies in the treatment of the Argive calendar in the standard handbook of A.E.

Samuel, *Greek and Roman Chronology: Handbuch der Altertumswissenschaft* I.7 (Munich 1972) 90–91.

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332. Argos. The Sanctuary and Oracle of Apollo Pythaios/Deiradiotes. M. Piérart, *Kernos* 3 (1990) 319–331, provides an account of the topography of this sanctuary at Argos and of the personnel, the ritual of consultation of the oracle, and the spread of the cult to other sites, e.g. Asine, Tyros, Kosmas, Thornax, Sparta, Megara, Rhodes, and Lindos. In an appendix, 329–331, he reprints, with translation and bibliography, the texts of *SEG* I 67, repairs to the sanctuary, and *Syll.*^{3} 735, oracle for the Messenians. For this cult see also *SEG* XXVIII 393.

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333. Argos. The Cults of Artemis in Argolis. Under this title J.M. Fossey, *Euphrosyne* 15 (1987) 71–88, examines the evidence — literary, epigraphic, and archaeological — for the distribution of sanctuaries of Artemis in this region. He finds that, except for a few examples in the city of Argos itself, these shrines cluster in two areas: (1) in the eastern Akte at Epidauros, Troizen, Hermione, and (2) in the passes crossing the mountains on the western border of the Argive plain. He suggests a late origin for the latter group and connects them with military campaigns of the Spartans against Argos. They represent a specific Spartan influence on the cults of the Argolid.

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334. Mykenai. Bronze Plaque Concerning the Suppliant Phrasiaridas, ca. 500–480 B.C.? *IG* IV 492. *SEG* XI 299. B. Lambrinoudakis, *CRAI* (1990) 180–181 (dr.), suggests that the events behind this inscription are similar to those of *SEG* XXVI 449, from the Sanctuary of Apollo Maleatas at Epidauros, see our lemma no. 338. Phrasiaridas, a Mykenaian (Μυκανεᾶθεν = Μυκανεύς), has come as a suppliant "chez Athéna de l'acropole." This bronze tablet ought then to be dated after the Persian Wars. In the discussion on 184–185 J. Marcadé presses the association of the two tablets, noting that these texts are not dedications but announcements that Kallippos and Phrasiaridas have been recognized as suppliants. The formulas are similar, especially παρ' Ἀθαναίας and παρ' Ἀπόλλονος Πυθίο with ἱκέτας. Marcadé urges, however, that παρ' with both deities indicates the intervention of the god. Phrasiaridas has been sent "hors de la ville (ἐς πόλιος)" at the instance of Athena to become a suppliant "sous Antias et Pyrrhias." He follows Jeffery, *LSAG* 172, 174 no. 2, in interpreting EIEN as εἷσαν (aorist of ἵημι); Antias, Kithios and Aischron "ont procédé à l'expulsion."

EPIDAURIA

335. Epidauros. Asklepieion. Decree in Honor of Menekles of Phleious, ca. 375–350 B.C. *IG* IV^2.1.69. *SEG* XI 400. In *BCH* 114 (1990) 411, P. Charneux elaborates on his earlier (*ibid.* 108 [1984] 218) objections to the restorations in LL. 6–7 [εἰκόνι δ' ἐν Ἐ]πιδαύρωι κα[τασταῖαι αὐτὸν χαλκέαι], which is both too long for the available space and contains an intolerable separation of the first and last words. Charneux prefers to construe στεφανῶαι with αὐτόν and to take εἰκόνι χαλκέαι with καταστᾶαι (αὐτόν) with καί joining the two aorist infinitives.

336. Epidauros. Asklepieion. Building Accounts of the Temple of Asklepios and the Tholos, Early 4th cent. and ca. 370–340 B.C. *IG* IV^2.1.102 and 103. *SEG* XXXVII 292, 293.* S. Altekamp, *ZPE* 80 (1990) 43–46, studies the words κυμάτιον and ἀστράγαλος as they apply to the decorative mouldings on these two buildings. See also our lemma no. 1732.

337. Epidauros. Asklepieion. Hymns to the Gods, Pan and the Mother of the Gods, 2nd cent. A.D. *IG* IV^2.1.129–131. *SEG* XI 429–430; XXII 281; XXX 390. In *EAH* 1989 [1990] 156, it is briefly reported that an inscribed fragment that joins this inscription was found in restoration work in the theatre.

338. Epidauros. Sanctuary of Apollo Maleatas. Bronze Plaque Concerning the Suppliant Kallippos, ca. 475–460 B.C. *SEG* XXVI 449; XXXVIII 318.* B. Lambrinoudakis, *CRAI* (1990) 174–185 (ph., dr.), urges that this text is metrical (dochmiacs) which explains the complex syntax and the unequal lengths of the lines. He interprets it to mean that Kallippos, son of Eukles, an Argive land-owner (ἀρχός poetic), has taken refuge at the sanctuary of Apollo Pythios at Epidauros with his subject peasants who were Argive citizens. He was forced to do so in the confusion accompanying the banishment of the Tirynthians and the Mykenaians as the Argives reestablished their control over the plain. Epidauros was a natural place of refuge whose Apollo Pythios/Maleatas "dans la propagande religieuse de l'époque" was opposed to the Apollo Pythios of Argos. Cf. also our lemma no. 334.

339. Epidauros Town. Dedication to Aphrodite. In *PAAH* (1951) 212, J. Papademetriou briefly reported the discovery, built into a mediaeval building on the acropolis, of an ἐπιγραφὴ ἀφιερωματικὴ εἰς τὴν Ἀφροδίτην, τῆς ὁποίας ἱερὸν ἀναφέρει ὁ Παυσανίας [2.29.1] με' τὴν ἄγνωστον ἄλλοθεν ἐπίκλησιν Ἐρυμία. No text; no ph.; no further details. N.D. Papachatzes, Παυσανίου Ἑλλάδος Περιήγησις^2 II (Athens 1976) 220, briefly comments on this inscription, linking the epithet to τοῦ ὀχυροῦ τῆς ἀκρόπολης. No text. E. Mitropoulou, *Peloponnesiaka* 18 (1989/90) 266–272, discusses the evidence for the worship of Aphrodite at Epidauros, primarily terracotta figurines now in the museum at the Asklepieion. The inscription apparently remains unpublished.

KYNOURIA

340. Heileniko. Tile Stamp. *SEG* XXX 372; XXXIX 367.* **Xerocampi. Dedication on a Bronze Bull.** *SEG* XXXV 302; XXXIX 368.* **Tsiorovos. Prohibition.** *SEG* XIII 266; XXXIX 369. These three inscriptions are discussed in the context of the topography of this region, position of roads, location of sites, etc. by J. Christien, *DHA* 15.1 (1989) 75–86; J.E. and F.E. Winter, *EMC* 34 (1990) 221–239; W.K. Pritchett, *Studies in Ancient Greek Topography* VII (Amsterdam 1991) 169–177; 205–226. [The latter appears to be the only recent student of the topography of this region who has attempted to use the valuable evidence preserved in the Argive boundary inscription *SEG* XXXVI 336. Stroud.]

TROIZENIA

341. Troizen. Themistokles' Decree. *SEG* XVIII 153; XXXIX 360.* J.J. Kennelly, *CQ* 40 (1990) 539–541, argues that the words μεθίστημι (instead of ὀστρακίζω) and ξένοι (instead of μέτοικοι), far from being "archaisms" (cf. Meiggs-Lewis, *GHI* p. 52), represent standard usage of 4th-century B.C. Athens. They cannot be used in support of the argument for authenticity of the decree.

LAKONIA

342. Aigiai. Stamped Tiles. In *AR* 36 (1989/90) 24–25 (ph.), L.B. French briefly notes "continuation of Greek-French work on this site ... reported by J. de la Geniere": a shrine of *Meter Theon*, among the finds from which are many inscribed tiles. Ph. of six small fragments; no texts.

343. Karyai? Arachova. Prohibition. In *BCH* 93 (1969) 1024–1025, G. Daux reported a communication from E. Dalleggio d'Alessio, "voyageur érudit, originaire de Constantinople," who in 1937 saw a rectangular block of white marble in this village, which was said to have come from Sparta. He measured it, copied the inscription at the bottom, and briefly described the relief as representing a facing, nude, female figure holding a pine cone and a kantharos. Both d'Alessio and Daux believed that the owner attributed it to Sparta in order to increase its value.

Ἡρακλῆς ἐνθάδε κα-
τοικεῖ. Μηδὲν εἰσίτ[ω κα]-
κόν.

N.D. Papachatzes, Παυσανίου Ἑλλάδος Περιήγησις^2 II (Athens 1976) 330, briefly summarizes Daux' notice and suggests that the discrepancy between the sculpture and the text of the inscription can be explained by dating the latter to a reuse of an earlier sculptured monument originally meant for a different purpose.

J. Christien, *DHA* 15.1 (1989) 86, states that this monument, which is now lost, was probably found together with our lemma no. 344 in the plain of Kambos where she would place the trophy of Herakles, Paus. 3.10.6.

344. Karyai? Arachova. Gravestone of Neanias. J. Christien, *DHA* 15.1 (1989) 85–86 (ph.), briefly notes that built into the wall of a house in Arachova, but found in the plain of Kambos, is a white marble stele bearing a relief of a mounted cavalryman spearing a fallen warrior; inscription above. No date; no discussion; unpublished? See our lemma no. 343.

Νεανίας

345. Mistra. List of Athletic Victories, 1st cent. A.D. *IG* V.1.658. N.B. Crowther, *AC* 59 (1990) 198–202, argues on the basis of this inscription and *IG* V.1.669–670 that Spartans did in fact compete in the pankration, and by extension in boxing events as well. Ancient literary sources which proclaim a Spartan ban on both boxing and the pankration are inaccurate. Spartan victories in such events attested in literary sources like Diogenes Laertius 1.73; Pliny, *NH* 7.119 should not be rejected by modern scholars. There was, however, some kind of stigma attached to these two events in the eyes of most Spartans, for almost no Olympic victories were won in them by Spartans. Helpful Appendix, based on Moretti, *Olympionikai*, listing the numbers and percentage of Spartan Olympic victors event-by-event. Cf. also Crowther, *AC* 58 (1989) 206–210; T.F. Scanlon in *The Olympic Games in Transition* ed. J. Segrave, D. Chu (Champaign 1988) 37–64.

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346. Mistra. Honorary Inscription, Antonine. *IG* V.1.495. *SEG* XI 788. A. Spawforth, *op. cit.* (our lemma no. 355) 258 note 13, briefly notes "A reference to a 'supervisor of the grain-buying' fund conceivably can be restored in an early Antonine text: *IG* V.1.495.3–4 ἐπιμελητὴν [τῶν σιτωνικῶ]ν χρημάτων, instead of the [θεματικῶ]ν of Le Bas."

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347. Sparta. Proxeny Decree for Damion of Ambrakia, 220 or 205–189 B.C. *IG* V.1.4. *SEG* XI 458. J. Winand, *Les hiérothytes* (see our lemma no. 1717) 155–159 no. 4, in the context of a discussion of the ἱεροθύται L. 20, argues in favor of the above date for this decree. He urges that these three religious magistrates were probably in origin connected with the three Dorian tribes, hence an ancient institution. They were chosen annually, but could be re-elected several times. Little else can be inferred about them from this inscription and from *IG* V.1.38; 141 and *SEG* XI 620, in which they are also mentioned.

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348. Sparta. Dedication to Artemis Eulakia with a Catalogue of Donors, 3rd cent. B.C. Pedimental stele of white marble found between the Menelaion and the village of Aphision, now in the Sparta Museum. In relief at the top, two standing male worshippers to the left of a rectangular altar approaching a goddess of Artemis type who stands on the right holding a flaming torch. Inscription below in two parts separated by blank space. In B, L. 2 is in rasura; L. 8 has been erased as far as the seventh letter-space. Ed. pr. W. Peek, *Mélanges helléniques offerts à G. Daux* (Paris 1974) 295–302 (ph.), with translation and commentary.

A

τοὶ Κονοhουρέες ἀνέσηκαν Ἀνταμένην
τᾶι Εὐλακίαι hυδραγὸν γενόμενον καὶ τὸ hύ[δ]-
ωρ καταγαγόντα κάλιστα πάντων καὶ ἀπορ-

ηhίαν οὐδεμίαν ποιήhαντα τῆς ἀυδρίας
γενομένας καὶ κοιάξαντα οὐδένα.

B

τοίδε συνέδωκαν ἐς τὰν κασκευάν· Κλήινικος, *vv*
Δεινῦς, ΓΛΥΑΝ.ΛΟΣ, Σοίων, Εὐδαιμονίδας, hιππία[ς],
Εὔσεινος, Σάων, Κίων, Σικανός, Ἴων, Οἰφίλος, Φιλόδρομ[ος]
Φιλοκρατίδας, Ἰοκράτης, Τίμαρχος, Καλλίβιος, *vvvv*
Λυhίξηνος, Γοργοσθενίδας, Καλλίας, Φίλιστος,
Χιλωνίδας, Ἀνάξιππ[ος], Ἄλκιππος, Κυδοιμοκλῆ[ς],
Φιλόξενος, Καλλιάδ[ας] νεώτερος, Εὐδαίμων, Πο-
λεμί[τ]ας, Ἀριστίων, Εὐδαίμων νεώτερος, *vvvv*
Πολυάρατος, Πάλις, Δαμάστας, Ἀριστόμαχ[ος],
Εὐκλήιδας, Ἀλιστίων, Ἀσιάδας, Χαρέας. *vvv*

L. 1 Κυνοσουρεῖς one of the old Spartan obai and then a tribe, cf *SEG* XI 493. L. 2 Εὐλακία cf. Hesychios s.v. Ἄρτεμις. L. 3 ἀπορηhίαν = ἀπορίαν. L. 5 κοιάζω = ἐνεχυράζω Hesychios "und von keinen ein Pfand genommen" Peek. Detailed commentary on the names including many new ones for Sparta

J. and L. Robert, *BE* (1976) 267, suggest that the list of names records those who owned the land irrigated by the water system. They contribute to the construction of the latter and the hydragos did not have to resort to litigation to secure their support. Discussion of some of the names, Κίων.

A. Striano, *PP* 253 (1990) 284–288, suggests that Εὔσεινος in B L. 3 is not a stone-cutter's error (as Peek maintained) but, with an exchange of Θ for Σ and OI for EI, we have Εὔθοινος. For a similar exchange cf. σειναρμόστρηα = θοιναρμόστρια in *IG* V.1.229 L. 2.

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349. Sparta. Monument Base for Statues of Two Joint Emperors and Members of Their Families, ca. 205–221 A.D. *SEG* XXXIV 309; XXXVI 360. D.C. Gofas, *Lakonikai Spoudai* 10 (1990) 49–60, reconstructs this monument as supporting statues of Elagabalus, Alexander Severus, and four women: Iulia Maesa, Iulia Soaemias, Iulia Mamaea, and Annia Faustina. It is the last who is probably represented by the surviving bronze statue. The inscription is to be dated in the second half of 221 A.D. It closely resembles *IG* V.1.479 and 544, ca. 220 A.D., and the fact that there are no Aurelii among the eight Spartan dedicators is the result of pure chance. He suggests the following new text of lines 1–4:

[Αὐτοκράτορα Καίσαρα Μᾶρκον Αὐρήλιον Ἀντωνεῖνον Σεβασ]τόν *hedera vv* καὶ
Αὐτοκράτορα Κα[ίσαρα Μᾶρκον Αὐρήλιον Σεουῆρον Ἀλέξανδρον
Σεβαστόν – – –]
[– σω]τῆρας τῆς οἰκουμένης *hedera* καὶ
[Ἰουλίαν Μαῖσαν Σεβαστὴν τήθην Σεβαστοῦ – – –]

[– – – – – – – – – – – – – – – – – μητέρα συνκλήτο]υ μητέρα κάστρων *hedera* ⟦καὶ Φ[αυστείναν Σεβαστὴν γυναῖκα Αὐτοκράτορος Μάρκου Αὐρηλίου Ἀντωνείνου Σεβαστοῦ – – – καὶ Ἰουλίαν Σοαιμιάδα]
4 [Βασσιανὴν Σεβαστὴν μητέρα Σεβαστοῦ μητέρα ἱερῶν στ]ρατευμάτων ⟦καὶ Ἰουλίαν Μαμαίαν Σεβαστὴν μητέρα Σεβαστοῦ μητέρα ἱερῶν στρατευμάτων

[We have inserted the right-facing square bracket in L. 3 after Φ, which Gofas has appeared to omit by a slip. In L. 4, however, we print exactly what he gives after ⟦καὶ, noting that Spawforth in *SEG* XXXVI 360 read ⟦ο[ἰ]κ[είου τ]ῶν Σ[εβαστῶν]⟧ here. Stroud.]

In *Symposion 1988* (Cologne 1990) 397–412, Gofas devotes another paper to this text, reporting measurements and readings taken from notes made by S. Koumanoudes on the stone in Sparta. He prints Koumanoudes' transcription, cf. *SEG* XXXIV 309, with detailed notes on readings and discusses the imperial prosopography, especially of the women, at greater length. Commentary on the names of the Spartan dedicators. He reprints the above text except in L. 3 where he reads ⟦καὶ Φαυστίναν, still no [after Φ; in L. 4 he still ignores Spawforth's readings.

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350. Sparta. Epigram, Hellenistic. Marble block, possibly from a statue base, found reused in a later wall on the acropolis in excavations of the British School of Archaeology. Briefly reported by G. Waywell, J. Wilkes apud L.B. French, *AR* 36 (1989–90) 26: "The inscribed block reads ΙΑΩ ΠΑΡΟΝ in lettering 4 cm high, which appears Hellenistic Greek in style and date. It has been provisionally read as ΔΟΡΑΩ ΠΑΡΙΩΝ (by the Gift of the Parians), and it has been noted that its metre would fit into the second half of a pentameter line. *Anathyrosis* on the upper surface suggests the inscription block formed part of a longer dedication, perhaps a statue base." Cf. A. Pariente, *BCH* 114 (1990) 734, [– – –]ΑΩ Παρίων.

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351. Sparta. Eight Dedications to Aphrodite Basilis on Vase Fragments, Before 500 B.C. *SEG* II 133–136, 151. A.M. Woodward, *ABSA* 30 (1928/29–1929/30) 250 nos. 14, 17, 21. Cf. our lemma no. 898.

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352. Sparta. Miscellaneous Inscriptions. In *AR* 36 (1989–90) 22, L.B. French briefly reports the following results of the Lakonia Survey conducted by the British School of Archaeology: "As well as inscriptions on stone mentioned by earlier scholars and rediscovered by the Survey, there are several new documents from the A(rchaic) to R(oman) periods, most of which probably came from Sparta: they include at least two fragments of early Imperial rescripts. In addition, a schist grave stele bearing the name Hybrion was found in the N of the survey area,

and a fragmentary A(rchaic) dedication was recovered from a hilltop near Chrusafa. Several new stamps on tile and brick were noted, including one which permits an emendation in the text of Pausanias' description of Sparta. Inscriptions from the monastery of Ag. Saranda, many previously published by Sakellaropoulos, were re-transcribed and in some cases the texts were improved. Finally, 'vernacular' texts such as dates on houses and threshing-floors help give a picture of epigraphic usage across the Survey area in recent periods, suggesting interesting parallels and contrasts with ancient times." No other details at this time.

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353. Sparta. Rhotacism in the Lakonian Dialect. C. Charalambakis, *Lakonikai Spoudai* 10 (1990) 463–482, draws upon inscriptions and particularly glosses in Hesychios in an examination of this phenomenon, which he argues began only in the 2nd century A.D. (Hadrian). It developed independently from Elean rhotacism, which is much older, and it must have been very popular in everyday speech, still surviving in the Tsakonian dialect. Charalambakis argues that scholars have wrongly identified many words as Lakonian merely because they end in -ρ. The result is that Lakonian rhotacism was far more limited than has previously been thought.

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354. Sparta. The Term βιδεος/βιδυ(ι)ος in Lakonian Inscriptions. A. Striano, *Glotta* 68 (1990) 40–48, collects all the examples of this word in Lakonian inscriptions and examines the etymology, tracing it back to Mycenaean **wid-wos-jos*.

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355. Sparta. The Inscriptions of Roman Sparta. P. Cartledge, A. Spawforth, *Hellenistic and Roman Sparta: A Tale of Two Cities* (London 1989), present an historical account of Sparta from Leuktra (371 B.C.) and Mantineia (362 B.C.) to Alaric's invasion in 396 A.D. Inscriptions play an important role in Spawforth's discussion of the Roman city, its topography, boundaries and territory, and especially its political, cultural, and religious institutions (93–233). Valuable Appendices gather and catalogue epigraphic and archaeological evidence pertaining to the Monuments of Roman Sparta, Catalogues of Magistrates (over 170), Hereditary Tendencies in the Curial Class, and Foreign Agonistai at Sparta. Extremely helpful bibliography (268–289). Thirty-four pages of "Harvard system" notes bristle with references but are short on discussion. Used extensively throughout is N.M. Kennell's unpublished Toronto dissertation "The Public Institutions of Roman Sparta," 1985. Spawforth notes that "A *corpus* of the unpublished inscriptions in the Sparta Museum is being prepared by G. Steinhauer." 257 note 2. He also briefly observes of Ἀριστοκράτης Ἱππάρχου, who "wrote a work on Spartan history which Plutarch used in his *Life of Lycurgus*," that Jacoby's assignment of him "to the early principate is confirmed by an unpublished inscription in the Sparta Museum." (177); *FGrHist* no. 591. Also, "in 136/7 ... the Euryclean Games were celebrated at Sparta for the first time, as

we learn from an important inscription in the Sparta Museum to be published by G. Steinhauer. This text clarifies that the Euryclea were named after, not the Augustan dynast, but the Hadrianic senator, Eurycles Herculanus, who died at about this time." (186). See also our lemma no. 346.

For a summary of Spartan eponymous magistrates see R. Sherk, *ZPE* 84 (1990) 239–243.

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356. Tainaron. Dedications to Poseidon: Manumissions, 5th/4th cent. B.C. *IG* V.1.1228–1233. *SEG* XI 939–941; XXXVI 369.* J. Ducat, *Mélanges P. Lévêque* 4.173–193, reprints the texts with drawings of 1228, 1230–1232. He regards them not as "texts," but as "acts;" not as private dedications, but as a series of official public documents. After study of the letter-forms in comparison with *IG* V.1.1 and 213; *I. Délos* 87, Ducat dates the series as follows: *IG* V.1.1228, ca. 420–410 B.C.; 1230, ca. 380 B.C.; 1232, ca. 375–370 B.C.; 1229 and 1231, ca. 365 B.C.; 1233, ca. 350–340 B.C.? He defends Ἀπειρότας in 1231 L. 3 as an ethnic of Epeiros and identifies the other dedicators as from Lakonia, adding a long and largely inconclusive analysis of the questions of the identity of the slaves (Helots or purchased?), the ephors (Spartan or local?), and the procedure (dedication or manumission or both?).

In *Les hilotes: BCH* Suppl. 20 (1990) 25–26, he briefly returns to these inscriptions observing that nothing compels us to identify the slaves in question as helots.

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357. Tsakona. Near Sparta. Inscribed Stone Halter, Late Archaic. Fragment of a limestone halter bearing part of a two-line retrograde inscription, found in excavations of the British School at this site north-northeast of Sparta, cf. *SEG* XXXIX 376. The lower line is recorded as ΚΥΝΟΣ[– – –], "part of a name," by H.W. Catling, *ABSA* 85 (1990) 32 (ph.). Cf. A. Pariente, *BCH* 114 (1990) 734–736; H.W. Catling apud L.B. French, *AR* 36 (1989–90) 24. For the identity of this site see our lemma no. 358.

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358. Tsakona. Sanctuary of Zeus Messapeus. Stamped Roof-tiles, Hellenistic? Four or five terracotta tiles with rectangular stamped panel, found in excavations of the British School in a sanctuary at this site. Ed. pr. H.W. Catling, *ABSA* 85 (1990) 32–33 (ph.), who infers from them that the sanctuary was a state responsibility and the "honorand's title" can be restored as Messapeus, i.e. Zeus Messapeus. Near here was also found *SEG* XXXIX 376, graffito dedication to Zeus Messapeus. "Discussion of the implications of this identification and the relationship of the *Tsakona* sanctuary with the Zeus Messapeus shrine perhaps located at Anthochori, S of Xerokambos (apparently the shrine of Zeus Messapeus referred to by Pausanias), is reserved for the final report on this excavation." Cf. *SEG* XXVI 460; XXXIX 373. On 34 Catling dates the stamped tiles "no later than first cent. B.C." (lunate epsilon and sigma). Cf. A. Pariente, *BCH* 114 (1990) 734–736 (ph.) who prints Δαμόσιο[ν], wrongly, as the photograph shows; H.W. Catling apud L.B. French, *AR* 36 (1989–90) 23 (ph.).

ΔΑΜΟΣΙΟ
Μεσσ[– – –]

In *Lakonikai Spoudai* 10 (1990) 276–295, H.W. Catling presents a final preliminary report on this excavation in which he briefly refers to these tiles and other inscriptions. He restores L. 2 as ΜΕΣΣ[ΑΠΕΟ, "or something very similar." He sees no conflict between identifying both the Tsakona site and shrine near Anthochori as sanctuaries of Zeus Messapeus. "We have to assume that there were two distinct sanctuaries with the same dedication." (284) "... the identification of a site mentioned by Pausanias does not exclude the possibility of the existence of a second site of the same identity, in a different location." (287).

359. Tsakona. Near Sparta. Inscriptions. Two joining fragments of a limestone pillar inscribed with five lines of Archaic letters (no text). Fragments of factory-owner signatures on terracotta Roman lamps (no readings). Briefly noted as having been found in excavations of the British School at this site by H.W. Catling, *ABSA* 85 (1990) 32; see our lemma no. 358.

360. Lakonia? (Now in Verona). Dedication to the Dioskouroi, 2nd cent. A.D. *SEG* XI 681; XXXVI 371. E. di Filippo Balestrazzi, *Aquileia Nostra* 60 (1989) 174–190 (ph.), with copious references to earlier bibliography, returns to the discussion of the provenance of this inscribed relief. She reasserts her view that it was not brought from Lakonia, but belongs to a sanctuary of the Dioskouroi and a goddess near Casale di Este, near Venice. She interprets the wild boar carved in relief on the smaller of the two altars in the center as a reference to Artemis. She also examines as comparanda other marble sculpture found in this region and finds of Greek pottery, terracottas, etc.

MESSENIA

361. Andania. Sacred Law of the Mysteries of the Great Gods, 92/1 B.C. *IG* V.1.1390. *SEG* XXXVIII 189, 335,* 337, 844. J. Winand, *Les hiérothytes* (see our lemma no. 1717) 172–173, briefly comments on the identity and function of the ἱεροθύται in sec. 5 L. 22; sec. 7 LL. 28, 33, concluding that they may have actually performed the sacrifice while still being magistrates of subordinate rank. See also our lemma no. 347.

362. Near Korone. Sanctuary of Apollo Korythos. Dedication of a Spear Butt, ca. 460 B.C.? Bronze spear butt found in excavations of the Greek Archaeological Service in the Sanctuary of Apollo Korythos (Paus. 4.34.7), inscribed retrograde on all four faces. Now in the National Museum, Athens. Ed. pr. P. Versakes, *AD* 2 (1916) 88–89 no. 11; 114–115 no. 80 (ph., dr.), who identified Μεθάνιοι as the ethnic of Methana in Troizenia and compared their almost identical dedication in Olympia, *IvO* 247. Λαΐδο[ς] is the Doric form of λῃΐδο[ς] = λείας. The butt is broken at the end, leaving room for the restoration of more letters.

Μεθάν[ιοι]
ἀνέθε[ν]
Ἀθανᾶι [ἐκ]
4 λαΐδο[ς]

In *LSAG* 177, 182 no. 4; 203–206 no. 3 (dr.), L.H. Jeffery objected to this interpretation on the grounds that the Methanians of the East Argolid would be unlikely to dedicate a spear butt to Athena in a local Sanctuary of Apollo in Messenia. Accordingly she restored Μεθάν[ιοι] | ἀνέθε[ν ἀπ'] | Ἀθαναί[ον τᾶς] | λαΐδο[ς] and postulated the ethnic as a Messenian form belonging to the Messenian town of Methone (Μεθάνα). Ca. 465–455 B.C. the Athenians suffered a defeat at Methone (Diod. 11.84). "The Spartans might perhaps allow the people of Methone to put their name on an offering made in their own local sanctuary: but it is questionable whether this inscription can be brought down as low as this in date." She dated it ca. 500–475 B.C.? Jeffery accepted Μεθάνιοι on *IvO* 247 as referring to the town in the Argolid.

R.A. Bauslaugh, *Hesperia* 59 (1990) 661–668, on the basis of the spelling καθάλαθαν in the Spartan treaty, *SEG* XXVI 461 L. 7, argues that in both dedications Μεθάνιοι = Μεσάνιοι = Μεσσήνιοι. He links both dedications to the Messenian revolt and capture of Mt. Ithome in the 460's B.C., in the course of which victories may have been won over both the Spartans and the Athenians who were allies at the time.

For a study of the word λεία see W.K. Pritchett, *The Greek State at War* 5 (Berkeley 1991) 77–86.

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363. Messene. Honorary Decree of the Naupaktians. Briefly noted in *EAH* (1989) [1990] 32 and L.B. French, *AR* 36 (1989–90) 33, as found in excavations of the Greek Archaeological Society south of the Asklepieion in the so-called Prytaneion, which is in fact a Hellenistic bath; ψήφισμα Ναυπακτίων πρὸς τιμὴν τοῦ ΑΡΙΣΤΙΔΟΣ ΤΙΜΟΓΕΝΟΥΣ. No text; no ph.; no further details.

364. Messene. Five Decrees in Honor of the Sculptor Damophon, Date? *SEG* XXXIX 380. It is briefly noted in *EAH* (1989) [1990] 35, that this column carries the texts of at least five decrees of cities honoring Damophon and that reading of the whole inscription has now been completed. No text; no further details.

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365. Messene. Dedication of a Statue Group, Date? *IG* V.1.1443. *SEG* XXIV 286.* A joining, inscribed fragment from the left side of this base was found in excavations of the Greek Archaeological Society east of the Asklepieion. The bronze statues represented Messene Agemon and her father Triops and were dedicated by the sons of the well-known Messenian sculptor Damophon. Briefly noted in *EAH* (1989) [1990] 35 (ph.); A. Pariente, *BCH* 114 (1990) 742. No text; no further details. The ph. is partly legible.

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366. Messene. Dedications, 1st/2nd cent. A.D. *IG* V.1.1467–1469. *SEG* XXXIX 383. J. Winand, *Les hiérothytes* (see our lemma no. 1717) 174–181, argues for a date of 80/1 A.D. for 1468 and 126/7 A.D. for 1469. He suggests that the two ἱεροθύται, who are listed in these texts as officiating at the festival of Zeus Ithomatas (Paus. 4.33.3; Steph. Byz. s.v. Ἰθώμη), are only part of a more numerous college of such magistrates who had their headquarters in the ἱεροθύσιον (Paus. 4.32.1) — defense of this reading against Rohde's ἱεροθέσιον. The two performed sacrifices at the Ithomaia as subordinates to the agonothetes.

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367. Messene. Inscription on a Temple, Roman. In *EAH* (1989) [1990] 35–37, the discovery of a new sanctuary is briefly reported in excavations of the Greek Archaeological Society ca. 500 m. northwest of the Sanctuary of Artemis Limnatis. Inscription on the krepidoma in front of the entrance of the naiskos in large letters: drawing ΘΗΡΥΛΟCΕ ΝΙΚΑΙΘΙΔΑC. No text; no further details. Cf. L.B. French, *AR* 36 (1989–90) 33. In *BCH* 114 (1990) 742, A. Pariente interprets this as θηρύλος ΕΝΙΚ αἰθίδας. [For (Σ)αιθίδας see Paus. 4.32.2 with the commentary of Papachatzes III.129–130; cf. *IG* V.1.1451; 1455; *SEG* XXXIX 383. ΕΝΙΚ = ἐνίκ(α)? Stroud.]

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368. Messene. Inscribed Column. One of the columns in the Sebasteion recently uncovered in excavations of the Greek Archaeological Society carries an inscription recording the names of the priest of Ithomian Zeus, the ἀγορανόμος, the ὑπαγορανόμος, and the year. Briefly noted in *EAH* (1989) [1990] 35; L.B. French, *AR* 36 (1989–90) 33. No text; no ph.; no further details.

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369. Thouria. Decree Concerning Public Funds and the Sale of Grain, 2nd/1st cent. B.C.? *IG* V.1.1379. *SEG* XI 973. For this document see our lemma no. 1646.

ARKADIA

370. Lousoi. Dedication to Artemis, 4th/3rd B.C. V. Mitsopoulos-Leon in ΕΥΜΟΥΣΙΑ, *Ceramic and Iconographic Studies in Honor of Alexander Cambitoglou* (Sydney 1990) 137–140 (ph.), publishes a small bronze casket found in the Austrian excavations of the temple of Artemis. It resembles *IG* V.2.406; *SEG* XI 1120 and carries a two-line inscription in pointilée.

Ἀρεξίδα|μος Ἀρτέμι[δι]

[The ph. shows only Ἀρτε[– – –]. Stroud.]

371. Mantineia. Sympoliteia Between Helisson and Mantineia, Early 4th cent. B.C. *SEG* XXXVII 340; XXXIX 392.* In a brief discussion of the Arkadian *ethne* οἱ Μαινάλιοι καὶ οἱ Παρράσιοι, I.A. Pikoulas, Πρακτικὰ Β΄ Τοπικοῦ Συνεδρίου Ἀρκαδικῶν Σπουδῶν (Τεγέα-Τρίπολις 11–14 Νοεμβρίου 1988) (Athens 1990) 474–480, adds an appendix in which he favors the view that the town Helisson is to be sought near the source of the homonymous river near modern Halonistaina and Piana. It is not immediately west of Mantineia. He announces an extensive survey of this region in summer 1991. Pikoulas urges a terminus post quem of 418 B.C. for the date of the inscription and is inclined to put it at the end of the 5th cent. B.C. He sees Helisson as the center of habitation for an extensive region of Mainalos.

372. Megalopolis. Decree Authorizing Posthumous Honors to Philopoimen, 183 B.C. *IG* V.2.432. *Syll.*^{3} 624. J. Winand, *Les hiérothytes* (see our lemma no. 1717) 191–198, in a discussion of the role of the ἱεροθύται as public magistrates (LL. 36, 43) in the Olympian sacrifices to Philopoimen, restores L. 37 as μνᾶς, τὰ δὲ κρέα τ[ὰ] βρώσ[ιμα] κ[αταχρᾶσθαι, τὸ]. In L. 38 he rejects [ἀεὶ] as out of place here; no other magistrates in the law are so defined.

373. Megalopolis. Judgment of a Dispute, 2nd cent. B.C. *IG* V.2.443–445. U. Sinn, *MDAI(A)* 105 (1990) 85–89, interprets ἱκέτεια in 444 L. 12 not as designating a specific sanctuary or a deity, but as a term referring to the sacred refuge of the Sanctuary of Zeus Lykaios, a safe-haven for suppliants, cf. Paus. 4.22. General discussion of sanctuaries as places of refuge in literature and archaeology (71–97).

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374. Orchomenos? Accounts of the Tamiai, ca. 200 B.C. *SEG* XVII 829; XXXIII 320;* XXXIV 1690; XXXVI 389. W. Clarysse, *AncSoc* 21 (1990) 39, proposes that in LL. 3–4 we should restore τῆς εἰκοσιημέ[ρου] "corresponding to [τῆς (not τοῦ as the editor would have it!) δ]εχημέρου" in L. 18. These compound substantives are feminine, "a word such as περίοδος being understood" (38). "Sokolowski's correction to *SEG* XXVI 1306 [ἑκάστου τε]τραμήνου (*SEG* XXX 1376) should of course be corrected to [ἑκάστης τε]τραμήνου" (41).

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375. Tegea. Law concerning the Sanctuary of Athena Alea, ca. 394–371 B.C. *IG* V.2.3. *SEG* XXXVII 347.* J. Winand, *Les hiérothytes* (see our lemma no. 1717) 182–186, reprints LL. 1–11 with translation, and urges that ἰνφορβισμός should be interpreted, not as a tax, but as a fine. The duties and legal competence of the ἱεροθύτης LL. 5, 7 are examined; he was one of a larger board of subordinate public magistrates who examined the sacrificial animals and performed the actual sacrifice.

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376. Tegea. Decree on the Restoration of Exiles, 324 B.C. *IG* V.2 p. xxxvi; *Syll.*^{3} 306; Tod, *GHI* 202. *SEG* I 211, cf. XXX 421*; XXXII 1646; XXXVI 389; XXXVIII 573. I. Worthington, *ZPE* 83 (1990) 197–198, agrees with the date proposed by A.J. Heisserer, *Alexander the Great and the Greeks: The Epigraphic Evidence* (Norman 1980) 205–229, which is based on the restoration of L. 2: [βασιλεὺς Ἀλέξ]ανδρος by A. Plassart, *BCH* 38 (1914) 101–188; the restoration Κάσσ]ανδρος, considered by Heisserer, is implausible. See our lemma no. 673.

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377. Pylos. Incertum, Hellenistic. Stone slab reused in grave 13 of the peribolos at Divari. Inscription on a smoothed band of which only the letters A and X are preserved. Ed. pr. N. Kaltsas, *AD* 38 (1983) [1990] A.24.

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378. Pylos. Signature on a Megarian Bowl, 2nd cent. B.C. Inscription in relief moulded on the bottom of a Megarian bowl found in Grave 18 of the burial precinct at Davari; two lines retrograde. Ed. pr. N. Kaltsas, *AD* 38 (1983) [1990] A.27, 54 (ph., dr.): Ἀπομιλαδος.

379. Pylos. Vase Inscription, ca. 25–1 B.C. Graffito on the bottom of the foot of a red-glazed plate found in grave 8 in the burial peribolos at Divari. Ed. pr. N. Kaltsas, *AD* 38 (1983) [1990] A.14 no. 3 (ph.), ΛΕ. Other graffiti of K on 23 no. 14 (ph.); X? 24–25 no. 2 (ph.).

380. Pylos. Inscribed Gold Brooch, ca. 160–146 B.C. Small gold brooch in the form of a coin of Sikyon found in grave 11 of the burial peribolos at Divari. Inscription above a dove flying left. Ed. pr. N. Kaltsas, *AD* 38 (1983) [1990] A.19 (ph.), who reads Ὀλυμπιάδα and compares J.A.W. Warren, *NC* (1984) 14 pl. 3,1a.

ELIS

381. Olympia. Treaty between the Sybarites and the Serdaioi, ca. 550–525 B.C.? *SEG* XXII 336; XXXI 357;* XXXVIII 985. Jeffery, *LSAG*^{2} p. 456 no. 16. Meiggs-Lewis, *GHI* 10. O. Hansen, *PP* 255 (1990) 447–448, reprints the text and links the Σερδαῖοι, through the MEP coins and Festus 430,6 "reges ... Etruscorum, qui Sardi appellantur," to the Etruscans with whom, he thinks, "Sybarite colonists in Poseidonia" made the treaty. This "may also yield a confirmation" of the Etruscans' traditional origin from Sardis in Lydia "nearly a century older than Herodotus' account! ... a Sardian in Ionic dialect [is] called Σαρδαῖος which is very close to Σερδαῖοι and the Sardi in Festus' account not to mention that the reason why the Etruscan Kings called themselves Sardi hardly could be another than they were proud of the fact that the first coins in the ancient world were minted at Sardis which the kings consequently would commemorate in their own minting."

E. Greco, *AION* (archeol.) 12 (1990) 39–57, with useful earlier bibliography especially on the coins, identifies the σύμμαχοι of Sybaris in this inscription with the ὑπήκοοι of Strabo 6.1.13. The Serdaioi Greco identifies as the inhabitants of the area around Castelluccio sul Lao, where the vase inscribed in the Achaian alphabet with an early Italic text was found, P.G. Guzzo, *BdA* 17 (1983) 57–66.

382. Olympia. Dedication of Pantares, ca. 525 B.C.? *IvO* 142. *SEG* XXVII 49;* XXXIX 987, 1822. Hansen, *CEG* I.398; Dubois, *IGDS* no. 132. R. Arena, *op. cit.* (our lemma no. 45) 122–125, rejects attempts (cf. Gallavotti, *SEG* XXVII 49 and *BollClass* 25 (1977) 21) to restore δίο[ιο] τῶ Γελοαίο instead of Διό[ς – – –] on the grounds that this epic form is out of place in a dialect that has Μενεκράτιος. He favors Jeffery's reconstruction, *LSAG*^{2} 273, 278 no. 48, which better fits the spacing of the surviving letters on this bronze base. For Pantares, Hdt. 7.154, see *SEG* XXXVI 827; Dubois, *IGDS* no. 147.

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383. Olympia. Dedication with Artist's Signature, ca. 525–500 B.C. *IvO* 272. *SEG* XXXIV 333. Hansen, *CEG* I.419. Writing without reference to the important architectural conclusions of K. Hermann, *MDAI(A)* 99 (1984) 121–134 (cf. *SEG* XXXIV 333), C. Gallavotti, *BollClass* 11 (1990) 131–134, proposes a new interpretation of this text, followed by an attack on the version presented by Hansen in *CEG*, particularly on κἀγ[ασικλ]ῆς in L. 3. In discussing names of this type Gallavotti adduces *SEG* XI 391 (*CEG* I.137); *IG* IV 801 (*CEG* I.138); *IG* XII Suppl. pp. 197, 218 no. 675 (*CEG* I.322); *IG* XII.8.395 (*CEG* I.157); *IG* IX.2.1098 (*CEG* I.341); Peek, *GV* 324 (*CEG* I.170). [If Hermann is right, fr. b [– – –]μεα̣[– – –] | [– – –]ες *vacat*, falls at the ends of LL. 2–3. Stroud.]

Θρασυμάχο παῖδες τῶ Μαλί[ο ἄνθεσαν ἀ]μὲ
τῶι Δὶ Δαίαλκος καὶ [συνάμ' Ἀλκιμέν]ες.
Γρόφον ἐποίε Μάλιος κἀγ[άλματα].

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384. Olympia. Dedication by the Spartans to Olympian Zeus, ca. 490 B.C.? *IG* V.1.1562. *IvO* 252. Jeffery, *LSAG* p. 196 no. 49. *SEG* XI 1203a; XXVIII 429.* Hansen, *CEG* I.367. J. Ducat, *Les hilotes: BCH* Suppl. 20 (1990) 143, briefly notes that this inscription, mentioned by Pausanias 5.24.3, does not mention the Messenians, a fact that the periegete got from his guides. Ducat favors a date ca. 490 B.C.

O. Hansen, *Kadmos* 29 (1990) 170, suggests that this statue was dedicated by the Lakedaimonians as a thank offering for their victory in the Persian Wars. "Instead of reading Μεσσηνίοις in Paus. 5,24,3 I would suggest the reading Μήδοις ... Pausanias' source might well have confused the two series of wars [Persian and Messenian] with each other."

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385. Olympia. Three Bronze Helmets Dedicated by Hieron of Syracuse, ca. 479 B.C. *SEG* XI 1206; XXIII 253; XXXIII 328. Cf. *SEG* XXXIV 331. Meiggs-Lewis, *GHI* 29. O. Hansen, *Hermes* 118 (1990) 498, conjectures that in writing Τυράν' on *SEG* XI 1206, Hieron "made a pun on the two terms *tyrannos* and *Tyrannos* (the Etruscans) and thus had ordered the two helmets to be set up at Olympia beside each other with Helmet I to the left proba-

bly, so the reader would have the following order: 'For Zeus Tyrannos from the Tyrrenian (Etruscan) booty'." Hansen writes without reference to the third helmet, *SEG* XXXIII 328.

386. Olympia. Dedication to Hermes by Glaukias, ca. 450–425 B.C.? *IvO* 271. *SEG* XI 1226; XXXVIII 1983.* Jeffery, *LSAG*^{2} 245, 248 no. 16. Hansen, *CEG* I.388. R. Arena, *op. cit.* (our lemma no. 45) 126–128, speculates that LL. 2–3 may also be metrical, i.e. the name and patronymic constitute a trochaic dimeter catalectie, followed by a series of spondees.

387. Olympia. Artist's Signature on a Votive Statue Base, 4th cent. B.C. Briefly noted by A. Pariente, *BCH* 114 (1990) 746–747 and L.B. French, *AR* 36 (1989–90) 30, is the discovery in the excavations of the German Archaeological Institute of a base bearing the signature of Daïppos of Sikyon, son and pupil of Lysippos. No text; no ph.; no further details.

388. Olympia. Statue Base Signed by the Sculptor Pyrilampos, 1st cent. B.C. *IvO* 400. G. Maddoli, *DArch* 7 (1989) 65–69 (dr.), identifies the sculptor on this base, Πυρίλαμπος Ἀγία Μεσσάνιος, with the sculptor Πυριλάμπης of Messene mentioned by Pausanias in 6.3.13, who is to be distinguished from the seulptor Pyrilampes of Sikyon. This identification in turn permits Maddoli to date the Olympic victories of Pyrilampes of Ephesos, Xenophon of Lepreon, and Asamon of Elis to ca. 96–56 B.C. For other works of Pyrilampes of Messene see Pausanias 6.15.1 and 6.16.5 with *SEG* XXXVII 361.

389. Olympia. Statue Base Honoring the Future Emperor Tiberius, Olympionikes, Before 4 A.D. *IvO* 220. M. Kaplan, *Greeks and the Imperial Court, from Tiberius to Nero* (New York 1990) 223–226, in a discussion of the future emperor Tiberius' participation in the Greek games, argues for a date 6–2 (or 1) B.C. for the Olympic victory and for another at Thespiai (*SEG* XXII 385 with J. and L. Robert, *BE* (1959) 184), during his period of residence on Rhodes. Tiberius had clients at Olympia who may have encouraged his participation in the chariot races and certainly commemorated his victory, viz. the Elean Ti. Claudius Apolloni f. Apollonius, *IvO* 369; 424.

390. Olympia. Statue Base in Honor of Germanicus, Olympionikes, 17 A.D. *IvO* 221. M. Kaplan, *op. cit.* (our lemma no. 389) 258–259, discusses the resumption of Olympic equestrian racing by Germanicus and its possible relationship to the earlier victory of Tiberius, see our lemma no. 389. He also collects the inscriptions bearing on Germanicus' client M. Antonius Peisanus, who erected this statue, *IvO* 84, 223, 283, 426, 429–430. Kaplan suggests that *IvO* 372 may belong in 17 A.D. as well and represent thanks by Elis and the Olympic Boule for some favor Germanicus and Drusus conferred upon them.

391. Olympia. Agonistic Inscription, 21 A.D. *IvO* 233. A. Pariente, *BCH* 114 (1990) 747–748 (dr.) and L.B. French, *AR* 36 (1989–90) 31, briefly note the discovery of a non-joining fragment from the right side which establishes that the victory of Kasia of Elis was at the above date and not in 153 A.D., cf. Moretti, *IAG* no. 866.

392. Triphylia (Now in Paris). Bronze Diskos Awarding Citizenship, 400–369 B.C. Bronze diskos with a hole in the center, inscribed on one side in a clockwise spiral from the outer circumference inward. Briefly noted as "vor einigen Jahren im Kunsthandel ... jetzt im Louvre" by A. Wilhelm, *JOAI* 4 (1901) 78–79. Ed. pr. A. de Ridder, *Les bronzes antiques du Louvre* 2 (Paris 1915) 217 no. 4169 (ph.); republished by P. Jacobsthal, *Diskoi: Winckelmannsprogram der archäologischen Gesellschaft zu Berlin* 93 (Berlin 1933) 29–30 no. 2 (ph.), "aus Griechenland." Klaffenbach apud Jacobsthal dates it 400–369 B.C.; cf. F. Bölte, *RE* VIIA1, col. 199, s.v. Triphylia. Discussion of the δαμιοργοί in C. Veligianni-Terzi, *Damiurgen* (Diss. Heidelberg 1977) 39–40.

K. Hallof, *AfP* 36 (1990) 43–44, notes that unpublished letters in the archive of Inscriptiones Graecae show that this object very likely comes from the village of Krestena, 6 km. southwest of Olympia and 6 km. west of Masi, the find-spot of the bronze tablet in which the Triphylians enroll new citizens, *SEG* XXXV 389. Remarkable is the difference in dialect in these two roughly contemporary documents found quite close together.

Θ[εο]ῖ : ἔδωκαν : τοῖ : Τριφύλιοι : Πυλάδαι καὶ Γνάθωνι : καὶ Π[ύ]ρωι πολιτηίαν : καὶ ἀτέλειαν : πάντων : αὐτοῖς : καὶ γένει : Δαμιοργοὶ : τοῖ ἀμφὶ Ὀλυμπιόδωρον

ACHAIA

393. Dyme (Now Lost). Grant of Citizenship, 3rd cent. B.C. *Syll.*^{3} 529. *SGDI* 1612. *SEG* XXXV 390.* A. Rizakis, *Tyche* 5 (1990) 124–129, reprints the complete text with commentary. He reviews the several candidates previously proposed for the date and occasion of this enrollment of new citizens and is inclined to place it ca. 219/8 B.C., during the intervention of Philip V in the affairs of Dyme. Study of the names in LL. 11–84 does not exclude the hypothesis of a Macedonian origin for at least some of the new citizens, cf. Polybios 4.83.1–5, but the names are not themselves sufficiently diagnostic to establish the previous affiliation(s) of these men. This decree and our no. 394 belong to the same historical context when Dyme suffered severe depopulation owing to its exposure to the frequent ravages of war.

394. Dyme (Now Lost). Decree Concerning Citizenship, 3rd cent. B.C.? *Syll.*[3] 531. *SEG* XIII 273; XXXVII 366.* A. Rizakis, *Tyche* 5 (1990) 110–123, publishes the following new text with French translation and extensive commentary with copious parallels. He divides the document into four sections: (1) general conditions for admission to citizenship LL. 1–8; (2) awarding citizenship to a man LL. 9–17; (3) awarding citizenship to a widow LL. 17–25; (4) compilation of citizenship lists, enrollment into tribes, rights and duties of new citizens, LL. 25–34. After ἔποικοι L. 1 he adds "(qui habitent)." Menandridas LL. 4, 7 is the secretary of the Achaian League, whereas the γραμματιστάς in L. 27 is the local magistrate of Dyme. Discussion of the tribes of Dyme (121–122). Θεσμιαία is to be closely connected with Demeter Thesmophoros whose sanctuary is known from our lemma no. 395.

[- - ca. 6 - - ἐπὶ τ]οῖσδε εἶμεν τὰν πολιτείαν τοῖς ἐποί-
[κοις τοῖς ἐν τᾶι π]όλι· τὸν θέλοντα κοινωνεῖν τᾶς πολι-
[τείας ἄνδρ?]α ἐλεύθερον καὶ ἐξ ἐλευθέρων δόντα
[- - ca. 6 - - ἐπὶ γρα]μματέος τοῖς Ἀχαιοῖς Μενανδρίδα
[τὸ μὲν ἥμισυ ἐν] τᾶι πρώται ἐξαμήνωι, τὸ δὲ λοιπὸν
[ἐν τῶι - - ca. 4 - - μ]ηνί, ὡς οἱ Ἀχαιοὶ ἄγοντι. εἰ δὲ μὴ δοίη
[τὸ ὅλον ἐν τῶι ἐνι]αυτῶι τῶι ἐπὶ Μενανδρίδα, ἀλλὰ
[- - ca. 13 - -], μὴ ἔστω αὐτῶι ἁ πολιτεία. εἰ δέ τις
[ἔχοι υὸν νεώτερον] ἑπτακαίδεκα ϝετέων ἢ θυγατέρα
[ἀνέκδοτον, ὁμοσ]άσθω ἐμ βουλᾶ ὁ πατὴρ τὸν νόμιμον ὅρ-
[κον· ἢ μὰν εἶμεν α]ὐτοῦ γενεὰν καὶ [νεώ]τερον ἑπτα-
[καίδεκα ϝετέων] τὸν υὸν παῖδ[α γνήσιον]. ἐξομοσα-
[μένου δὲ τὰν τοῦ υο]ῦ ἀ[λ]ικίαν [- - ca. 11 - -]η ὀρθῶς
[καὶ δικαίως ὁμοσ]άσθω ΚΑΙ[- - ca. 9 - -]ΟΒΟΥΛΑΙ
[... τὸν νόμιμον ὅρ]κον ἄνπα[λιν - - ca. 8 - -]...ΔΟΞΑΙ
[- - - ca. 15 - - -]ΑΙΕΣΤ[- - - ca. 15 - - -]ς αὐ-
[τῶι καὶ γενεᾶι, εἰ δὲ] χήρα ἐλευ[θέρα καὶ ἐξ] ἐλευθέ-
[ρων θελήσει κοι]νωνεῖ[ν τᾶς πολιτείας - - ca. 5 - - ἔ]στω
[- - - ca. 15 - - -] τᾶι γυν[αικὶ - - ca. 9 - - πο]λι-
[τείαν αὐτᾶι καὶ] γενεᾶι. ε[ἰ δὲ ἔχοι υὸν νεώτερον] ἑπτα-
[καίδεκα ϝετέων] ἢ θυγατέρ[α ἀνέκδοτον, ὁμο]σαμ-
[έναν τὸν νόμιμον ὅ]ρκον ἐμ [βο]υλ[ᾶ ἢ μὰν α]ὐτᾶ[ς] εἶμε-
[ν γενεὰν καὶ νεώτ]ε[ρον] τ[ὸ]ν [υὸν ἑπτακαίδεκα ϝ]ετέ-
[ων καὶ παῖδα γνήσιον(?) ἐπομνυ]όμενος [- - ca. 6 - -] ἀνά[π]α-
[λιν - - - ca. 15 - - -]ον καὶ γυναῖκα κα[ὶ γεν]εάν. ἀ-
[πογραφέντω δὲ] ποτὶ τὸμ βούλαρχον καὶ [προσ]τάταν δα-
[μοσιοφυλάκω]ν καὶ γραμματιστάν. τοὺς δὲ ἀπογ-
[ραφέντες καὶ ὑῶ]ν ὁμοσαμένους τὰν ἡλικίαν καὶ δόν-
[τες τὸ ἀργύριον] καθὼς γέγραπται, διακλαρωσάν-
[τω αἱ συναρ]χίαι ὡς ἰσότατα ἐπὶ τὰς φυλάς, καὶ λα-
[χόντω ἐπὶ τὰν] Στρατίδα, ἐπὶ τὰν Δυμαίαν, ἐπὶ τὰν Θεσμι-
[αίαν· καὶ κοινω]νεόντω θεοκολιᾶν, ἂν ἁ πόλις καθιστᾶι ἐν

[τᾶι φυλᾶι τᾶι] ἑαυτῶν, καὶ ἀρχείων τῶν τε εἰς τὸ Κοινὸν
[καὶ τὰν πόλιν - - ca. 7 - -]ας τάς τε εἰς τὸ Κοινὸν ΚΑΙΓ. [.]
[– –]

L. 1 [Θεοί] or [Ἀγαθῆι Τύχηι] Bingen, *SEG* XIII 273; Rizakis. L. 14 [ἐὰν δ]ὲ ὁ βούλαρ[χος - - - Rizakis.

P. Gauthier, *BE* (1991) 303, points out that the translation of the beginning ought to be corrected to "celui qui le veut participe à la *politeia,* à condition qu'il soit libre, né de libres, et qu'il verse (telle somme) au cours de l'année où Ménandridas est secrétaire des Achaiens." For ἔποικοι cf. *SEG* XXXIX 411 L. 22.

395. Dyme. Sacred Law Concerning Demeter, 3rd cent. B.C. *SEG* XI 1258; XXII 364. Sokolowski, *LSCGS* no. 33. A. Rizakis, *Tyche* 5 (1990) 122, points out that despite attributions of this inscription to Patrai in the scholarly literature, the exact find-spot was given by its first editor, A.C. Chatzis, *AE* (1908) 97 note 2, as two hours northeast of Kato Achaia, i.e. in the territory of Dyme. "... le sanctuaire de la déesse a été localisé dans un vallon au Sud de Dymé non loin de la frontière avec l'Elide" (Rizakis). Rizakis corrects the assertion of N.F. Jones, *Public Organization in Ancient Greece* (Philadelphia 1987) 131, "the cult [of Demeter], though documented throughout Achaia, is not attested for Dyme," and associates this sanctuary of Demeter Thesmophoros with the Dymaian tribe Θεσμιαία in our lemma no. 394.

396. Patrai. Honors for Censorina, 1st cent. B.C. *SEG* XXX 433. M. Kajava, *op. cit.* (our lemma no. 194) 85–87, re-examines the prosopography of this text, following Moretti for the most part, cf. *SEG* XXX 433. Kajava, however, suggests two new possible restorations in which Censorina's or her father's gentilicium originally stood somewhere at the beginning of the inscription.

Ἁ πόλι[ς]
[Μαρκίαν Κην]σωρεῖναν, [Μαρκίου Κηνσωρεί]-
[ν]ου θυγατέ[ρα, γυναῖκα]
4 [δ]ὲ Ἀτρατε[ίνου, κτλ.

or

Ἁ πόλι[ς Μαρκίαν]
[Κην]σωρεῖναν, [Μαρκίου Κηνσωρεί]-
[ν]ου θυγατέ[ρα, γυναῖκα]
4 [δ]ὲ Ἀτρατε[ίνου, κτλ.

Or possibly even Ἀ πόλι[ς Πατρέων] in L. 1. See also our lemma no. 1706.

397. Patrai. Gravestone of M. Aurelius Sessor from Mauretania, Late 2nd cent. A.D. Stone stele found in excavations of the Greek Archaeological Service in the east cemetery. Ed. pr. A. Rizakis, *Karthago* 22 (1990) 55–63 (ph.), who provides extended commentary on the color of Corinthian bronze and suggests that this young man may have been an athlete competing in games or perhaps a student studying in Patrai.

Θ(εοῖς) Κ(αταχθονίοις)
Μ(ᾶρκος) Αὐρήλιος
Σέσσωρ, γένει
Καισαρεὺς ἀπὸ
Μαυρητανίας
χρώματι Κορίν-
θιος, κεῖται ἐν Πά-
τραις, ζήσας ἔτεσιν
ιη΄, καὶ εὐψύχει
Σέσσωρ. οὐδεὶς ἀθά-
νατος

398–399. Patrai(?) Gravestones of Gladiators, 2nd/3rd cent. A.D. A. Rizakis, *ZPE* 82 (1990) 201–204 (ph., dr.), publishes two gravestones found in excavations of the Greek Archaeological Service in Patras.

398. Pp. 202–203 no. I, Patras Museum no. 1629. Pedimental marble stele found at 39–41 Odos Favierou.

[Χρυ]σάνπελ̣[ος]
[νι]κ̣ῶν ΄ Δ̄[– – –]
[– – –]TOMN[– – –]
[– – –]ΙΩΧΡ[– – –]

For the name cf. *SEG* XXXIX 408. L. 3 μν[ημεῖον]. L. 4 [ἀνδρὶ ἰδ]ίῳ χρ[ηστῷ] Rizakis.

399. Pp. 203–204 no. II. Patras Museum 2545a and b. Two non-joining fragments of a flat-topped plaque of marble with incised palm branches beside the text; found at 5 Odos Petmeza.

Ἱππ[όλ]υ̣τος
[ἐτῶ]ν̣
[. .]Η̄

On pp. 204–208 Rizakis also publishes for the first time two Latin inscriptions of the 2nd/3rd cent. A.D. from Patras which contain evidence for gladiatorial contests in the city.

400. Tritaia. Decree Concerning Citizenship, 3rd cent. B.C. Fragment of a plaque of coarse sandstone found at Agia Marina in the region Panagia on the lower west slopes of Mt. Erymanthos. Ed. pr. K.S. Pittakis, AE (1854) 1089 no. 2038. Re-edited from the stone in the National Museum in Athens by A. Wilhelm, *Neue Beiträge zur griechischen Inschriftenkunde* 1 (Vienna 1910) 37–42 no. 7 (ph.), who places the Achaian polis of Tritaia here. We print Wilhelm's text, noting that he describes the stone as broken on all sides.

. . ΟΝΟΜ[– –]
πόλιος νομι[μ– πό]-
λεος ἕκαστος ἀφ. . [– –]
οι συμπολιτεύειν δ[οκιμασθέντες κατὰ τὸν νόμον?, πρότε]-
[ρ]ον δὲ μή· ὁ δὲ βούλα[ρχος δότω τὴν ψῆφον περὶ αὐτῶν]
ἐν ταῖι πρώται τελεία[ι ἐκκλησίαι· οἱ δὲ δοκιμασθέντες]
τᾶς πόλιος ἐόντω πο[λῖται καὶ πολιτογραφηθέντες]
[ἀ]ποδόντω τὸ ἀργύριον κα[θότι γέγραπται καὶ τὸ μέρος τὸ]
ἐπιβάλλον κατ' ἐνιαυτὸ[ν, τὸ μὲν μέρος ἀρξάμενοι ἀπὸ]
τοῦ μετὰ Δεξίλαον ἐνια[υτοῦ, τὸ δὲ ἀργύριον ἐπὶ δαμι]-
οργοῖς τοῖς μετὰ Δεξιλάου [πρὶν ἐξιέναι τὸν ἐνιαυτόν· οἱ]
δὲ δαμιοργοὶ οἱ μετὰ Δεξ[ιλάου ἐκδανειζόντων μετὰ τῶν τα]-
μιᾶν ἐ[φ'] οἷς καὶ τὰ ἄλλα δά[νεια ἐκδανείζοντι· κατὰ τὰ αὐτὰ]
δὲ καὶ οἱ ποτεχὲς δαμιορ[γοὶ ἐκδανειζόντων καὶ φερόντων]
παντὸς τοῦ ἀργυρίου τὸ[ν λόγον εἰς τὰν βουλάν· καὶ τῶι μὲν ἀπο]-
[δ]όντι τὸ ἀργύριον καὶ τὸ μ[έρος εἶναι τὴν πολιτείαν καθό]-
τι γέγραπται· εἰ δέ τίς κα μ[ὴ ἀποδῶι τὸ ἀργύριον ἢ τὸ μέρος τὸ]
[ἐ]πιβάλλον κατ' ἐ[νια]υτό[ν, οἱ δαμιοργοὶ ἀπογραψάντων αὐ]-
[τ]ὸν τοῖς πολεμ[άρχοις ὀφείλοντα ταῖι πόλι· κύριοι δ' ἔστων οἱ]
[πολέμ]αρχοι πρά[σσοντες –]
[. . . ^{6}? . . α]ὐτοῖς [– –]
[. . . . ^{10}? . . . .]ΟΣ[– –]

In *Damiurgen* (Diss. Heidelberg 1977) 63–65, 71–72, 76–77, C. Veligianni-Terzi discusses the role of the damiorgoi in this decree. She objects to Wilhelm's restoration in L. 10 on the grounds that in [ἀπὸ] τοῦ μετὰ Δεξίλαον ἐνια[υτοῦ] LL. 9–10 it is clear that there is one eponymous presiding officer over the damiorgoi, whereas [ἐπὶ δαμι]οργοῖς τοῖς μετὰ Δεξιλάου gives the impression that the whole board was eponymous. She urges the omission of ἐπὶ, which would allow τοῖς δαμιοργοῖς to stand alone as the indirect object of [ἀ]ποδόντω L 8. This suggestion is endorsed by R. Sherk, *ZPE* 83 (1990) 258–259.

In *Tyche* 5 (1990) 129–134 (ph.), in the course of a study on citizenship at Dyme (see our lemmata nos. 393–394) and Tritaia, A. Rizakis re-edits this inscription, now EM 2769, with

commentary. He, like Wilhelm, prints the text with a certain left edge. His text differs from Wilhelm's in the following respects

[– –]
ΙΟΟΝΟΜ[– –]
πόλιος ΝΟΜΙΜ[– –]
λεος ἔκσατος ΑΦΥ.[– – – – – – – – – – – – – – – – – –]
4 [.]ΟΙ συμπολιτεύειν ἀ[ποδόντες τὸ ἀργύριον

LL. 7–8 [ἀ]Ιποδόντω, L. 12 [καταγραφόντων], L. 13 [καταγράφοντι], L. 14 [καταγραφόντων καὶ διδόντων], L. 18 ἐ[νια]υτὸ[ν, μηκέτι ἔστω αὐτῶι ἡ πολιτεία?].

[– – – ca. 8 – – – α]ὐτοῖς γεγ[ραμμένοις – – – – – – –]
22 [– – – ca. 14 – – –]ΣΟΣΤΟΥ[– – – – – – – – – – – – – -]

Rizakis dates the writing (lunate epsilons and sigmas) to ca. 225–200 B.C. Writing without reference to Veligianni-Terzi, he follows Wilhelm's restoration of LL. 10–11.

P. Gauthier, *BE* (1991) 303, observes that Rizakis' restoration of L. 18 cannot easily be fitted into the available space nor to the immediately following context.

[Although dialect forms like τᾶι πρώται, τᾶς, [τα]μιᾶν, etc. are preserved on the stone and others, like τὰν βουλάν, τᾶι πόλι, etc., are restored by Wilhelm and Rizakis, both editors print [τὴν ψῆφον] L. 16. Perhaps τὰν ψᾶφον and τὰν πολιτείαν? Stroud.]

MEGARIS

401. Aigosthena. Decrees. *IG* VII 207–208; 219; 223. *SEG* XXIII 265.* C. Antonetti, P. Lévêque, *Kernos* 3 (1990) 200–205, discuss the origin, identity, and religious significance of the cult of Melampous in Aigosthena, the Megarid, and elsewhere.

402. Megara (Now in Aigina). Decree of the Emperors Arcadius, Honorius, and Theodosius, 401/2 A.D. *IG* VII 24. *SEG* XIV 378; XXXIX 423. F.R. Trombley, *Boiotika* 217–218, briefly refers to this text (translation of LL. 4–10) as evidence for the existence of interurban and subprovincial administrative units and for the production of a grain surplus by the cities of Boiotia, Euboia, Aitolia, and the Peloponnesos. "The decree, which embraced the entire eparchy of Achaia, conspicuously omits Attica and the Megarid." They produced no surplus and had to rely upon imported grain.

403. Megara (Now in Aigina). Record of Contributions, 5th–6th cent. A.D. *IG* VII 26. *SEG* XIV 379. F.R. Trombley, *Boiotika* 227, briefly comments on the title μεγαλοπρεπέστατος κόμης, L. 1, and the practice of imperial officials making contributions to public work projects out of their own pockets.

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404. Megara? Gravestone of Pollis, ca. 470 B.C.? Tall, narrow marble stele broken at the bottom. In relief, a nude hoplite, wearing a high, crested helmet and carrying a round shield on his left arm, advances right. He holds a spear horizontally in his right hand at thigh level and wears a sword in a scabbard at his left side; legs missing below the knees, face badly damaged. Above the relief is a tall, smoothly finished panel with the inscription in three lines. Brief notice in *Sales Catalogue: Atlantis Antiquities. Greek and Roman Art* (New York 1990) no. 13 (ph.) [no pp. nos.], by R.E. Hecht, who prints a text in majuscules, with word divisions, and a translation: "ΛΕΓΟ ΠΟΛΛΙΣ ΑΣΟΠΙΤΟ ΦΙΛΟΣ ΗΥΙΟΣ: Ο ΚΑΚΟΣ ΕΟΝ ΑΠΕΘΝΑΣΚΟΝ. ... The third line ... ΗΥ[Ι]ΟΣ Τ/ΚΤΑΙΣΙ/ΕΓΟΝΕ, has been so badly damaged that it is difficult to interpret." ("I, Pollis, beloved son of Asopitos, speak not having died a coward ..."). "Mixture of Attic and Corinthian letters." Provenance not stated.

Now in Malibu in the Getty Museum, 90.AA.129. See *GMusJ* 19 (1991) 136 no. 6 (ph.), "Probably from the region of Megara, circa 480 B.C. ... The letter forms, a combination of Attic and Corinthian are typical of Megarian script of the early fifth century." Text in majuscules with word-divisions and translation. The text is identical to that of Hecht except in L. 3 where it is given as ΗΥΠΟ ΣΤΙ ΚΤΑΙΣΙΝ ΕΓΟΝΕ. "I speak, Pollis, the beloved son of Asopitos, having not died a coward in the line of battle."

[We offer these two preliminary notices of this monument as a service to our readers. In doing so, we must not be accused of "accepting" or "approving" any of the views expressed above. Cf. our editorial comment on such misconceptions as "endorsed/approved/followed by *SEG* " in *SEG* XXVI p. viii. Clearly this text needs more detailed study. I doubt, for instance that Λ in L. 1 was the first letter, but it is hazardous to try to read the text only from the published photographs. Stroud.]

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405. Megara. Index Verborum in inscriptiones Megarae et coloniarum. Under this title M.E. Pérez Molina (Hildesheim 1991) presents a unified index of all words except γάρ, δέ, δή, ἤ, καί, μέν, μή, οὐ, and τε, names included, found in Megarian inscriptions. In addition to inscriptions from the Megarid, texts from the following colonies are also included: Byzantion, Chalkedon, Tauric Chersonesos, Kallatis, Herakleia Pontika, Megara Hyblaia, Mesembria, Nikomeidia, Selinous, Seleukia, Selymbia. Cf. the similar index for Corinth, our lemma no. 312.

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405 bis. Megara. For a dedication to Megarian Athena at Beroia see our lemma no. 533.

BOIOTIA

406. Boiotia. The probouleutic formula in Boiotian decrees. Cf. J.Tréheux in *op.cit.* (cf. our lemma no. 1697) 117-123, for an analysis of the formula προβεβωλευμένον εἶμεν αὐτῦ (ποτ(ι) (τὰν βωλὰν κὴ) τὸν δᾶμον), which implies a first tentative approach by the rogator to the council and assembly leading up to a 'prise en considération' of the proposal and followed by the definitive submission and acceptance. Cf. D.Knoepfler, *Chiron* 22 (1992) 429/430 no. 36.

407. Akraiphia. Nero's proclamation of freedom to the Greeks, 67 A.D. *IG* VII 2713; *Syll.*^{3} 814; J.H.Oliver, *Greek Constitutions* no. 296. M.Domitilla Campanile in *op.cit.* (cf. our lemma no. 1109) 191-224, presents the text with translation, and comments on linguistic (especially the problem of Latinisms) and historical aspects, especially on the proclamation of freedom and earlier examples of such grants. In L. 24 she translates ὅτι as 'for' ('denn'); ἀμείβομαι is 'contracambio', followed by an explicative ὅτι rather than 'I thank' followed by a subordinate causal ὅτι ('because'). Cf. now also D.Knoepfler, *Chiron* 22 (1992) 479/480 no. 130, referring to M.Amandry, *Le monnayage des duovirs de Corinthe* (Paris 1989) 14 ff., who dates the text to 66 A.D.

408. Akraiphia. Inscribed vase. A.Andreiomenou, *AD* 40 (1985) [1990] B 151 note 20, mentions two large black-glazed kylikes with the graffito Πανφαῖος ἐποίεσε; for this painter cf. *SEG* XXXIV 55.

409. Bagia. Epitaph of Aristodama and Metabole, Roman period. Rectangular limestone slab found in an ancient structure under the chapel of Hagios Nikolaos. Mentioned by C.Piteros, *AD* 36 (1981) [1988] B 194; cf. also *AR* (1989/1990) [1990] 34.

'Αριστοδάμα · | 'Επὶ | Μεταβόλῃ | ἡρωΐδη (= ἡρωΐδι)

2. For ἐπί + dative in the Roman period cf. P.M.Fraser - T.Rönne, *Boeotian and West Greek tombstones* (Lund 1957) 92 note 1 ‖ 4. 'Ηρωΐδη, P.; ἡρωΐδη, D.Knoepfler, *Chiron* 22 (1992) 473.

410. Koroneia. Dedication to Sabazios, Roman period. Limestone relief representing a standing man clad in chiton and hymation and holding a phiale in his right hand, towards which a serpent coils; now in the Museum in Chaironeia. Mentioned by C.Piteros, *AD* 36 (1981) [1988] B 195; cf. also *AR* (1989/1990) [1990] 35: Χαρμοκράτης | Περιγένης | Σαβαδίῳ.

411. Paralimni. Stamped tile. Cf. our lemma no. 1731.

412. Plataiai. Decree of the Hellenic League for the Athenian Glaukon, 261-246 B.C. *SEG* XXXVI 443*. L.Prandi, *Platea: momenti e problemi della storia di una polis* (Saggi e Materiali Universitari 12; Padova 1988) 164-168, argues that the Chremonidean War broadly offers a terminus postquem: the decree should be dated after 250 B.C. This agrees with the date shortly before 245 of K.Buraselis (cf. *SEG* XXXIII 406; contra R.Étienne: XXXVI 443). The institution of the Eleutheria, connected with the foundation of the Hellenic League at Plataiai, fits in with the anti-Macedonian ideological climate among Athenian democrats before the War. Our decree is a later testimony of the same spirit apparent in the Athenian decree proposed by Chremonides (*IG* II^2 686 + 687; *Staatsverträge* 476; cf. our lemma no. 92); discussion of similarities in form and contents. On 174-179 a survey of the vicissitudes of the Eleutheria in later periods: last known celebration after 242 A.D. (*IG* VII 49); honorary decrees issued by the synedrion of the Eleutheria (*IG* VII 2509), also for emperors (*Syll.*^{3} 814; 835 A); care for the territorial integrity of Plataiai (*IG* VII 2415/2416).

413. Thebes. Contributions to the Sacred War, 355-351 B.C. *IG* VII 2418 (Tod, *GHI* 160). D.M.Lewis in A.Schachter (ed.), *Essays in the Topography, History and Culture of Boiotia* (Teiresias Suppl. 3; Montreal 1990) 71-73, argues that the Byzantine σύνεδροι (LL. 11, 24) were sent to (and called after) the συνέδριον of the Boiotian Confederacy, i.e. an alliance of the Boiotians and their allies (cf. the synhedrion of the Second Athenian Confederacy).

414. Thespiai. Dedication to P.Memmius Regulus, ca. middle of the 1st cent. A.D. *BCH* 50 (1926) 443 no. 80. J.Nicols, *ZPE* 80 (1990) 96, rejects the restoration in L. 2 [ἑαυτοῦ πάτρωνα ἀρετ]ῆς ἕνεκεν. There is no reason to consider Regulus a patron (see our lemma no. 1690). Εὐεργέτην fits equally well and has its parallels in other dedications.

415. Unknown provenance. Epitaph of Damatria, ca. 350-300 B.C. Fragment of a marble stele; inscription above two rosettes; in the Collection of P.Andreades. Mentioned in *AD* 41 (1986) [1990] B 240: Δαματρία.

416. Unknown provenance. Graffito on a skyphos, ca. 500 B.C. *SEG* XXXVIII 407. R.Arena, *op.cit.* (cf. our lemma no. 1671) 141/142,argues that the text, as proposed by him in *ZPE* 1988 (cf. *SEG* XXXVIII 407), is meant to be a 'trimetro trocaico catalettico'. This implies that the name is to be read as Κλε⟨F⟩Fίχα. For a brief discussion of this text cf. D. Knoepfler, *Chiron* 22 (1992) 421 no. 16.

DELPHI

417. Delphi. The outbreak of the 4th Sacred War, 340/339 B.C. P.Londey, *Chiron* 20 (1990) 239-260, focuses on the outbreak and course of the 4th Sacred War, between the Delphic Amphiktiony and Amphissa, on the basis of Aisch. 3.115-129 and Demosth. 18. 143-159. He argues that the conflict was essentially a local boundary dispute and that Philip II was not involved before autumn 339 B.C. He dates the 'eruption meeting' of the Amphiktiony to autumn 340 rather than spring 339 B.C.: Diognetos, the Athenian hieromnemon on record in Aisch. 3.115 appears in the hieromnemon list for autumn 340 as Διογν-- (*F.Delphes* III 5 22 L. 19). If one follows P.Marchetti's argument (*Études delphiques*; *BCH* Suppl. 4, 1977, 83-85) that the restoration Ἰώ[νων Διογνήτου] in 22 L. 44 (spring 339 B.C.) is unacceptable, the Pylaia of spring 339 cannot be the eruption meeting, since we know from Aischines that Diognetos was in Delphi at that occasion; though he fell ill, it is unlikely that his name was left out of the list of hieromnemones. L. analyses the process of decision making in the Amphiktionic synedrion and the distribution of votes in autumn 340 (*F.Delphes* III 5 22 LL. 15-27). He shows that Philip could control 13 (+ 4 ?), Athens 3 (+ 4 ?) votes. Consequently Philip did not need Aischines as a stooge to bring charges against Amphissa. Few wanted drastic action against Amphissa in autumn 340. The synedrion passed the matter to the more broadly representative ekklesia, which in turn passed it to a special meeting at Thermopylai, after consultation of the Amphiktionic cities. L. discusses the process of this consultation in important matters on the basis of *Syll.*^{3} 224. The voting by cities altered the balance of power, which could mean that Philip's supposed influence proves illusory. Demosthenes' view (18.150) that the core of the 4th Sacred War was a boundary conflict between Delphi and Amphissa is supported by the later boundary dispute *F.Delphes* III 4 280 (125 B.C.), where in LL. 28-31 Antikyra, Ambrossos and Delphi adduce an arbitration unfavorable to Amphissa made under the Delphian archon Ὀ[ρνι]χίδας (L. 31). He is on record as archon in the thirties of the 4th cent. in *IG* IX 1 112 L. 6, where the fact that the Phokian payment is being made to the Delphic tamiai shows that Ornichidas must come after Palaios, in whose archonship the tamiai were instituted. With the amount of the payment restored as [ΔΔΔ] or [δέκα] talents, Ornichidas may be placed in 337/336, 335/334 or 332/331 B.C. His involvement in the boundary conflict with Amphissa favors the earlier date. L. speculates on the personal reasons of Kottyphos, Aischines and the Amphissian exiles for waging war against Amphissa. On 259/260 a table of cities attested as Amphiktionic in the 4th cent. B.C. with a specification of the nature of their participation: the sending of hieromnemones, tamiai and/or naopoioi, and/or the making of obolos contributions for the rebuilding of the Apollo temple.

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418. Delphi. Precious dedications. G.Roux, *JS* (1990) 221-245, comments on two precious dedications in the Delphian sanctuary known from literature: the στυλίδιον of Kyzikos (*AP* 6.342) and the lion of Kroisos and its base made of gold ingots (Herod. 1.50). On 245 R. reflects on the appearance of the base of the gold περιρραντήριον also donated by Kroisos (Herod. *l.c.*). A copy of the bowl and its socle (βατήρ) was made by the Athenian goldsmith Aglaothymos on the request of the Amphiktionic Council after the original was melted down

during the Third Sacred War: *F.Delphes* III 5 62 (*CID* II 81 A; cf. *SEG* XXXVI 240) LL. 9-12. This socle probably consisted of gold ingots resting on a base of stone blocks: cf. *F.Delphes* III 5 74 (*CID* II 93; cf. *SEG* XXXIII 415; XXXVIII 409) LL. 40/41, recording work of the entrepreneur in building material (stones) Pankrates: [τοῦ περιρρα]ντηρίου κατασκευασθέντος. R. argues that É.Bourguet's restoration [τοῦ λιθίνου βατῆρος τοῦ περιρρα]ντηρίου is not arbitrary.

419. Delphi. The date of the archonship of Eudokos II. J.B.Scholten, *ZPE* 83 (1990) 289-291, confirms the date traditionally proposed for this archon: 272/271 B.C. He uses the internal evidence of *F.Delphes* III 3 185-187 (*Syll.*^{3} 418 A-C; cf. *SEG* XXXIII 1571bis). The Amphiktionic decree (185), dating from the autumn of the year of Eudokos' archonship, refers to Alexeinedes as Ἠλεῖος ἐν Αἰτωλίαι οἰκῶν (L. 5); the Delphic decree (187), dating from the archonship of Straton who was the direct successor of Eudokos in office, describes the same Alexeinedes simply as Ἠλεῖος (L. 2). S. connects this with the rise and fall of the tyrant Aristotimos of Elis, described in literary sources. Aristotimos came to power in late summer or early autumn 272 and banished a large number of political opponents, some of whom took refuge in Aitolia. They came back after the tyrant's assassination, early in 271. The conclusion on Eudokos II corroborates the dates of Eudokos' predecessors in office, Herakleidas and Archiadas (274/273, 273/272) and the conquest of Aenis by the Aitolians (winter or spring 273/272), cf. *F.Delphes* III 3 203.

420. Delphi. Decree concerning the promanteia of the Thourioi and the Tarantinoi, shortly after 340 B.C.? *Syll.*^{3} 295; *BCH* 76 (1952) 484-513; J.Bousquet, *Études sur les comptes de Delphes* (Athens 1988, *BEFAR* 267) 19-21. G.Roux, *ZPE* 80 (1990) 23-29, reprints the text of Bousquet (with translation). He interprets the verb ἐπανανεοῦσθαι in LL. 6/7 as 'to renew, to propose again' (e.g. γνώμην). Agathon and his brothers have brought the question of the promanteia for the second time before the ekklesia (the first time no decision was reached). This happened when the temple κατ[..]ιύθη (LL. 8/9). R. rejects the restorations of earlier editors, for example of *Syll.*^{3} (κατε[κα]ιύθη) and of Bousquet (κατ[εχ]ιύθη). He accepts κατ[ην]ιύθη of Th.Homolle (ἠνύθην coexisted with ἠνύσθην): 'now the temple is being finished', i.e. 340 B.C. R. comments on the relations of Delphi and Tarentum and on the quarrels between Tarentum and Thourioi. He assigns the Delphian archon Thebagoras (LL. 19-20) to ca. 330-300 B.C. The proposer of the decree, Agathon, may be the architect of the temple, mentioned in *F. Delphes* III 5 25 IIA L. 22 (*Syll.*^{3} 247 I^2; cf. *SEG* XXXV 461*). Ph.Gauthier, *BE* (1991) no. 306, rejects the reconstruction of R. The object of ἐπανενεώσαντο is προμαντηίαν; Agathon and his brothers brought it before the ekklesia to renew it. There was no earlier attempt that had failed. G. also expresses doubts on the date proposed by R. for the inscription and for the archon Thebagoras. In the same sense as G. now P.Charneux, *BCH* 115 (1991) 309.

421. Delphi. Proxeny decree for Demarchos, ca. 280 B.C. *F.Delphes* III 1 176. I.Savalli, *ASNP* 19 (1989) [1990] 463-469, comments on the ethnikon of the honorand: Λοκρῶι ἐκ τῶν Ἐπιζεφυρίων Ἱππωνιεῖ. Demarchos is a citizen of Hipponion and thereby a member of the federally organized ethnos of the Epizephyrian Lokroi. In view of the date of the text it may have been Agathokles who assigned Hipponion to the Lokrians in 294 B.C. He is known to have developed Hipponion's harbor. In *SEG* II 635 (after 250 B.C.) from Teos, we have a citizen from H., who is styled Πρῖμος Ἱππωνείτης: Lokrian domination was over.

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422. Delphi. Smyrnaian decree on the acceptance of the Soteria, 241 B.C. ? *F.Delphes* III 1 483 (*I.Smyrna* 574; *SEG* XXXIV 381). S.Elwyn, *JHS* 110 (1990) 177-180, argues that this text should be dissociated from the other decrees concerning the acceptance of the Soteria: G.Nachtergael, *Les Galates en Grèce et les Soteria de Delphes* (cf. *SEG* XXVII 115) nos. 21-24 (nos. 23/24 = *F.Delphes* III 1 482/481). The detailed account of the battle before Delphi against the Gauls in LL. 2-7 (L. 6 presumably refers to the epiphany of Zeus and Apollo during the battle) especially contrasts with the brief references in the other texts. The latter (from Athens, Chios, Tenos and a Cycladic island) are nearly identical and preserve the essence of a single Aitolian invitation to recognize formally and to participate in the newly reorganized Soteria; they present the festival as a ὑπόμνημα of the battle and are from 246/245 B.C. (so already Nachtergael). From *OGIS* 229 (*I.Magn. am Sipylos* 1; *Staatsverträge* III 492; cf. *SEG* XXVIII 909; XXXIII 854, 1584; XXXV 1799; XXXVI 1558) it appears that Seleukos II asked for the recognition of the ἀσυλία of Smyrna after it was attacked by his opponents, presumably at the beginning of the Laodikean war in 246/245 B.C. *F.Delphes* III 4 153 (*OGIS* 228) contains the positive response of Delphi, to be delivered by the theoroi who were to announce a celebration of the Pythian games of 242 B.C. (LL. 14/15); in 246/245 it must have been impossible for the Delphian theoroi to deliver their message. E. reconstructs the events as follows: Smyrnaian request for asylia (*OGIS* 229) in 244/243; Delphian recognition (*F.Delphes* III 4 153) in 243, of which the Smyrnaians will have been notified during the spring of 242 B.C.; in the spring of 241 B.C. they will have received the embassy proclaiming the second celebration of the Soteria; the Smyrnaian recognition of the festival (*F.Delphes* III 1 483) is a response to that proclamation and should also be dated to the spring of 241 B.C.

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422 bis. Delphi. Boundary inscription on the monument of Aemilius Paullus. *F.Delphes* III 4 42. For some comment on the river Ἀφάμιος and the road called δοχμάς ('oblique, a cross-road') cf. W.K.Pritchett, *Studies in Ancient Greek Topography*, Part VI (Berkeley 1989) 116-118. The Ἀφάμιος is to be identified with the Antera river; reflections on the probable site of Skarpheia.

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423. Delphi. Honorary decree for Diodoros, son of Dorotheos, ca. 30-25 B.C. *F.Delphes* III 1 490; *Syll.*^{3} 770B. D.Rousset, *BCH* 114 (1990) 449 note 8, has revised the text with special reference to the space available for the restoration of names of the Dorieis of the

Metropolis in LL. 7-9 and 16/17. In L. 8 at the end there is room for four letters; the restoration of *F.Delphes* [Λυ?]|σία is too short.

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424. Delphi. Manumission records. D.Rousset, *BCH* 114 (1990) 466-472, mentions several new readings of D.Mulliez in the names of the Dorieis of the Metropolis in the following manumissions: *SGDI* 1719 (161/160 B.C.) L. 3: Μνασίξενος Τηλεκλέα instead of Πηλεκλέα; *SGDI* 1786 (174 B.C.) L. 10: [Κ]⟨α⟩λλίερος instead of ⟨Κ⟩αλλίερος; *SGDI* 2149 (139-122 B.C.) LL. 27/28: Damokles and Epimachos are citizens of Kytenion; *SGDI* 2286 (140/139 B.C.) L. 7: Ἀριστόλα instead of Ἀρισ[τά]θλα; *F. Delphes* III 6 13 (20-75 A.D.) L. 9 Δαμοφάνη Ἐχεδάμου instead of Δαμο[φά]ν[η Ἐχ]εδάμου; L. 25 Μίκκον Κρινολάου instead of [Μίκ]κον [Κρ]ινολάου.

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425. Delphi. Dedication by Kroisos ?, 600-550 B.C. Bronze object resembling a capital with incised geometrical decoration consisting of nineteen tongue-shaped motives; on nine of the 'tongues' incised letters (one or two per tongue) in the Corinthian alphabet; probably part of a support for a bowl or a censer; found in 1939 in a favissa near the Treasury of the Corinthians and probably exhibited in that building until the fire of 546 B.C. Ed.pr. G.Nenci, *ASNP* 20 (1990) [1991] 367-370 (ph.): ḥ̣ἵ̣ππōς μβροτᾶν νετᾶν

Ed.pr. argues that Kroisos, who exhibited his donations in the Treasury of the Corinthians (Her. 1.50.3; 1.51.3; cf. our lemma no. 418), may have been the dedicant and suggests restoring [Κροῖσος τἀπόλλōνι δόκε] ḥ̣ἵ̣ππōς μβροτᾶν νετᾶν; ἵππος μβροτᾶν νετᾶν is a hypallage for ἵππος νετὸς μβροτᾶν; for νητός cf. *Od.* 2.338, indicating 'l'amasso degli oggetti'; ed.pr. suggests that the ἵπποι are objects in gold, more specifically clasps used as ornaments by women; ἱππίσκος is attested as meaning γυναικεῖον κόσμιον. Since Kroisos encouraged the Lydians to make offerings in Delphi (Her. 1.50.1), the king's gift may recall donations made by Lydian women || for fundamental criticism cf. J.Bousquet, *BE* (1992) no. 272.

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426. Delphi. Dedication of the Krotoniatai to Apollo, ca. 510 B.C. *Syll.*^{3} 30; *F. Delphes* III 1 1; Jeffery *LSAG* 104 no. 22; cf. *SEG* XIX 375. A.Jacquemin - D.Laroche, *BCH* 114 (1990) 299-323, reconstruct the monument dedicated by the Krotoniatai. They argue that the base did not support the statue of the athlete Phayllos, but a large tripod celebrating a victory; for inscriptions mentioning Phayllos, see 300 notes 4/5. J.-L. discuss the significance of the tripod for Kroton and the relations of the city with Delphi. The archaeological data of the monument point to the period ca. 510-470 B.C.; the lettering, according to Jeffery to ca. 475 B.C. J.-L. study the historical context and conclude that in 480-470 B.C., Kroton was already in decline. The tripod probably concerned the victory gained over Sybaris in 510 B.C. J.-L. restore the text as follows (dr. on 301): Κροτονιᾶται ἀ[πὸ Συβαριτôν Ἀπό]λλον[ι ἀνέθεσ]αν

It is not certain whether Κροτονιᾶται was the first word of the text, J.-L.; Κροτω[ν]ιᾶται (Ἀ)[πόλλωνι Φάυ]λλον [-- ἀνέθηκ]αν, *F. Delphes* ; instead of Συβαριτôν one could think in theory of Τεριναίον,

Τεμεσαίον, Ϝειπονίον, Ταραντίνον, Μεσσαπίον, Πευκετίον or even Συρακοσίον, J.-L. (314 note 29, but see 323 note 79).

427. Delphi. Dedication on the base of the charioteer, 476 or 466 B.C. ? *Syll.*^{3} 35 D; *LSAG* 275 no. 6; *F.Delphes* III 4 452; IV 5 pp. 26-31; *CEG* 397; *IGDS* 133; cf. *SEG* XVI 338*. C.Rolley, *BCH* 114 (1990) 292-295, follows the opinion of H.Pomtow that the group of bronze statues, which R. reconstructs, records the victories of Hieron in the horse races of 482 and 478 B.C. and in the chariot race of 470 B.C. in the Pythia. These victories may have been described in a distich on the right part of the base, now lost. The dedication engraved on the left part may have been placed by Polyzalos for his brother Hieron after the latter's death in 467/466 B.C. Polyzalos himself may have died after the Pythia of 466 B.C. After the death of Polyzalos the tyranny at Gela was overthrown, in the beginning of 465 B.C. The first line of the distich was changed at that moment. For L. 1 of the first redaction, as restored by *F.Delphes*, [Μνᾶμα Πολύζαλός με Γ]έλας ἀνέ[θ]εκε[ν] ἀ[ν]άσ[σων], see *MAL* (1976) 101/102. The restoration of *F.Delphes* of L. 1 in the second redaction, [Νικάσας ἵπποισι Π]ολύζαλος, must be rejected. R. considers the restoration of Schroeder, *AA* 17 (1902) 11/12 possible: [Μνᾶμα κασιγνήτοιο Π]ολύζαλός μ' ἀνέθηκ[εν].

S.Stucchi, *ArchClass* 42 (1990) [1991] 55-86, also presents a new reconstruction of the statue group. On 57-60 (dr.) he gives a text and translation of its dedication; for the place of the inscribed block in the monument see the dr. on 79. As to the historical context, he accepts the analysis of M.Zambelli, *ASAA* 30-32 (1952-1954) 115-165: Polyzalos' victory in 478 B.C.; subsequent execution of the sculpture; dedication (first version of the text) in the first months of 476 B.C.; erasure of L. 1 and replacement by the second version shortly after the conflict between Polyzalos and Hieron which started in the summer of that year and lasted until the spring of 475. According to F.Chamoux (*F.Delphes* IV 5), followed inter alia by *F.Delphes* III 4, *LSAG* and *IGDS*, the rededication should be dated after the fall of the Geloan tyranny in 466 B.C. Chamoux preferred 474 to 478 as the date of Polyzalos' victory. S. gives the text of Chamoux, except for L. 2, which he assigns to the second version, and where he restores Δεινομένεος υἱός rather than υἱὸς Δεινομένεος. He translates εὐόνυμ' Ἀπόλλ[ον in the same line as 'Apollo che-ti-mostri-favorevole-a-quelli-che-te-invocano-per-nome', referring to ὀνυμαστῷ τῷ Δελφῶι in *SEG* IX 72 (XIV 889; XV 879; XX 717; cf. XXXI 1576) L. 23, which he renders as 'invocato per nome' rather than 'famoso'.

428. Delphi. Two hymns to Apollo, 128 B.C. *F.Delphes* III 2 137/138 (*SEG* III 401; XXV 589); revised edition in E.Pöhlmann, *Denkmäler altgriechischer Musik* (Nürnberg 1970) nos. 19/20. Anticipating her new edition of these texts in *CID* III (1992) A.Bélis in B.Gentili - R.Pretagostini (edd.), *La musica in Grecia* (Bari 1988) 205-218 (ph.), presents some preliminary observations. The heading above the columns of 137 should be restored as [παιὰν καὶ ὑπόρχημα] (so already Pöhlmann) εἰς τὸν θεὸν ὃ ἐ[πόησεν Ἀθ]ήναιος rather than ἐ[πόησεν name Ἀθ]ηναῖος. Athenaios can be identified with Ἀθήναιος Ἀθηναίου on record in *F.*

Delphes III 2 47 L. 19 (*Syll.* 698 a; *SEG* XV 345; 128 B.C.) as one of the singers of the paian; the composer of 138, Λιμήνιος Θοίνου, is on record in 47 as a citharist. Both musicians belong to the Attic technitai performing the sacred mission to Delphi in 128 B.C. and both hymns were composed in that year (earlier editors hesitated between 138 and 128 B.C. for *F.Delphes* III 2 137); cf. *CID* III pp. 53/54. Comment on the precise location of the inscriptions on the walls of the Treasury of the Athenians (near the South-West corner of the Southern façade; 137 on two blocks rather than one) and on the musical signs (tabular survey of the scales on 215). From a musical point of view the two pieces were very different: 137 contains daring modulations and brilliant effects, while 138 is rather monotonous; 137 is performed by a large choir *a cappella*, 138 by a smaller choir accompanied by at least nine instrumentalists (cf. the different functions of the composers on record in 47). The 'traditional paian' sung during the sacred mission in 97/96 B.C. (*F.Delphes* III 2 48) is the piece composed by Limenios (138). For the complete texts of 137/138 based on revision of the stones and for a detailed discussion of all textual, musical and historical aspects we refer to *CID* III.

DORIS

429. Doris. Prosopography. D.Rousset, *BCH* 114 (1990) 464-472, gives a prosopography of the Dorieis of the Metropolis, i.e. of the cities of Boion, Erinaion, Kytenion and Akyphas (see *SEG* XXXIX 476). For some new readings of names in Delphian inscriptions, see our lemma no. 424.

430. Boion. Manumission record, 2nd cent. B.C. *SEG* XXV 606. D.Rousset, *BCH* 114 (1990) 457 note 38, restudied the stone. The reading of ed.pr. in LL. 13/14 Χαρμά|[δα]ς is correct. G.Klaffenbach in *SEG* corrected into Χαρ⟨ίδ⟩α|[μ]ος.

431. Boion. Epitaph of Agatho, late Hellenistic period. Found near the Church of Ag. Ioannis; now at the central square of Gravia. Limestone stele, decorated with acanthus leaves on top (the palmette is broken off), and with two rosettes on the shaft. Ed.pr. D.Rousset, *BCH* 114 (1990) 457 no. 8 (ph.): Ἀγαθώι, | χαῖρε.

432-437. Keramidario. Six epitaphs. Now at Evangelistria-Kastellia. Ed.pr. D.Rousset, *BCH* 114 (1990) 457-462 nos. 9-14 (ph.); nos. 12 and 14 were previously published. On 458 note 41, R. cites the known inscriptions of Keramidario: Tsakris, *Archaia Doris* 41/42 (four texts; see our lemmata nos. 438 and 439); *ABSA* 23 (1918/1919) 110/111. He also mentions an epitaph, once seen by the inhabitants with the inscription Φιλοκράτης (rounded letters), and a block of sandstone bearing an illegible graffito (ph.).

432: 459 no. 9. **Epitaph of --on, 6th cent. B.C.?** Rectangular sandstone block: Ἐπὶ Ϝ[..]ονι

The name may be Φάδων or Ϝίσων, ed.pr.

433: 460 no. 10. **Epitaph of Hyparochos, ca. 500 B.C.** Pedimental sandstone stele, with an incised wreath and an unidentified motif. Text sinistrorsum: ϩυπάροχος

Dialectical form of Ὑπέροχος, ed.pr.

434: 460 no. 11. **Epitaph of --asios, ca. 500 B.C.** Rectangular sandstone block with an unidentified decoration: Ἐπὶ ΛΑΣΙΟΙ

Perhaps ΟΝΑΣΙΟΙ; the name may be Ὀνάσιος or Γνάσιος, ed.pr.

435: 460-462 no. 12 (Tsakris, *Archaia Doris*, 41). **Fragment of a funerary epigram, ca. 500 B.C.** Pedimental stele with an incised wreath and an unidentified motif (a sword ?).

ΤΟΜ[ca. 2]
ΜΑΘΕΤΙ[ca. 2-3]Σ
ΘΕΙ[. .]ΞΕ[ca. 4]

1. τὸ, R. ‖ 2. μάθε, e.g. μάθε τίς εἰμί, R. ‖ 3. ξε[--, an address to the stranger or a mention of death in a foreign country, R. ‖ 4. τόδε μν[ᾶμα], R. ‖ 6. [ἔσ]ϩτεψε, T.; κα]τέχε[ι, sc. γαῖα or χθών, R.

436: 462 no. 13. **Epitaph of Theoklos, beginning of the Hellenistic period ?** Sandstone block with an incised wreath: Ἐπὶ Θεό[κ]λοι

Dialectical form of Θεοκλῆς, ed.pr.

437: 462 no. 14 (Tsakris, *Archaia Doris*, 41). **Epitaph of Menekles.** Sandstone plate: Μενεκλῆς

Undated.

438. Keramidario. Two epitaphs. Tsakris, *Archaia Doris* 42. D.Rousset, *BCH* 114 (1990) 459 note 41, reads on the ph.: Ἐπὶ [--]. The second text, Ξενοκρίτα χαῖρε, is later (reuse).

439. Keramidario. Epitaph of Chara. Tsakris, *Archaia Doris* 42. Republished by D.Rousset, *BCH* 114 (1990) 458 note 41 (reading from the ph.): Ἐπὶ Χαράι

The letter forms are not archaic, R. ‖ Ἐπιχάρ[ης], T.

440-442. Kytenion. Three proxeny decrees, ca. 150 B.C. The decrees are written on limestone blocks belonging to an exedra and built into the apse of the church of Ag. Georgios, which was dismantled some years ago. They have a moulding above and below. Ed.pr. D.Rousset, *BCH* 114 (1990) 445-453 nos. 1-3 (ph.; translation); cf. *SEG* XXXIX 475.

440: 447/448 no. 1. **Proxeny decree for Kleosthenes, son of Agromenes, from Lamia.**

Ἀγαθᾶι τύχαι· ἄρχοντος Πολύτα τοῦ Πολυξένο[υ],
ἔδωκε ἁ πόλις τῶν Κυτενιέων Κλεοσθένει
Ἀγρομένεος Λαμιεῖ αὐτῶι καὶ ἐκγόνοις προξε-
4 νίαν, ἰσοπολιτεί[α]ν, ἀσφάλειαν καὶ πολέμου καὶ
εἰράνας καὶ γᾶς καὶ οἰκίας ἔγκτησιν καὶ τὰ ἄλλα ὅσα
καὶ τοῖς ἄλλοις προξένοις καὶ εὐεργέταις. Ἔγγυος
τᾶς προξενίας Νοστίδας Παρνοπίδα

1. For a Πολύτας from Kytenion, cf. *SEG* XXXVIII 1476 L. 92 (206/205 B.C.), ed.pr. ‖ 3. The second letter is not certain: *pi* or *gamma*, but Απρομενης does not exist. Ἀγρομένης is a new name, cf. Ἀγροίτας, Ἀγρολέων, ed.pr. ‖ 7. Νοστίδας is a new hypocoristic, ed.pr.; Παρνοπίδας is to be related to Παρνοπίος, rather than derived from πάρνοψ, ed.pr.

441: 448/449 no. 2 (no ph.). **Proxeny decree for Diokles, son of Diokles, from Opous.**

Ἀγαθᾶι τύχαι· ἄρχοντος Ἀλεξάνδρου τοῦ Τεισέα,
ἔδωκε ἁ πόλις τῶν Κυτενιέων Διοκλεῖ Διοκλέος
Ὀπουντίωι αὐτῶι καὶ ἐκγόνοις προξενίαν, ἰσοπολι-
4 τείαν, ἀσφάλειαν καὶ πολέμου καὶ εἰράνας καὶ γᾶς
καὶ οἰκίας ἔγκτησιν καὶ τὰ ἄλλα ὅσα καὶ τοῖς ἄλλοις
προξένοις καὶ εὐεργέταις. Ἔγγυος τᾶς προξενίας
vacat

The inscription is unfinished ‖ 2. Alexandros, son of Teiseas and father of Teiseas, is on record in inscriptions of Delphi, ca. middle of the 2nd cent B.C., ed.pr.

442: 449 no. 3. **Proxeny decree for several citizens of Physkeis ?**

[Ἀγαθ]ᾶι τύχαι· ἄρχοντος Κινέα τοῦ Ἀρχιξένου, ἔδω-
[κε] ἁ πόλις τῶν Κυτενιέων Καλλικράτει, Τελεσάρ-

[χω]ι τοῖς Δαμοτέλεος, Λύκωνι Διοίτα, Ἀρίστω[ν]ι, Φι-
4 [λά]νδρ̣(ωι τοῖς Λύκωνος --- Φυσκέοις ?)

The inscription is unfinished || 2. Telesarchos is known to have possessed first the citizenship of Delphi and after 155 B.C. that of Physkeis; this gives a *terminus post quem* for the decree, ed.pr., who suggests identifications for Kallikrates, Lykon, Philandros and Ariston, who all are attested as citizens of Physkeis (Kallikrates is not the same person as Kallikrates from Oianthea, on record in *F. Delphes* III 1 565, unless this man changed his citizenship) || 3-4: [Φιλά]νδρ̣(ωι τοῖς δεῖνος) or [Φιλά]νδρ̣(ου, --), ed.pr. || 4. if Kallikrates of L. 2 was not yet a citizen of Physkeis, then perhaps (Λοκροῖς), ed.pr.

443-446. Kytenion. Four epitaphs, Hellenistic period. Ed.pr. D.Rousset, *BCH* 114 (1990) 454-457 nos. 4-7 (ph.). On 454 note 34, R. cites the other published epitaphs of Kytenion, *AD* 10 (1926) παράρτ. 13 and *BCH* 47 (1923) 513. Cf. *AR* (1989/1990) 40 (ph.).

443: 454 no. 4. **Epitaph of Okytos, early Hellenistic period ?** Limestone block; the text is engraved in a rectangular frame of incised lines: Ὤκυτος

First epigraphic attestation of this name, ed.pr.

444: 454 no. 5. **Epitaph of Xenytas, 2nd cent. B.C.?** Poros stele; the text is engraved between two horizontal incised lines: Ξενύ̣τ̣ας

The name is rare outside Kytenion, ed.pr.

445: 454-456 no. 6. **Epitaph of Agedemos and others, 2nd cent. B.C. ?** Marble stele with acanthus leaves and a palmette on top and two rosettes on the shaft. Text B is in irregular writing, probably from a reuse. Now in the museum of Lamia.

A. on the shaft between moulding and rosettes: Ἀγέδαμος, | Φηγεύς
B. on the moulding: Δαμοφάνης

A 2: For Φηγεύς cf. *SEG* XXXVIII 1476 LL. 9, 81 and 92 (from Kytenion), ed.pr.

446: 456/457 no. 7 (mentioned before in *BCH* 47, 1923, 513). **Epitaph of Leon, son of Kleagoras ?, 2nd cent. B.C. ?** Fragment of a limestone stele with palmettes on top: Λ̣έων | [Κ]λ̣εαγόρα

2. Κλεαγόρου, *BCH* ; the name may be a patronymic or a female name, ed.pr.

447. Oinochori. Epitaph of Lysias ?, 3rd cent. B.C. ? *SEG* XXIII 340; Tsakris, *Archaia Doris* 56. Republished by D.Rousset, *BCH* 114 (1990) 462/463 no. 15 (ph.). The letters now lost are underlined. On 462 note 58, R. cites the other published inscriptions from Oinochori (now lost): Tsakris, *Archaia Doris* 56 and *SEG* XXIII 339.

Ἐπιφάνει⟨α Λ⟩υσίᾳ | ἀνδρὶ ἀγαθῷ

2. ΛΑΥΣΙΑ, T.; Λαυσίᾳ, *SEG*; R. objects that the name Lausias does not exist. He suggests as an alternative Ἐπιφάνει | ⟨Ἀλ⟩υσία (dialectical form of Ἡλυσία) || 3. ἀνδρ[ὶ], *SEG*.

PHOKIS

448. Ambrossos. Epitaphs. K.Arapoyianni, *AD* 39 (1984) [1990] A 77/78, mentions the following epitaphs:

a) Ἀγαθῷ (simple gray marble pedimental stele; undated)

b) Ἐπὶ [T]ιμάνδρῳ (same stele as (a); undated [for the ἐπί + dative formula in this area cf. P.M.Fraser - T.Rönne, *Boeotian and West Greek tombstones,* Lund 1957, 98, Pleket])

c) (ph.). Ἐπὶ | Δυνατῶι (gray marble stele with crowning member in the form of an anthemion; ca. 200 B.C., ed.pr., with reference to parallels from Chaironeia).

449. Ambrossos. Inscribed lamp. K.Arapoyianni, *AD* 39 (1984) [1990] A 95 (ph.), mentions a lamp manufactured in Corinth and inscribed with Σεκου[ν]δείο[υ] (ca. 100-150 A.D.).

450. Elatea. Decree of the Phokian koinon concerning the asylia of the temple of Poseidon and Amphitrite and of the island of Tenos, ca. 278 B.C. *IG* IX 1 97. Republished with translation by R.Étienne, *op.cit.* (cf. our lemma no. 687) 93/94, with further discussion of the requests for asylia by the Tenians; cf. also 95/96 for a justification of a date as close as possible to 278 B.C. for the Tenian theoria.

451. Hyampolis (Kalapodi). Stamped tiles. Cf. our lemma no. 1731.

EASTERN LOKRIS

452. Opountian Lokris. J.M.Fossey, *The ancient topography of Opountian Lokris* (Amsterdam 1990), describes twenty-two sites. For each site he briefly lists the known inscriptions, if any (no texts). On 151-157 brief discussion of the cults in this area, largely based on inscriptions. No new readings or interpretations. Cf. D.Knoepfler, *Chiron* 22 (1992) 416 no. 11 and 502/503 nos. 183-185, for some comment.

453. Opous. Stamped roof tiles, ca. 480 B.C. Two Laconian tiles with circular stamps around a rosette; from a stoa. Ed.pr. F.Dakoronia, *Hesperia* 59 (1990) 179, with note 34: Τ' ἀπὸ Δαβυχειᾶν [ἐμὶ ἄλ]ιθον and [Τ'] ἀπὸ Δ[αβυ]χειᾶν [ἐμὶ ἄλιθον]. The Boiotian atelier of Dabychos is already known from tiles found in Hyampolis and Aigina (*SEG* XXIX 1788 nos. 4, 6 and 8; cf. also our lemma no. 1731 no. 3).

454. Thronion. Epitaph. *IG* IX 1 311. Refound by an inhabitant of Lamia; cf. P.Dakoronia, *AD* 41 (1986) [1990] B 76: Ἐμπεδον ΦΒΑ (*IG*: Ἐμπεδον[ίκ]α).

WESTERN LOKRIS

455. Oiantheia. Legal statute for East Lokrians settling in Naupaktos, ca. 460 B.C. *IG* IX^2 1 718; *SEG* XXXVI 530. E.Badian, *CQ* (1990) 364-369, argues that Thuc. 1.103.3 should be interpreted to imply that the East Lokrians were ordered by the Athenians 'to withdraw their settlers' after the battle of Tanagra (458 B.C.). From 1.108.3 it appears that the Athenians took the hundred wealthiest citizens as hostages from the East Lokrians after that battle, thereby making sure that the order concerning the withdrawal was obeyed. As a result only the West Lokrians - Λοκρῶν τῶν Ὀζολῶν (1.103.3) - remained to occupy the place.

AITOLIA

456. Aitolia. Cf. C.Antonetti, *Les Étoliens. Image et Religion* (Paris 1990; Centre de Rech. d'hist. anc. vol. 92; Ann.Litt. Univ. Besançon vol. 405), for a study of the geography, of the image of the Aitolians in archaic, classical and Hellenistic literary sources, and of the sanctuaries and cults of Aitolia. In the latter part inscriptions are occasionally used: *IG* IX^2 1 91 (ph.; on p. 169 A. rejects *IG*'s μ(ι)ον Θέρμιον; she reads --MION ΘPEMION and tends to interpret the

text as a list of names); photo of *IG* IX^2 1 86 (LL. 3/4), 153 (cf. L.H.Jeffery, *LSAG* p. 227 no. 3; on the basis of the photo A. accepts *IG*'s Τρωϊ̈[λος]) and 141.

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457. Arsinoeia. Dedication to Demeter and Kore, 2nd cent. B.C. Whitish limestone base now in the Museum in Agrinion; originally found on the site of the temple by Klaffenbach and Kirsten but not published by them. Ed.pr. C.Antonetti, *op.cit.* (cf. our lemma no. 456) 274-276 (ph.).

Φαλάκρα ΥΠΕΡΣΤΡΑΤΑΓ [- - θευκο]|λήσασαν Δάματρι καὶ [Κόραι ἀνέθηκε ?]

1. For another Φαλάκρα cf. *IG* IX^2 1 110 L. 7; either ὑπὲρ Στραταγ[-- or Ὑπέρστρατα as second name of Phalakra; Ph. dedicated the statue of a female theokolos, whose name is to be restored in L. 1 in fine, ed.pr., who rejects a reading στραταγ[οῦ, vel sim.

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458. Kallipolis. Dedication to Demeter and Kore, 3rd/2nd cent. B.C. Whitish limestone base found during excavations of an unknown building and now in the Museum in Delphi. Ed.pr. C.Antonetti, *op.cit.* (cf. our lemma no. 456) 293/294 (ph.).

Δάματρι καὶ Κό[ραι] ΕΥ[- -]| ΑΚΑΙ ἀνέθηκαν

1. Between Δάματρι and ΕΥ traces of 'lettres effacées'; καὶ Κό[ραι] has been added by the mason above this line; ΕΥ- -: either the name of a dedicant or an epithet of the deity, ed.pr. ll 2. ΑΚΑΙ: end of a dative singular (epithet of Kore) or of a nominative plural going with the female dedicants, ed.pr.

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459. Phistyon. Manumission records, 2nd/1st cent. B.C. *IG* IX^2 1 95-112. C. Antonetti, *op.cit.* (cf. our lemma no. 456) 230-235, offers an analysis of the relation between the various deities mentioned in these texts and of the cult personnel. Tabular survey of the names of the gods on record in these texts: Ἀφροδίτα ἡ (Συρία) ἐν Ἰερίδαις; Ἀφροδίτη Συρία Φιστυΐς (or ἐμ Φιστύοι); Ἀφροδίτα ἡ ἐξ Ἰαριδᾶν Φιστυΐς; Ματὴρ Θεῶν καὶ Παρθένος Φιστυΐδες (αἱ ἐν Ἐαρίδαις/Ἰαρίδαις). A. does not exclude Ἐαρίδαι, Ἰαρίδαι and Ἰερίδαι.

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460. Thermos (area of: Chrysovitsa). Inscribed terracotta object, ca. 550-500 B.C. *IG* IX^2 1 93 (with Addenda on p. 83); *SEG* III 438; L.H.Jeffery, *LSAG* 144 no. 19 (cf. 140 note 5). After inspection of the object in the Museum in Thermos, C.Antonetti, republishes it, *op.cit.* (cf. our lemma no. 456) 216-219 (ph.; dr.): Πορὼ (or Δορὼ) ϙύνα ἰαρὰν ἆξε (Poro/Doro offered the sacred dog). *IG*: Δορὼ (or Δωρὼ) ϙύν' ιιαρὰν ἆξε. Reflections on the nature of the cult in the sanctuary of Chrysovitsa.

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461. Thermos. Inscribed bronze weight, ca. 200 B.C. Half of a bronze weight now in the Museum in Thermos; ca. 250 gr. Ed.pr. C.Antonetti, *op.cit.* (cf. our lemma no. 456) 201 (ph.: [Ἀπόλ]λωνος | M(νᾶ). A complete mna weighs, therefore, 500 gr. Ed.pr. refers to *IG* IX^2 1 83 (ph.; similar weight, refound in the Hellenistic temple of Apollo Thermios: Ἀπόλλωνος | M(νᾶ) | Θερμίου).

AKARNANIA

462. Nikopolis. The Aktia. M.Lämmer, *Stadion* 12/13 (1986/1987) [1990] 27-38, gives a survey of these games: origin, development, relation with the periodos (Aktia are part of the periodos) [cf. for this also *SEG* XXXVIII 1941 for a different nuance], the program and the motives of their founder Augustus.

463. Thyrreion. Epitaphs, undated. L.Kolonas, *AD* 40 (1985) [1990] B 140 (ph.), mentions the following inscribed grave stelai now in the Museum in Thyrreion.

a) Δόξα, χαῖρε
b) Ἀγησίς, χαῖρε
c) Πραυλίς, χαῖρε [for Πραυλίς in Akarnania cf. *SEG* XXIX 477, Pleket]
d) Μοσχίων (no photo)
e) Αὐτοκράτης (no photo)
f) Ξενάριος (no photo)

464. Thyrreion. Fragments, undated. L.Kolonas, *AD* 40 (1985) [1990] B 140 (ph.), mentions two stelai, both inscribed on two sides; now in the Museum in Thyrreion.

a) Stele I: **side one:**

ΟΔΑ ∠ ΩΝ
ΘΑΒΙΔΩΝ
ΑΛΙΑΔΩΝ
ΙΜΑΙΔΩΝ
ΛΙΑΔ ΩΝ
- - Δ ΩΝ

side two:

N
ΔΩ IO
ΠΑΤΡΩΝ

b) Stele II: **side one:**

⅄ΣΤΟΥΣ
ΙΟΝΕΠΟΙΚΙΑΙ

ΙΟΥΕΥΚΑΔΗ
ΔΕΙΝΙΑΓΚΑΙΠΟΤΕ
ΣΩΤΙΩΝΕΥΘΥΜΟ
ΠΡΟΜΝΑΜΩΝΑ
ΥΜΠΡΟΜΝΑΜΟΙ
. ΟΛΑΣΟΡΣΓ
ΑΝΙΩΝΟΣ
ΤΑΙΡ
ϽΥ

side two:

ΑΡΤΑΤΕ
ΑΛΟΙΠΟ
ΙΠΑΣΑΙ
ΩΔΑΜΟΣΙ
ΜΑΙΔΑΜΟ
ΟΤΟΥΤΕΙΧΙ
ΙΑΙΕΝΤΟΥ
ΑΜΕΝ

LEUKAS

465. Leukas. Inscribed amphora handles. I.Andreou in *Πρακτικὰ β' ἐπιστημονικῆς συναντήσης γιὰ τὴν Ἑλληνιστικὴ κεραμεική. Χρονολογικὰ προβλήματα τῆς ἑλληνιστικῆς κεραμεικῆς* (Athens 1990) 54-57 (ph.), mentions the following inscribed handles: Δ, Α (both attested on stamps found in Athens and made in Thasos; Θ, Θ or Θ (also Thasian), ΘΟ, ΑΑ , ΝΑ , ΕΝ (perhaps followed by iota), Ρ , Ο , Λ, ΛΟΣ (perhaps Λευκάδος). A. mentions also fragments of tiles with the public stamp (δαμόσιον). In the discussion J.Y.Empereur argues that nearly all these stamps seem to be from a local ergasterion and that import was rare.

KEPHALLENIA

466. Same. Epitaph of Damotimos. M.Petritaki, *AD* 40 (1985) [1990] B 144, mentions a fragment of a marble pedimental stele with the inscription [Δ]αμότιμος. Undated.

THESSALY

467. Atrax. Dedication, ca. 400-350 B.C. Lower part of a white marble stele with relief, representing a two horse chariot and a charioteer; at the left a hoplite clad in chiton and chlamys and wearing a cuirass; in his right hand he holds a helmet and with his left a round shield; under the relief an inscription; now in the Museum in Larissa. Mentioned by A. Tziaphalias, *AD* 40 (1985) [1990] B 205/206 (ph.): Πανείρο[υν Δί ?]

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468. Atrax. Dedication, ca. 350-300 B.C. Lower part of a white marble stele now in the Museum in Larissa. Mentioned by A.Tziaphalias, *AD* 40 (1985) [1990] B 205.

'Αναξαγόρας Νικομάχειος | ὀνέθεικε

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469. Atrax. Epitaphs. A.Tziaphalias, *AD* 40 (1985) [1990] B 205, mentions the following new epitaphs now in the Museum in Larissa:

a) Gray marble stele with curved top; 4th cent. B.C.: 'Ελπίς
b) White marble stele with curved top; 4th cent. B.C.: Νικοδίκα
c) White marble stele with curved crowning member containing an anthemion; inscription under the rim which separates the crowning member from the stele; ca. 300 B.C.: Κρατησιμάχα | Σάθωνος
d) White marble stele; 3rd cent. B.C.: [--] Δημοφίλου
e) Fragment of a naiskos shaped stele; ca. 300 B.C.: ΚΑΙΦ[---]ΙΑΙΣ[---]

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470. Demetrias. Three decrees, 2nd cent. B.C. *IG* IX 2 1105; cf. *SEG* XXXII 613, XXXIV 553. D.Knoepfler, *BCH* 114 (1990) 479 note 29, argues that decree 1 may be a decree of the koinon of the Magnetes, decree 2 is certainly a federal decree, decree 3 is a decree of a city, very probably Demetrias. K. comments on the fact that federal and municipal decrees were written side by side on the same stone, as e.g. in Chalkis (see our lemma no. 752). On 479-481, some observations on the origin of the koinon, the contacts between the koinon of the Magnetes and the Euboian Confederacy, and on the magistrates of the koinon.

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471. Demetrias. Epitaph of Hermas, Roman Imperial period. *SEG* XXXVII 470. B.Helly, *BE* (1991) no. 356, suggests reading in L. 3 Σιμείου instead of Σωσίου.

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472. Kerkinion (area of: Kastri Agias). Dedication to Poseidon Patragenes, ca. 300 B.C. Large white marble pedimental stele; on its upper part and on the two sides square

holes, into which lead or marble pins are fitted, on which wreaths or garlands were suspended; in the middle of the stele an inscription; now in the Museum in Larissa. Mentioned by A. Tziaphalias, *AD* 40 (1985) [1990] B 207 (ph.):

Εὐδεξιάδας Βύλειος | Ποτειδοῦνι Πατραγενεῖ

473. Kierion. Funerary epigram of Pyriadas, ca. 475-450 B.C. *IG* IX 2 270; Peek, *GV* 69; *CEG* 118. E.Campanile in *op.cit.* (cf. our lemma no. 1671) 29/30 and 42, argues that the first line is an hexameter, provided one reads Πυρ(ρ)ιάδαο rather than Πυρ(ρ)ιάδα, and that L. 2 is non-metrical, due to contamination of two formulas.

474. Krannon. Epitaph of Douta, ca. 150-100 B.C. Poros stele with curved top. Mentioned by A.Tziaphalias, *AD* 40 (1985) [1990] B 207: Δο[ύ]τα.

475. Lamia. Inscribed lamp, ca. 200 A.D. Cf. P.A.Pantos, *AD* 36 (1981) [1988] B 209, for a lamp showing a standing Hermes holding a caduceus and a purse over an altar, with the inscription Πρε[ίμ]ου. Cf. *AR* (1989/1990) [1990] 48; also our lemma no. 1632.

476. Larissa. Honorary decree of the Thessalian league for the ambassador Kleitos, son of Basanis, ca. 150 B.C. K.Gallis, *AAA* 5 (1972) 277; cf. G.Daux, *BCH* 97 (1973) 249. J.Decourt, *ZPE* 81 (1990) 173, rejects the correction in L. 4, proposed by Daux: [B]ατ[θ]ίαν Βασανέως ([K]λ[εῖτο]ν, Gallis). The hypothesis of Daux was based on the name Βατθείας Βασανίειος in our lemma no. 486 L. 75.

477. Larissa. Honorary decree for the astronomer Antipatros from Hierapolis in Seleukis, ca. 150 A.D. *SEG* XXXI 576; XXXV 596*. In the context of an essay on reality and fiction in Apuleius *Met.* 2.27-30, A.Stramaglia, *AFLB* 33 (1990) 159-220, on 196/197 argues that the Chaldaean astronomer Diophanes on record as being in Thessaly in *Met.* 2.12.3-14 had his real counterpart in the Χαλδαῖος ἀστρονόμος Antipatros in Larissa.

478. Larissa. Dedication to the Meter Theōn, ca. 250-200 B.C. Marble plinth; now in the Museum in Larissa. Mentioned by A.Tziaphalias, *AD* 40 (1985) [1990] B 206:
Ματρὶ Θεοῦν | Διονύσιος | Φοξίνειος | κατὰ πρόσταγμα

On 207 T. mentions the upper part of a pedimental marble stele with relief representing a young rider on horseback, with the inscription ὀνέθεικε (4th cent. B.C.).

479. Larissa. New epitaphs. Cf. A.Tziaphalias, *AD* 40 (1985) [1990] B 206/207.

a) Gray-marble stele with curved crowning member with anthemion; 2nd cent. A.D.

Πρόπος Ἀτ[ε]ιμήτου ἥρως χρη|στέ, χαῖρε

b) White marble stele with broken crowning member; on the stele representation of a herm; undated.

Ζώσιμε Ἀλεξίππου ἀπελεύ|θερε χρηστέ, |χαῖρε, καὶ Ζωσίμη Ζωσίμου θυγάτηρ, χαῖρε

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480. Malloia (area of: Evangelismos Olossonos). Epitaph of Neikasipolis, undated. Gray-white marble stele with curved crowning member with anthemion; on the stele traces of a painted representation; under the crowning member the inscription; now in the Museum in Larissa. Mentioned by A.Tziaphalias, *AD* 40 (1985) [1990] B 206.

Νεικασιπολὶ Χαριδή|μου γυνὴ ἡρωΐ, χαῖρε

2. ἡρω[ΐ]ς, T.; we give B.Helly's reading (per ep.).

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481. Malloia (area of: Evangelismos Elassonos). Epitaph of Lucia Ingenua, undated. Gray-white marble stele with in its upper part a relief representing the bust of a woman; under this LL. 1/2 of the inscription; in the lower part a hermaic stele and L. 3. Now in the Museum in Larissa. Mentioned by A.Tziaphalias, *AD* 40 (1985) [1990] B 206.

Λουκίαν ⟨Ἰ⟩νγένουαν τὴν ἑαυτῶν
θυγατέρα Λούκιος Γέλλιος
[κ]αὶ Καλπουρνία Ἰνγένουα

[1. Ed.pr. gives Λουκιανὴν Γένουαν τῶν; since there is no photo we cannot check the reading; so Ἰνγένουαν or ⟨Ἰ⟩νγένουαν and τὴν or τ⟨ὴ⟩ν || 3. Καλπουρνία{ι}ν Γένουα, ed.pr., corrected by Pleket].

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482. Metropolis. Dedication to Zeus Homoloios. Upper part of a stele with curved crowning member with two akroteria. Mentioned by B.Intzesiloglou, *AD* 40 (1985) [1990] B 195 (ph.): Διὶ | Ὁμολῴῳ. Undated. Cf. *BCH* 116 (1992) 895.

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483. Mopsion (area of: village of Gyrtoni). Epitaphs. Cf. A.Tziaphalias, *AD* 40 (1985) [1990] B 207; now in the Museum in Larissa:

a) Gray-marble stele with broken crowning member and representation of a herm; undated: Ἑρμάου Χθονίου
b) Crowning member, with anthemion, of a marble stele; representation of a naiskos-shaped stele with pediment and two akroteria; in the pediment two rosettes; inscription on the architrave of the stele; ca. 100 B.C.: [- - - -]α, χαῖρε

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484. Palaiopharsalos (Xylades). Dedication to Zeus Thaulios, ca. 300 B.C. *AE* (1913) 218 note 1; *Hermes* (1911) 154-156: Διὸς Θαυλίου. Rediscovered by J.-C.Decourt, *op.cit.* (cf. our lemma no. 502) 190 note 14, in the Museum in Halmyros: altar block.

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485. Pelinna. Two 'Orphic' gold leaves, late 4th cent. B.C. *SEG* XXXVII 497; XXXIX 505. C.Segal, *GRBS* 31 (1990) 411-419, discusses the Orphic-Dionysiac context of these and similar texts from Magna Graecia, Crete, Thessaly and Southern Russia: recent finds at Hipponion (*SEG* XXVI 1139; XXXVII 778; cf. our lemma no. 824) and Olbia (*SEG* XXVIII 659-661; XXXII 796); for the other leaves cf. *SEG* XXXIV 1002 on p. 262. S. focuses on the Bacchic language and connotations of the (ivy-shaped!) Pelinna leaves (L. 2: Βάκχιος; the motif of wine and milk; the association of 'falling into milk' with Dionysiac salvation) and comments on their quasi-dramatic composition, which points to oral performance. He adduces associations of Dionysos with the passage to the other world in literature. No specific Eleusinian connection.

M.Guarducci, *Epigraphica* 52 (1990) 9-19 (ph.; dr.), also compares the new Thessalian finds with the already known tablets, especially those of Thourioi. She comments at length on the motif of 'jumping/falling into milk' (A LL. 3-5) and argues that the original Orphic formula is that of the goatling (associated with Dionysos) falling into milk on record in the Thourioi-tablets (ἔριφος ἐς γάλα ἔπετον; ἔριφος ἐς γάλα ἔπετες). This is probably a proverb expressing a state of complete ease, milk being the most congenial and necessary element for a young animal, which by falling into it has plenty of it. The connection of milk with the bull and the ram is not a natural one, but is to be related to the concept of 'pienezza delle forze vitali' represented by these zodiacal animals; the deceased acquires these vital forces by his rebirth; θρώσκειν instead of πίπτειν is a description adapted to the nature of the bull.

Cf. now also F.Graf, 'Textes orphiques et rituel bacchique. À propos des lamelles de Pélinna' in Ph.Borgeaud (ed.), *Orphisme et Orphée. En l'honneur de Jean Rudhardt* (Genève 1991) 87-102 (non vidimus).

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486. Pharsalos (area of: Rizi). Decree concerning the award of citizenship and distribution of land, ca. 230-200 B.C. *IG* IX 2 234; *ISE* II 96; cf. *SEG* XXXVIII 620. Republished by J.C.Decourt, *ZPE* 81 (1990) 163-184 (ph.). D. classifies the proper names in the catalogue according to their origin. He comments on several names; these are indicated with an asterix in the text. O.Masson, *BE* (1991) no. 191, adds some observations; these names are indicated with a double asterix. D. argues that the decree concerns a politography, cf. the politography at Larissa (*IG* IX 2 517; cf. *SEG* XXXVII 481, from 216-214 B.C.), ordered by Philip

V of Macedon. At Pharsalos there is no indication of an order by a king. The Pharsalians presumably took the decision by themselves in order to remedy the shortage of citizen-soldiers. The people who received the citizenship already participated in some way in city-life and resided already on city-territory. D. suggests very cautiously that they may have been semi-nomadic penestai. The decree may be the outcome of the process of sedentarisation of such a group. The new citizens all received an equal share of land (ca. 5 ha) at Makouniai (cf. L. 3). This area may be identified with the fertile plateau of Rizi (Louerchos = Chedarorevma ?). The inscription, found there, may be an abbreviated version of the original decree. The plateau by its situation must have been cultivated in part by citizens of Pharsalos, sc. the part nearest to the town. The land given to the new citizens (ca. 3 km^2) covered ca. one third of the total area of the plateau, probably the part further away from the town. So the citizens of Pharsalos presumably were not deprived of their land [Ph.Gauthier, *BE* (1991) no. 320 sees here a contradiction, which we fail to see, Strubbe]. D. did not discover traces of permanent dwellings on the plateau: the new citizens either already lived in the town or, being semi-nomads, used temporary buildings. In an addendum D. rejects the hypothesis of M.B.Hatzopoulos - L.D.Loukopoulou, *Morrylos. Cité de la Crestonie* (Athens 1989) 62/63, that the citizenship was given to the inhabitants of the villages in the chora of Pharsalos.

'Α[γαθᾶ Τύχᾳ]· ἁ πόλις Φαρσαλίουν τοῖς καὶ οὗς ἐξ ἀρχᾶς
συμπολιτευομένοις καὶ συμπο-
λ[εμεισάντε]σσι πάνσα προθυμία ἔδουκε τὰν πολιτείαν καττάπερ
Φαρσαλίοις τοῖς
ἐ[ξ ἀρχᾶς πολ]ιτευομένοις· ἔδουκαεμ μὰ ἐμ Μακουνίαις τὰς ἐχομένας τοῦ
Λουέρχου ⟨χού⟩-
4 ρα[ς ψιλᾶς πέλ]εθρα ἐξείκοντα ἑκάστου τοῦ εἰβάτα ἔχειν πατρουέαν τὸμ
πάντα χρόνον·
Τ[αγευόντου]ν Εὐμειλίδα Νικασιαίου, Λύκου Δρουπακείου**, Οἰολύκου**
Μνασιππείου, Λύκου
Φερεκρατείου, 'Αντιόχου Δυνατείου vacat

Col. I		Col. II
Ὄροβις* Κολύσσταιος		Ἐπικρατῖνος Ἰσμηνίαιος
8 Φιλοκράτεις Φιλούνειος		Λυσίμαχος Λυσούνειος
Χαρικλεῖ[ς] Φιλοχάρειος		Ἀντιγένεις Φιλοξένειος
Κλέουν Ἡρακλείδαιος	60	Κριτόλαος Ἀντιγένειος
Φαλαρίουν Σαρδούνειος		Ἔχιππος* Ξενοκλέαιος
12 Κολύσστας Ὀροβίειος		Δίφιλος Πύρρειος
Ἀσστόμαχος Ὀροβίειος		Πυθοκράτεις Ἐπιξένειος
Παρμενί⟨σ⟩κος Ἀγαθούνειος	64	Θέστουρ* Νικάνδρειος
Μυλλίνας* Βιρούνειος		Λύκος Ἀβρούνειος*
16 Βίρουν** Μυλλίναιος		Μένουν Ἀντόχειος*
Γάλιος Πολυκλείτειος		Τιμόξενος Ξενοτίμειος
Ὀνάσιμος Νικηράτειος	68	Θίβρουν* Ὑβρίσσταιος

Col. I

Παρμενίσκος Σαρδούνειος
Καλλίσστρατος Εὐδόξειος
Εὔδοξος Καλλισστράτειος
Φίλαργος Φειδούνειος
Φάλακρος* Οὐφελίμειος
Φάλακρος Ἱπποκράτειος
Πείσσας Ἀργούνειος
Ἀσσκλαπιάδας Δαμούνειος
Ἀγάστας Αἰσσχίναιος
Εὐφρόνιος Μαντίκλειος
Πιτθῖνος Ἀντιόχειος
Ὀνύμαρχος Χάββειος*
Εὐκρατίδας Χάββειος
Φιλόνικος Γενναίειος
Σπύραγος* Γενναίειος
[Ἄ]σκετος** Σαβυρούνειος*
Νικόμαχος Ἀναξάνδρειος
Ἀγάσσας* Μινδύειος
Καλλικλέας Μινδύειος
Φιλίνιχος Παρμενιούνειος
Ἄσσας Δενδίλειος
Δένδιλος** Ἀσσαῖος
Παύσουν Παυσανίαιος
Παυσανίας Παυσούνειος
Νικίας Φιλοξένειος
Ξενόφαντος Νικίαιος
Φιλόξενος Νικίαιος
Σπεύδουν Ἀλαθονίκειος
Ἱπποκλέας Σπευδούνειος
Φιλούτας Σπευδούνειος
Ἀ[λ]εξίμαχος Ἀλεξιούνειος
[Σους]ίχαρμος Ἀλεξιούνειος
Μ[ιλ]τίας Σιμμίαιος
Σιμμίας Μιλτίαιος
Ἀσικράτειος Ὑβριλάειος*
[----------]σθένειος
[----------]ιγένειος
[----------]άτειος

Col. II

Βίρουν Χορριούνειος
Αὐτόνοος Μύλλειος*
Δεινίας Δαμοφίλειος
Ἡρακλείδας Γασστρούνειος
Σιμίουν Γασστρούνειος*
Σατυρίουν Νικούνειος
Βατθείας* Βασανίειος*
Δάμουν Εὐφρονίειος
Καλλικλέας Αἰσσχίναιος
Ὑβρίσστας* Δικαίειος
Ἱέρουν Στρατούνειος
Καρίουν Ἱπποκράτειος
Ἱπποκράτεις Καριούνειος
Σίμουν Ἀριστούνειος
Ξενοκράτεις Ἀριστούνειος
Φερένικος Κεφαλούνειος
Μάχιος Κεφαλούνειος
Σουκράτεις Λυσανίαιος
Γενναῖος Ἀσάνδρειος
Δαμοπείθεις Ἀλεξίειος
Ἀστύλος* Στροφάκειος
Εὔδοξος Ἀσούνειος
Λέουν Καλλιφάνειος
Γέραιος Καλλιφάνειος
Ἀριστόφιλος Ἀριστούνειος
Δρουπύλος* Πιτθίδαιος
Μέννεις* Ἰσστιαίειος*
Ὑβρίστας Εὐβοίειος
Μνασίδαμος Ἐχέμμαιος*
Γενναῖος Θεορδότειος**
Φίλιππος Ἀντιφάνειος
Ἀντιφάνεις Φιλίππειος
Φειδίας Αὐτοβούλειος
Θεόφιλος Ἐπικρατίδαιος
Βρέχας Ὑβρίσταιος
Πολίτας Εὐξενίδαιος
Εὐξενίδας Πολίταιος
Σατυρίουν Ὑβρίσταιος

Col. III

Ὄνασος Θεοδούρειος
Θεόδουρος Ὀνάσειος

Col. IV

Λύκος Χανύειος
Νικάσσας Μικκύλειος

Col. III

Ἀνδρόμαχος Φαλαί[κει]ος
Διότιμος Φαλαίκειος
Πέτρουν Παμβούταιος
112 Ἀντιγένεις Ἀντιγένειος
Ἄρχιππος Λεοντοκράτειος
Ἀγάθαρχος Νικούνειος
Κιθαίρουν Εὐφρανόρειος
116 Ἀνδροκλεῖς Ἀνδρέαιος
Εὐπόλεμος Δεινομένειος
Βάκχιος Δεινομένειος
Αὐτόνοος Ἀγαθούνειος
120 Ἀγάθουν Αὐτονόειος
Δρομίσσκος Ἀγαπύρρειος
Σῖμος Ἀντιγένειος
Ἀμοίβας Καλλιστράτειος
124 Δεινίας Ταυρούνειος
Μικκύλος Λυσιπόνειος
Ἡρακλείδας Μικκύλειος
Λυσίπονος Μικκύλε[ιο]ς
128 Σῖμος Ἀγαθοκλέαιος
Ἄσανδρος Πυρρίαιος
Παρμενίσκος Ἁρμοδίειος
Μνασίμαχος Ἀσστονόειος
132 Καλλικλέας Ἀσστονόειος
Φοξῖνος Ἀσστονόειος
Κλεοφάνεις Δεματρίειος
Ἀσστομείδεις Κλεοθοίνειος
136 Βούθοινος Παιδίναιος
Παρμενίουν Παιδίναιος
Φρύνισσκος Εὐαγόρειος*
Βούδουν* Καλλισστράτειος
140 Ἀμεύσσας* Πιθούνειος
Μαρσύας Ἀμύνταιος
Δεινίας Μαρσύαιος
Πολυκράτεις Μαρσύαιος
144 Εὔδαμος Κλεοθοίνειος
Ἀντίγονος Μελανθίειος
Στρατόνικος Ἀργούνειος
Χρείσουν Στρατονίκειος
148 Μελάνιππος Περραίειος
Ἀγέμαχος Περραίειος
Παύσουν Περραίειος

Col. IV

Ἀμύντας Αὐτονόειος
160 Λυκίας
Εὐφρόνιος
Μικίνας
Κεφάλουν
164 Εὐφρόνιος
Εἰρουίδας
Γίγουν
Ἀγάθουν
168 Κεφάλουν
Σῖμος
Πείθουν*
Δαμάγει[τ]ος
172 Γλαῦκος
Πυθόρμας
Ἀγροίτας
Σῖμος
176 Κλεογένεις Σίμειος
Κλεῖτος
Σουσίας
Νόστιμος*
180 Δέξανδρος
Αὐτόλυκος
Ἀρκέσουν*
Ἡρακλείδας

Col. III

Πέρρας Χανυλάειος
152 Ἀντιμένεις Ἀγελάειος
Νέουν Μελανιόρειος
Αἰσσθύλος Μνασούνειος
Φιλόξενος Μνασούνειος
156 Εἰρουίδας Μνασούνειος

We note here only D.'s new readings from the stone; for a complete app.crit. see 167-169 || 1. καὶ οὓς gives emphasis, cf. καὶ ὧς in *SGDI* 1832, L. 11, D. || 2. lambda at the beginning is visible, D. || 3. there is no space at the end for [χού]-, D. || 4. second epsilon of πέλ]εθρα is visible, D. || 5. iota in Οἰολύκου is certain, D. || 6. Φερεκρατείου: all letters visible, D. || 14. ΠΑΡΜΕΝΙΚΟΣ, lapis: possibly a new form ?, D.; Ἀγαθούνειος, first omikron is visible, D. || 15. Μυλλίνας: all letters are visible, D. || 27. Ἀγάστας is certain, D. || 29. Πιτθῖνος is certain, D. || 34. alpha of Ἄσκετος is not visible, D. || 49. lambda of Ἀλεξίμαχος is not visible, D. || 50. Σου is not visible, D. || 53. Ἀσικράτεις: all letters visible, D. || 144. Εὔδαμος with one sigma is certain, D. || 153. Μελανιόρειος, difficult reading, D.; 'bizarre', M.

487. Pharsalos (area of: Pascha-Magula). Epitaph of Mikkalos and Autokrates. *IG* IX 2 400. Republished by D.Rousset, *BCH* 114 (1990) 464 note 60, who suggests restoring in L. 3 [Ἀ]κυφάνιοι instead of Κυφάνιοι. R. collects the evidence on citizens of Akyphas-Pindos. Cf. for Akyphas our lemma no. 429.

488. Phthiotic Thebes. Epitaph of Sima, undated. Stele with anthemion. Mentioned by A.Dina, *AD* 40 (1985) [1990] B 220: Σίμα | Αἰσχίνα

489. Phthiotic Thebes. Epitaph of Menekrates from Chalkis, undated. Pedimental stele; mentioned by A.Dina, *AD* 40 (1985) [1990] B 221.

Μενεκράτη Ἀμμωνίου | Χαλκιδεῦ χρηστέ, χαῖρε

490-491. Phthiotic Thebes. Two epitaphs, undated. Cf. A.Dina, *AD* 41 (1986) [1990] B 92/93, for the following two epitaphs.

490: 92. **Epitaph of Alexandros, later Roman Imperial period.** Marble stele.

Ὀνησίμη Ἀλε|ξάνδρῳ τῷ υἱῷ | μνείας χάριν

491: 93. **Epitaph of Rhodope, later Roman Imperial period.** Marble pedimental stele with representation of a standing female holding a bird in her right hand.

Ῥοδόπη θυγά[τηρ] | μ[ν]ήμης χάρ[ιν]

492-496. Phthiotic Thebes. Christian inscriptions, undated. Cf. A.Dina, *AD* 40 (1985) [1990] B 218-221, for the following texts.

492: 218 (ph.). **Epitaph of the goldsmith Symeonios and his wife.** Grave stele with inscription and under it representation of a large cup between two pigeons. Cf. also *BCH* 116 (1992) 889 (ph.).

† Κοιμητή[ρια] | διαφέροντα ν | Συμεωνίου χρυσοχοῦ | καὶ τῆς τούτου γαμε||τῆς Ὀλυμπίας †

493: 220. **Epitaph of Maria, wife of Eusebios.** Grave stele with a cross in relief and with inscription.

Μνημῖον διαφέρων Εὐ|σεβίου πραγματευτοῦ Τεναιδίου· | ἔνθα κατάκιται Μαρία ἡ γαμέτη αὐτοῦ

[2. = Τενεδίου: from Tenedos, Pleket].

494: 220. **Epitaph of the reader Kyridion and others.** Grave stele with a cross between two pigeons; under the inscription three crosses in relief.

Μνημῖον διαφέ|ρων Κυριδιῶνι | ἀναγνώστου, Ἑλένῃ | καὶ Ἀλεξάνδρῳ

[2. Ed.pr. gives Κυριδιῶνι but Κυριλ(λ)ιῶνι seems more likely, Pleket].

495: 220. **Epitaph of Onesimos.** Grave stele. Cf. *BCH* 116 (1992) 889, where ἁγήου (= ἁγίου) is read: [Κοιμ]ητή|[ριον δια]|φέρων τοῦ ἁγνοῦ Ὀνη|σίμου †

496: 221. **Epitaph of Paregorios and others.** Grave stele with a lamp with seven nozzles: Κυμιτήριο|ν Παριγορίῳ | [- -] μου καὶ Εὐτυχίᾳ [- -||- - -]

497-501. Phthiotic Thebes. Christian epitaphs, undated. Cf. A.Dina, *AD* 41 (1986) [1990] B 87-93, for the following four epitaphs found in tombs.

497: 87. **Epitaph of Onesimos and Severa.** Marble stele.

† | μημόρι[ον] | Ὀνησίμο|υ καὶ Σεβή||ρας leaf

498: 88. **Fragment.** Fragment of a marble stele:

† | [μη]μόριον | [--]ΤΙΟΤΗ|[--]ριανοῦ

499: 88. **Epitaph of Onesimos and Maria.** Marble stele with Christogram, followed by: μεμόριlον Ὀνισίμου καὶ | Μαρίας

500: 93. **Epitaph of Petros.** Marble stele; a cross between two leaves at the top.

† Μνημεῖον | † ἔνθα κῆ|τε Πέτρος δηακούν (= διακών) |
διαφέροντα (sic) δὲ Στελlφάνου καὶ Πέτρου | τοῖς ἐνγόνοις αὐτοῦ

501: 93. **Epitaph of Artemios.** Fragment of a small spirally grooved column used as cover of a coffin-shaped Christian tomb: Ἀρτεμίου.

502. Phyllos ? (Paliambela). Inscribed loom weight. J.-C.Decourt, *La vallée de l'Enipeus en Thessalie. Études de topographie et de géographie antique* (*BCH* Suppl. 21; Paris 1990) 152, mentions a loom weight with the name Σιμυλίς. Undated.

503. Prinos. Dedication to Poseidon, ca. 350-300 B.C. Marble dolphin now in the Museum in Larissa. Cf. A.Tziaphalias, *AD* 40 (1985) [1990] B 206 (ph.): [Ποτ]ειδοῦνι.

504. Trikka. Proxeny decree for the Cretan Orthotimos, ca. 220-200 B.C. Upper part of a limestone stele. Ed.pr. B.Helly, *Thessaliko Hemerologio* 17 (1990) 95-114; cf. also id., *BE* (1991) no. 327. Cf. now also id., *BCH* 115 (1991) 325-343 (ph.).

Ἀγαθῆι τύχηι· Τρικκαίων ἡ [πόλις ἔδωκεν]
Ὀρθοτίμωι Κελαίθου Κρητ[ὶ Τυλισσίωι]
καὶ ἐκγόνοις προξενί[αν, πολιτείαν, ἀσυλίαν]
4 ἀσφάλειαν, ἰσομοιρί[αν τῶν τιμίων πάντων εἰς]
ἅπαντα χρόνον· τ[αγ]ευόντων ἐν Τρίκκηι
[Ἱπ]ποκράτους το[ῦ Ἱ]ερομνήμονος, Νικα[...]
[- - τοῦ - - - - - - -] Νικασιμάχου τοῦ[...]
8 [- - - - - - - - - -]ΣΙΜΙΝΑΤΟ[- - - - - -]
- --

Letter forms point to the period 250-ca. 200 B.C., ed.pr. || 2. for the honorand cf. *SEG* XXIX 502; XXXII 554 and 568; XXXIII 448 || detailed analysis of the position of the Thessalian cities between the Aitolians and Macedonians.

505. Volos. Fragmentary inscription, undated. In H.R.Apostolides (ed.), *A.G. Saris: Hemerologio Scholarcheias: Nebegler 1905-1906* (Athens 1990) 10, one finds a remark on an inscription seen by Saris in Volos: ΕΣΘΙΠΠΟΙ - ΝΟΠΗΚΚ - ΛΩΒΡΟΜΑ - ΤΟΣΟΛΕΙΟΝ. No further details.

EPEIROS

506. Ambrakia. Epitaph of Sostratos, undated. Stele with representation of a double garland. Mentioned by I.Andreou, *AD* 39 (1984) [1989] B 182 (ph.): Σώστρατος | [Σ]ωκλεί-δ[α]. Cf. P.Cabanes, *BE* (1992) no. 288. For other texts from Ambrakia cf. *SEG* XXXIX 522.

507. Michalitsi. Epitaph of Hesychia and Alkinoa from Zakynthos. Grave stele used as cover of a tomb of the classical period. Mentioned by J.Andreou, *AD* 40 (1985) [1990] B 224: Ἡσυχία | Ἀλκινόα | Ζακυνθίαι

[Or Ἡσυχία | Ἀλκινόᾳ | Ζακυνθίαι, but since in L. 3 the iota is adscriptum, it is awkward to assume a subscriptum in L. 2, Pleket].

508. Orraon. Inscribed tiles. Cf. S.I.Dakaris, *AE* (1986) [1990] 143 (ph.): Καϲ[σω-παίων] and M O with representation of a baitulos in between: Mo(λοσσῶν). The baitulos is also represented on coins and points to Apollo Aguieus.

ILLYRIA

509. Illyria. The cities of South Illyria. P.Cabanes, *BSAF* 1988 [1990] 198-221 (map of Albania in antiquity), discusses the geographical conditions, the origin and development of the cities of South Illyria from the 4th cent. B.C. mainly on the basis of literary and archaeological testimonia. Inscriptions are occasionally adduced: L.Robert, *Hellenica* I (Paris 1940) 95-105; inscriptions referring to the Κοινόν of the Βυλλίωνες (cf. *SEG* XXXVII 531 sub 7); *SEG* XXXII 626 (XXXVIII 520); XXXV 697; XXXVIII 521; XXXIX 468* Col. IV (Illyrian cities in the Delphian list of thearodokoi); B.Dautaj, *Iliria* 2 (1972) 149-165 (stamped tiles reading Διμαλλιτᾶν). For various aspects of the history of the cities in South Illyria cf. now also P.Cabanes (ed.), *L'Illyrie méridionale et l'Épire dans l'Antiquité II. Actes IIe Coll. Intern. Clermont-Ferrand, 25-27 Octobre 1990* (Paris 1992).

510. Issa. Onomastics. O.Masson, *BCH* 114 (1990) 504-511, comments on the following names in *SEG* XXXI: Κλεέμπορος (594, 596, 602), Φιλικός (598), Κλεψίας (599; hypocoristic of a compositum with κλεψι- ?), Μομψίδας (600; based on μέμψις, μομφή) and Φιλύας (600; cf. *SEG* XXXV 683), Πυθήν (601), Φιλήσιος (602); in *SEG* XXXV: Φαντώ and Ματερίσκα (682), Εὐχηρίδας, Φιλισκώ and Δηλιώ (684; Ionian forms !), Ολτιων (685; probably Illyrian, cf. Ολτισκος, Ολτιος), Τιμασίων (686), Ἔταρις or Ἑταρίς (687; not Illyrian but probably derived from ἔταιρος, Doric ἔταρος, cf. Ἑταιρις), Αν(ν)αιος (689, 690; probably Illyrian, cf. Annaeus, Annaios), Δαφναῖος (691). M. also discusses the following names in Brunšmid, *Inschr. Dalmatiens*: no. 12: Βλατιος (Apulo-Messapian), [Π]ούλιος (the Latin gentile name Pulius), Ολτιος (probably Illyrian, see supra), Τρασιος (unique, cf. Dalmatian Trosius), Τριτος (Illyrian, cf. Tritus) (ph. on 506); for no. 14 see O.Masson, *BCH* 115 (1991) 355 (ph.), who confirms the readings and gives a description of the stele representing a door; for nos. 17-19 see our lemma no. 513-515; no. 20: Θευτακώ (probably Greek, diminutive of a compositum with θεο-, Θεότιμος or Θεοτίμη vel sim.; cf. Θεῦττις at Chios), Πόσθων (nickname in -ων, derived from πόσθη, the *membrum virile*; widely attested, for example the variant Βόσθων at Halikarnassos); no. 24: Βαιστιρων (unparallelled, not Greek). In *BCH* 115 (1991) 355 (ph.), M. gives a brief description of the stele; the readings are confirmed.

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511. Issa. Decree concerning the foundation of a colony on Korkyra Melaina, ca. 300-250 B.C. *Syll.*^{3} 141; D.Rendić-Miočević, *Vjesnik arheoloskog Muzeja u Zagrebu* 4 (1970) 31-44; cf. *SEG* XIX 435*, XXXI 1649. O.Masson, *BCH* 114 (1990) 499-503 (ph.), studies several proper names of the colonists. The names are mostly Greek, especially Doric. Typical are Δῶρος, Φίντων, Ἔλω[ρις] (characteristic of Syracuse, the mother city of Issa, and Sicily; derived from the name of the river Heloros). Non-Doric forms are Μητρίσκων and [M]νησίπολις. There is a series of names in -ην, for example Ἀριστήν, Καλλήν, typical of the Korinthian colonies Epidamnos-Dyrrhachion and Apollonia.

M. comments on the following names: Ἀγλωτρόφης (rather than Ἀγλωτροφῆς: a variant of -τρέφης); Ἄνταλλος (compositum with -αλλος); Ἐσθλαγόρας (rare compositum); --όλθων: [Εὐ]όλθων or [Οὐ]όλθων (Illyrian ?); Κόκκαλος (rare nickname); Μναστήρ (rare); Ναύτηρ (Greek, not Illyrian); Τηλαμί[δας ? ('pas susceptible d'une explication simple'); Ψυλλ--: Ψύλλ[ος] or Ψυλλ[ίων] (derived from ψύλλα, flea). The number of Illyrian or Dalmato-Illyrian names is very small: Σαλλας, *Τυρος (cf. Turus), Σεστος (cf. Sestus, Sesto). *Dis legomena* are Σιβαλις and Σωνυλος, also on record in Brunšmid, *Inschr. Dalmatiens* no. 10.

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512. Issa. Epitaph of Dionysos, son of Leukios, and others. *CIG* 6913. Republished by O.Masson, *BCH* 114 (1990) 508 (ph.). He argues that the stele, which was in the Museum of Padova in the early 17th cent. and is still there now (see *SEG* XXXV ad 682), comes from Issa. This is indicated by the style of the monument and by the female name

Ματερίσκα (see our lemma no. 510). For this name, cf. Ματερώ and Ματερίνη/α. Λεύκιος is a Greek name derived from λευκο-.

513-515. Issa. Three epitaphs. Brunšmid, *Inschr. Dalmatiens* nos. 17-19. Republished by O.Masson, *BCH* 114 (1990) 509/510 (ph.). The stones were rediscovered by D.Feissel in the Museum of Cividale del Friuli, East of Udine.

513: 510 (ph.) (Brunšmid no. 17). **Epitaph of Theudotos and others.**

Θεύδοτος Ἀντάλλου
Ἄνταλλος Ἀριστῆνος
Σώπατρος Ἀριστῆνος
4 Θεύδ⟨ο⟩τος Ἀριστῆνος

4. ΘΕΥΔΕΤΟΣ, *lapis*. For the names, see our lemmata nos. 510 and 511.

514: 510 (ph.) (Brunšmid no. 18). **Epitaph of Agathon and others.**

Ἀγάθων Μενητίδα
Ἡραεὶς Ἀγάθωνος
Θεογένης Ἀγάθωνος
4 Ἀδύλα Ἀγάθωνος
Κυννὶς Καλλισθένεος
[Ἀ]πολλωνίδας Ἀγάθωνος
[Ἀγ]άθων Ἀγάθωνος

M. comments on the names Μενητίδας ('pas banal'), Ἡραεί̈ς (= Ἡραίς; fem.), Ἀδύλα (= Ionian Ἠδύλη), Κυννίς (female rather than male).

515: 510 (ph.) (Brunšmid no. 19). **Epitaph of Protomachos and others.**

[Π]ρωτόμαχ[ος --]
Πάτρων Δροσ[σου]
Σωσίπολις Πά[τ]ρωνο[ς]
4 Πα (sic)
Σαβαθυρος Πάτρωνος
Ἀγησίδαμος Κληνέτου

M. comments on the names Κλήνετος (Κλεαίνετος), Δροσσος (Illyrian or Messapian or even Greek ??), Σαβαθυρος (Illyrian ?).

516. Pharos. Epitaph of Aristophanes from Syracuse, 3rd cent. B.C. Tombstone found ca. 1900; now in the Archaeological Museum in Split. Mentioned by B.Kirigin in *Greek Colonists and Native Populations* 301/302 (dr.): Ἀριστοφάνης | Ἀριστοφάνους | Συρακόσιος.

For other early-Hellenistic epitaphs from Pharos cf. *SEG* XXXI 605/606.

MACEDONIA

517. Macedonia. Roman colonies. F.Papazoglou, *ZAnt* 40 (1990) 111-124, studies the population of the four Roman coloniae in Macedonia: Dion, Kassandreia, Pella and Philippi. The Roman colonists probably received land from the *ager publicus* (the former χώρα βασιλική) near these cities. P. argues that some citizens of the former poleis were enfranchised and incorporated in the Roman colony but that the majority of the indigenous population lived in an inferior, subordinated position in the chora (but cf. M.B.Hatzopoulos, *BE* 1992 no. 297); *no* double communities (colonia *and* polis). P. offers a study of the inhabitants of the colonies on record in the inscriptions and concludes that generally speaking Roman names are predominant (descendants of Italian colonists; enfranchised Greeks; freedmen). Bearers of single Greek names (with or without patronymic) are likely to have belonged to the category of those who in an inscription from Dion (*SEG* XXXIV 631) are called the πάροικοι (*incolae*) and are distinguished from the κόλωνες: they are free but have no political rights and they are not necessarily μέτοικοι. They are the people who according to P. paid the *tributum capitis* (ἐπικεφάλαιον: cf. *SEG* XVII 315; XXXVIII 644).

518. Macedonia. Augustus called god. F.Papazoglou, *ZPE* 82 (1990) 216, collects the evidence on θεὸς Σεβαστός in the Roman Empire and mentions two inscriptions from Macedonia: *SEG* I 282, cf. XXXVIII 578 from Akanthos, and *SEG* XXXV 744 from Kalindoia.

519. Aiane. Epitaph of Soteris and Aristion, ca. 350-325 B.C. Stele with dexiosis relief; above the relief an inscription. Edd.pr. J.Chamay - J.L.Maier, *op.cit.* (cf. our lemma no. 250) 79 no. 88 (ph.): Σωτηρὶς, Ἀριστίων Ἀριστοβούλῑ. The edd. state 'provenance inconnue' but note the similarity of stelai from Aiane; cf. *BE* 1991 no. 22.

520. Anydron. Boundary stone, 150-200 A.D. Heavy granite block found in Alonaki, North of Anydron. Mentioned by P.Chrysostomou in *Mneme Lazaridis* 209 (ph.); cf. M.B. Hatzopoulos, *BE* (1988) no. 837; (1990) no. 461.

Ὅρος κατὰ | σύμφωνον | Κυρρέσταις | πρὸς Μενηΐδα

C. loeates the community of the Meneidai at Kale, Southwest of Anydron; Kyrros was at Aravissos || In *BE* (1988) no. 837 the last word is presented as Μενηΐδας, but the photo does not show a sigma; the surfaee of the stone admittedly is rather worn [Cf. now A.Panayotou - P.Chrysostomou, *BCH* 117 (1993) 369/370 no. 5 (ph.): Μενηΐδα is eertain; they interpret Meneis as a eity and mention but rejeet in note 41 Hatzopoulos' suggestion that we have here Ἰουλία Μεννηΐς, known from *SEG* XVII 317, and a demareation of the boundaries of her private estate and of the publie land of the Kyrrestai; however, in his artiele mentioned in our lemma no. 528 in fine, H. writes (161 note 49): '- - on ignore le statut exact des Μενηΐδαι - -', Pleket].

521. Amphipolis. Cf. our lemma no. 563 app.crit. in fine.

522. Amphipolis. New inscriptions. K.D.Lazaridis, in *Mneme Lazaridis* 253-255, lists the following new texts found during excavations in the gymnasion; no texts, unfortunately. One hopes that publication will not be delayed as much as in the case of the gymnasion law from Beroia (*SEG* XXVII 261; a new edition has been announced in the Meletemata series).

a) Dedications to Ἑρμῆς and Ἡρακλῆς, patrons of the gymnasion; Hellenistic and Roman period; dedicators are Ἀντιγένης, Μόσχος, Πόπλιος, Φίλιππος
b) Dedication to Ἄνουβις
c) Fragments of a honorary decree of the demos for Πόπλιος Κορνήλιος Σκιπίων (Scipio Minor, son of Aemilius Paullus)
d) Inscribed base for C. (Iulius) Caesar (probably Octavianus Augustus) erected by the ephebes of the ἐφήβαρχος Νικάνωρ
e) Decree of the νέοι for Σέξτος Ἰούλιος Κότυς, ἀρχιερεὺς καὶ ἀγωνοθέτης τῶν Σεβαστῶν (Kotys, king of Parva Armenia, son of Kotys and Tryphaina; 1st half of the 1st cent. A.D.)
f) Two lists of eponymous archons (period of Philip V)
g) Honorary inscription on the statue base of Ἀπελλᾶς Διογένους (ph.; beginning of the 1st cent. A.D.)
h) Honorary inscription for Ἀδαῖος Φιλαέρου [is this genitive correct ?], who undertook the financing of oil provisions
i) Διάταγμα of Philip V (in his 39th year: 183 B.C.) ordering οἱ ἐπιμεληταί to incorporate in the gymnasion law regulations concerning the celebration of στεφανῖται ἀγῶνες in Macedonian cities (ph.)
j) Long inscription (139 lines) containing the ephebic law of the ephebarch Ἀδαῖος Εὐημέρου (23/22 B.C.; ph.)
k) Terracotta vine-leaf, with inscription: ἔπαινο[ς]

523. Amphipolis. Two inscriptions. T.Mandala in *Mneme Lazaridis* 276/277 (ph.), mentions *SEG* XXXIV 609 (early Hellenistic period: M.B.Hatzopoulos, *BE* 1990 no. 487) and XXXVI 589 as if they were unpublished.

524. Amphipolis. Fragments of a military code, ca. 200 B.C. L.Moretti, *ISE* II 114; cf. also C.B.Welles, *AJA* 42 (1938) 254 (on *IG* XII Suppl. 644; from Chalkis) and *SEG* XXXV 705, for fragments belonging to the same military code. We give the fragments in the order of *ISE*.

A[1] [---] μηθὲν ἀποκρινομένους τοῖς ἐφόδοις, ἀλλὰ μετὰ σιωπῆς | αὐτοὺς ἀποδεικνύοντας ὅτι μένουσιν ὀρθοί· | Ἐφόδων· | Ἐφοδεύειν δὲ τὴν μὲν στρατη-

γίαν ἑκάστην κατὰ μέρος || τοὺς τετράρχας ἄνευ φωτὸς καὶ τὸν συγκαθήμενον ἢ καὶ[θεύδον]τα φύλακα{ι} ζημιούτωσαν οἱ τετράρχαι καθ' ἑκάστην | ἀ̣τ̣α̣ξί[α]ν δραχμῆι καὶ οἱ γραμματεῖς ποιείσθωσαν τὴν πρᾶ̣ι[ξιν ---]

B¹ [---]γεῖν τοὺς μὴ φέ[ρο]ντάς τι τῶν καθηκόντων αὐτοῖς ὅ|πλων ζημιούτωσαν κατὰ τὰ γεγραμμένα· κοτθ[ύ]βου | ὀβολοὺς δύο, κώνου τὸ ἴσον, σαρίσης ὀβολοὺ⟨ς⟩ τρεῖς, μα|χαίρας τὸ ἴσον, κνημίδων ὀβολοὺς δύο, ἀσπίδος δρα||χμήν· | Ἐπὶ δὲ τῶν ἡγεμόνων, τῶν τε δεδηλωμένων ὅπλων | τὸ διπλοῦν, καὶ θώρακος δραχμὰς δύο, ἡμιθωρακίου δραχμήν· | Λα[μβα]νέτωσαν δὲ τὴν ζημίαν οἱ γραμματεῖς καὶ οἱ ἀρχυ|[πηρέτ]αι, παραδείξαντες τῶι βασιλεῖ τοὺς ἠθετηκότας· || Εὐταξίας τῆς ἐκ τῶν ὠφελιῶν· | [Ἐὰν] δὲ ὠφελίαν ἄγωσί τινες εἰς τὸ στρατό-πεδον, ὑπαν|τάτω[σαν οἱ] στρατηγοὶ τοὺς σπειράρχας καὶ τετράρχας | ἔχο[ντες κα]ὶ τοὺς λοιποὺς ἡγεμόνας καὶ μετὰ τούτων τοὺς | ἱκανο[ὺς ὑπηρ]έτας, πρὸ τῆς παρεμβολῆς τρεῖς σταδίους· || [καὶ μ]ὴ [ἐπιτ]ρεπέτωσαν τοῖς διαρπάζουσιν· Ἐὰν δέ τι γένη|[ται τοιοῦ]τον ἀτάκτημα, τὰς διατιμήσεις ἀποτινέτωσαν οἱ | [ἡγεμόνες ?] καὶ οἱ σπειράρχαι καὶ τετράρχαι καὶ οἱ ἀρχυπηρέται | [ὧν ἂν ἕκαστοι ὀφ ?]είλωσιν· | [---]ώτων· || [---ποιεί]σθωσαν τὴν ἐνδε|[χομένην ---] τῶν τετράρχων | [---]ν̣ ἐλευθε|[ρ---]

A² [--- ἐὰν μὴ παραδείξωσι τῶι βασι]|λεῖ τοὺς ἀτακτοῦ⟨ν⟩τας, ζημιούσθωσ{θ}αν δωδεκαίοις | τρισὶν καὶ διδόσθωσαν τοῖς ὑπασπισταῖς ἐὰν φθά|σωσιν εἰσπέμ-ψαντες οὗτοι τὴν τῶν ἀτακτού⟨ν⟩των γραφήν· || Περὶ στεγνοποΐας· | Ὅταν δὲ τὸν φραγμὸν συντελέσωσιν τῶ⟨ι⟩ βασιλεῖ | καὶ τὴν ἄλλην σκηνοποιίαν καὶ γένηται διάστασις, | εὐθὺ τοῖς ὑπασπισταῖς ποιείτωσαν ἐκκοίτιον | [---]

B² Σ[---]|ομοι [---]|νασω[---]|ἐὰν δέ τι[---]||μένων ἢ ὁ σ[---] | ἢ ὁ ἀεὶ πρὸς τ[ῆι σταθμοδοσίαι ?--- στα]|θμοὺς καὶ τἄ[λλα ---]| εἰσπρασσ[---]σταις ἀναγκ[--- ἀ]||τακτεῖν τῶν τι[--- ὁ ἐπὶ]| τῆς αὐλῆς· ἐὰν [δέ ---]|δωδεκαίωι καὶ προσι[--- τὸ]| αὐτὸ ποιείτω καὶ ὁ ἐπὶ τ[ῆς αὐλῆς·] | Περὶ τῶν [προνομῶν·] || Ἐὰν δέ τις ἐν τῆι τῶν π[ολεμίων προνομὰς ποιήσηι, μήνυτρον ? ἐ]|παγγελῆναι καὶ δοθῆναι [--- Ἐὰν δέ τις ?] | σῖτον ἐμπυρίσηι ἢ ἄμπελο[ν τέμηι ἢ ἄλλο τι ἀτά]|κτημα ποιήσηι, μήνυτρον ἐ[παγγελλέτωσαν οἱ στρατηγοί ?--]

A³ [---στ]ρατηγίαν ἐπ[....]αν[....]δη[.....]ιιενι[...]|χετο στέφανος διπλῆν λαμβάνειν τὴν μερίδ[α τῆς ὠ]|φελίας, τῶι δὲ χειριστᾶ⟨ι⟩ μηδὲν διδόσθαι, κρ[ίνειν ? δὲ] | τοὺς φίλους τοῦ βασιλέως· || Συνθ[ημά]των· | Λαμβανέτωσαν δὲ καὶ τὸ σ[ύνθημα ..... ὅταν ?] | κλείωσι τὰς διόδους τοῦ φ[ραγμοῦ ---]

L.Loreto, *Index* (1990) 331-366, especially 335-349, restores in B¹ L. 19 Στρατι]ωτῶν instead of Αἰχμαλ]ώτων and argues that plundering soldiers are meant. He suggests locating B¹ LL. 10-18 after LL. 19-22 and conjectures that in B¹ LL. 20-22 there may be question of a position to the right of something, a position to be taken for defence against plunderers (e.g. τὴν ἐνδεξίαν τῶν ἁρπαζόντων χώραν or τῆς πόλεως χώραν). The tetrarchai in L. 21 may have

been ordered to control the soldiers bent on looting. L. refers to Polybius 10.17.2-5 where the author warns against the danger of looting and recommends distribution of booty by the commander in equal portions. L. argues that B^1 LL. 10-18 concerns a variety of looting operations and interprets L. 10 as 'orderly regulations which take effect after the various operations have been finished'.

Further remarks on the στρατηγοί, σπειράρχαι and τετράρχαι. In B^1 L. 17 initio he suggests restoring [στρατηγοί] instead of [ἡγεμόνες ?]. The λοιποὶ ἡγεμόνες in L. 13 are 'the other subordinate officers' ('gli altri sottufficiali', like λοχαγοί, διλοχῖται etc.). Ἱκανοὶ ὑπηρέται (L. 14) are 'competent hyperetai' rather than 'sufficient in number'. Hyperetai are concerned with logistics: in L. 18 initio perhaps [ὡς καὶ ὑπηρέται ὀφ]είλωσιν. The ἀτάκτημα (L. 16) consists of the violation of the two preceding prescriptions.

As to A^3 LL. 1-4 L. relates it to Polybius 4.86.3-5 (King Philip V busy in Dyme with the οἰκονομία of the booty taken in Elis) and argues that this paragraph may have been about the οἰκονομία τῶν ὠφελιῶν (or λαφύρων) and that the King himself may have been the subject of this paragraph. In L. 1 initio he restores [κατὰ] | [στ]ρατηγίαν (cf. A^1 L. 4). The paragraph probably prescribed an equal portion of the booty for everybody and subsequently mentioned certain people who received more (διπλῆν) or nothing (μηδέν). L. suggests that the φίλοι τοῦ βασιλέως (L. 4) - probably the ἕταιροι of the cavalry - were a third category of people with special privileges [but the idea that the penultimate kappa in L. 3 is a number and could indicate a quantity of booty, seems desperate, Pleket]. For the στέφανος (L. 2) L. refers to *OGIS* 266 LL. 15/16: those who were decorated with a wreath for special merits receive more. The χειριστής (L. 3: cf. also *IG* XII Suppl. 644 L. 9) received nothing because as an administrative official he had not been involved in combat. Further reflections on the relation between Polybius and the present code. Cf. now also W.K.Pritchett, *The Greek State at War* 5 (Berkeley 1990) 376/377.

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525. Amphipolis (area of: Marmarion). Boundary stone, 5th/4th cent. B.C. Cf. I.A.Papangelos in *Mneme Lazaridis* 354 Plate 6, for a fragment of a boundary stone found in the ruins of Marmarion. With M.B.Hatzopoulos, *BE* (1991) no. 414, one reads and restores [Ὅρ]ος Ἀρ[τέ]μιδο[ς ἰ(ε)ρό]ς.

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526. Ano Komi (area of Kozani). Epitaph of Laandros and others, ca. 225-200 B.C. White marble stele with crowning member; in the latter an incised triangle, flanked by two rosettes and topped by one rosette and an aetoma with three akroteria; under the triangle an inscription. Now in the Archaeological Collection in Kozani. Ed.pr. G.Karamitrou-Mentesidi, *AE* (1986) [1990] 147-150 (ph.).

Λάανδρος Πατύλλου | Σατύρα Λαάνδρου | Νικάνωρ
Ἀλεξάνδρου | Ἀλέσαρχος Λεωνίδου

A; small hanging omicron, omega; ; ; Π ‖ 1. for Laandros cf. *SEG* XXXIX 575; for Πάτυλλος cf. *BE* (1991) no. 380: O.Masson suggests reading Παττάλου (cf. *IG* XII 5 186 L. 22) [the photo shows TT rather than TY, Pleket] ‖ 4. 'Αλέσαρχος: mason's error for 'Αλέξαρχος, M.B.Hatzopoulos, *ibidem*.

526 bis. Anydron. Cf. our lemma no. 520.

527. Argilos. Inscribed strigil, ca. 450-400 B.C. Bronze strigil found in a sarcophagus. Mentioned by M.Tiverios, *AD* 39 (1984) [1990] A 18: ΔΙΚ (mark of the workshop or owner).

528. Beroia. Territory of and villages belonging to Beroia. Cf. M.B.Hatzopoulos in *Mneme Lazaridis* 57-68, for a survey of various villages on record in inscriptions, especially those of Leukopetra, and belonging to the territory of Beroia or of other political entities (cf. the map on 65).

A: Outside Beroia: ῥεγιὼν 'Ελημιωτῶν (κώμη Δουρέοι; Βιστύρριος οἰκῶν ἐν 'Ελημίᾳ; κατοικῶν ἐν 'Αλεβείᾳ κώμῃ τῆς 'Ελημίας; cf. also ἐν 'Αλλιβέοις); 'Εορδαία; 'Αιγαιαί; ἐν Μιεζέοις τόποις. Elimeia and Eordaia did not have one urban center but consisted of several villages. Aigeai belonged to Beroian territory in the Imperial period; similarly Mieza was a village of Beroia in that period.

B: Beroia: villages belonging to Beroia were Κυναῖοι (Κυνε͂οι), Καννωνέα, Κυνάστης, Δρογεάτης (from Δρόγα ?), Βλάγανα (ἐν Βλαγάνοις), Γαίμειον. Αὔραντον χωρίον and Βαρηνίκιον χωρίον were private estates rather than villages.

Cf. now also M.B.Hatzopoulos, 'Épigraphie et villages en Grèce du Nord: Ethnos, Polis et Kome en Macédoine' in *L'Epigrafia del Villaggio* (Epigrafia e Antichita vol. 12; Faenza 1993) 151-171.

529. Beroia. Roman citizenship. Cf. D.C.Samsaris, *Makedonika* 27 (1989/1990) 327-382, for a study of the expansion of civitas Romana in Beroia. Cf. M.B.Hatzopoulos, *BE* (1992) no. 300.

530. Beroia. Accounts of priests concerning silver vessels bought with temple money and deposited in the temple, ca. 250/240- ca. 225 B.C. Right part of a large marble plaque, broken above, below and left. Inscription in two columns separated by two vertical lines; at the right side of the right column one single vertical line; however, this column exceeds the line regularly by one or two letters. Ed.pr. V.Allamani-Souri, *AD* 39 (1984) [1990] A 205-231 (ph.); cf. M.B.Hatzopoulos, *BE* (1991) no. 389.

Left column:

- - - - - - - - - - - - -
- - - - - - - - - - - - -
- - - - - - - - - - - - -
- - - - - - - - - - - - -
- - - - - - - - - - - - -
['Απόλλωνι 'Ασκληπιῶι]
['Υγιείαι - - - - - - - -]
[- - - - - - ἱερητεύσας]
[ἀπὸ τῶν θυσίμων καὶ τοῦ]
[θησαυροῦ - - - - - -]
[- - ὁλκὴ πρὸς δ]ημη-
[τρίειον δραχμαὶ] νγ΄
['Απόλλωνι] 'Ασκληπιῶι
['Υγιείαι 'Αγ]αθάνωρ Θαρσυ-

[-ca. 5-6- ἱ]ερητεύσας
[ἀπὸ τῶν] θυσίμων καὶ τοῦ
[θησαυρ]οῦ ψυκτῆρα οὗ ὁλ-
[κὴ δραχ.] ρδ΄〓, κιμώλιον
[οὗ ὁλκὴ] δραχ. μη΄, σκά-
[φιον ? οὗ] ὁλκὴ δραχ. νδ΄, κύ-
[αθον ?] οὗ ὁλκὴ δραχ. κγ΄
['Απ]όλλωνι 'Ασκληπιῶι
['Υ]γιείαι 'Ιόλλας
[κ]αὶ Ξένων
[ὑ]πὲρ τοῦ πάππου
['Ιό]λλου τοῦ 'Ερμοίτο⟨υ⟩
[ἱε]ρητεύσαντος
[ἀπὸ] τῶν θυσίμων
[καὶ το]ῦ θησαυροῦ
[-ca. 6-7-]ον ὁλκὴν
[δραχ.] λβ΄〓 —
['Απόλλ]ωνι 'Ασκλη-
[πιῶι 'Υγιεί]αι Πάνταυ-
[χος - ca. 6-8- -]ρου ἀπὸ
[τῶν θυσίμω]ν καὶ τοῦ
[θησαυροῦ -ca. 2-4 -]λια δύο
[ὧν ὁλκὴ δραχ.] ο΄

vacat

Right column:

['Απόλλωνι 'Ασκληπιῶι]
['Υγιείαι- - - -]
[- - - - - - - - -]
[- - - - - - - -] ἀπὸ τῶν
[θυσίμων] καὶ τοῦ θη-
[σαυρο]ῦ Δραχ. ρκζ΄

['Απ]όλλωνι 'Ασκληπιῶι
'Υγιείαι Μένανδρος
ὑπὲρ τοῦ πατρὸς
Πολυγνώτου ἀπὸ τῶν
θυσίμων καὶ τοῦ θη-
σαυροῦ ἀργολικὸν
οὗ ὁλκὴ δραχμαὶ δη-
μητρίειαι μζ΄〓 — ⊢

'Απόλλωνι 'Ασκληπιῶι
'Υγιείαι Θράσων Θρασυ-
κλέους ἱερητεύσας
ἀπὸ τῶν θυσίμων καὶ
τοῦ θησαυροῦ ὑποφιά-
λια τέσσαρα ὧν ὁλ-
κὴ πρὸς δημητρίειον
δραχμαὶ ς΄

'Απόλλωνι 'Ασκληπι[ῶι]
'Υγίειαι 'Ανδροκλείδη[ς]
Φιλίππου ἱερητεύσας
ἀπὸ τῶν θυσίμω ν ν
καὶ τοῦ θησαυρο ν ῦ
ἀργολικὸν οὗ ὁλκὴ
δραχ: ο΄〓, ἄλλο οὗ ὁλκ[ὴ]
δραχ: λα΄〓 —, σκύφιον
οὗ ὁλκή: δραχ: νβ΄,
κιμώλιον οὗ ὁλκὴ
δραχ: πβ΄
'Απόλλωνι 'Ασκληπιῶι
'Υγιείαι Δημήτριος
Γλαυκίου ἱερητεύ-
σας ἀπὸ τῶν θυσί-
[μ]ων καὶ τοῦ θησαυροῦ

Right column:
[κι]μ̣ώλιον οὗ ὁλκὴ δραχ.
64 [ca. 2]μη· ν′ ⸗ , ἀντιγονί-
[δα ἧ]ς̣ ὁλκὴ δρα. νβ′ ⸗
vacat

Left column. 1. Ὁλκή: weight; δημητρίειον (cf. LL. 37, 45): drachmas of Demetrios Poliorketes issued after 301 B.C.; they had no large circulation, if compared with Alexander the Great's and Philip's issues; weight: 3.75-4.27 gr., ed.pr. ‖ 3. the priest of Asklepios is the eponymous priest of Beroia, H., who believes that the priest in *SEG* XII 314 (235 B.C.) is also that of Asklepios; ed.pr. refers to *ABSA* 18 (1911/1912) 144-146 no. 3; 24 (1919/1920) 56 no. 25 for a dedication from Beroia to Apollo, Asklepios and Hygieia; she hesitates about the eponymous priesthood of Asklepios (cf. also p. 231) ‖ 4-5. Θαρσύ|[τα or -νοντος or -λου, ed.pr. ‖ 6. τὰ θύσιμα: funds generated by the sale of (part of the) sacrificial victims, ed.pr. and H. ‖ 7. θησαυρός: money from the temple-chest fed by the worshippers, ed.pr., who argues that the priests and those who act on their behalf (LL. 13-17; 32-34) may have bought precious vessels either with temple revenues or with their own money, accruing to them as priests from sacrificial victims and θησαυροί [the ὑπέρ-formula in LL. 15 and 33 makes the latter option more attractive, Pleket]; ψυκτήρ: often mentioned in temple catalogues: 'cooler' for water or wine, ed.pr. ‖ 8. — = 1 obol; ρδ′ ⸗ = 204 dr., two obols; κιμώλιον (cf. LL. 26, 56 and 63): unattested before but related to Kimolos and its famous clay, ed.pr. ‖ 9-10. σκά[φιον] (or σκά[φη]): ed.pr. prefers σκάφιον and refers to *I. Délos* 320 B L. 56 ‖ 10-11. κύ[αθον ?] or κυ[άθιον], ed.pr. ‖ 23-24. Πάνταυ[χος Βαλάκ]ρου, H.; ed.pr. hesitates. H. identifies this man with the grandfather of the homonymous officer of King Perseus ‖ 26. κιμώ]λ̣ια, ed.pr. ‖ 27. O: 1 obol, ed.pr.

Right column. 36. ἀργολικόν (cf. also L. 52): sc. κρατήριον, ed.pr. ‖ 43-44. ὑποφιάλιον: cf. *I.Délos* 1441 A II L. 35; 1409 Aa I 112, ed.pr.: support of a φιάλη (cf. on Delos φιάλη ἐμ πλινθείῳ), ed.pr. ‖ 54. σκύφιον: hypokoristikon of σκύφος, ed.pr. ‖ 59-60. Demetrios, son of Glaukias: brother of Apollonides, son of Glaukias, on record in *SEG* XII 314 (235 B.C.), ed.pr. and H. ‖ 63-64. either δραχ. | [δη]μη(τρίειος) ν′ ⸗ or δραχ|μ̣⟨αὶ⟩ ν′ ⸗, ed.pr. ‖ 64-65. ἀντιγονίς: a cup (ποτήριον) called after a Macedonian King Antigonos, presumably Gonatas; cf. our lemma no. 1733 ‖ H. points out that in the inscription several hands can be seen at work, that the left column was engraved after the right one, and that Pantauchos (Left column L. 23) may have been priest at the end of the period 240-225 B.C.

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531. Beroia. Gymnasiarchical law, ca. 150 B.C. ? *SEG* XXVII 261; XXXIX 573*. E.Cantarella, *MEFRA* 102 (1990) 49/50, argues that contact between νεανίσκοι and παῖδες was prohibited (B LL. 13/14) in order to protect the latter from erotic approaches by the former, who were a sexually ambiguous category. Such relations were allowed only in the ἐραστής/-ἐρώμενος-context, i.e. between an adult and an adolescent [Cf. now also Ph.Gauthier - M.B.Hatzopoulos, *op.cit.* (cf. our lemma no. 1568 app.crit.) 84/85, with note 1 on 85, Pleket].

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532. Beroia. Announcement of gladiatorial games in honor of Severus Alexander and Iulia Mamaea Augusta, 229 A.D. J.P.Touratsoglou, *Ancient Macedonia. Papers read at the First International Symposium held in Thessaloniki, 26-29 August 1968* (Thessaloniki

1970) 280-285 (*L'Année Épigraphique* 1971 no. 430; cf. J. and L.Robert, *BE* 1971 no. 400). A.M.Gowing, *CPh* 85 (1990) 49-54, points out that this inscription gives the previously unattested full name of the historian Cassius Dio: Κλ. Κάσσιος Δίων is on record as one of the consuls in L. 16. The cognomen Κοκκιανός assigned to him in the literary tradition from Photius on (9th cent. A.D.) is also missing in the six other inscriptions recording Dio's second consulate: *CIL* III 3511, 5587; VI 2998; XIII 6752, 7337 and 7502. The historian's alleged cognomen arose from confusion with the rhetor Dio (Cocceianus) Chrysostom attested since Jordanes (6th cent. A.D.) [for another Κάσσιος Δίων see *SEG* XXXII 1082 quater].

533. Beroia. Dedication to Megarian Athena, ca. 500 B.C. ? *SEG* XIII 306; XXXV 698; *LSAG* 137 no. 2; *EAM* 2. D.W.J.Gill, *AJA* 94 (1990) 624/625, reports that this silver phiale weighs 432 gr., the equivalent of one mina on the Attic standard. 'It could have been made anywhere that the Attic weight standard was in use, and is not necessarily the product of a Megarian silver workshop'.

534. Beroia. Epitaph of Andreas, ca. 400 B.C. White marble stele now in the Museum in Beroia. Ed.pr. M.B.Hatzopoulos - L.D.Loukopoulou, *op.cit.* (cf. our lemma no. 542) 129 note 1 (ph.); cf. also A.B.Tataki, *Ancient Beroea* (cf. *SEG* XXXVIII 583) 107 no. 175: Ἀνδρέας | Ἄνδρωνος | Ὀσβαῖος

For Ὀσβαῖος cf. our lemma no. 542 L. 26.

535. Chalkidike. Linguistics. Cf. A.Panayotou in *Poikila* 191-228, for a description of the linguistic situation in Chalkidike from ca. 500 to 350 B.C., with special reference to the transition from dialect to koinē; ca. 300 B.C. the dialects have disappeared totally. Study of the relevant inscriptions from Aphytis, Mende, Potidaia, Olynthos, Torone and Akanthos.

536. Charakoma. Epitaph of Agathoklea's father. Funerary marble altar with moulding above and below; on the upper moulding traces of a sort of tympanon; inscription in a recessed field; found near Drymos on the road Thessalonika-Kilkis. Cf. M.Tsimpidou, *AD* 41 (1986) [1990] B 150 (ph.) and M.B.Hatzopoulos, *BE* (1991) no. 398.

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      - - - - - -
      - - - Ἀγ]-                    Ἡλιοδώ-
      αθόκλεα                       ρα τῷ ἰδίῳ
      τῷ εἰδίῳ                     ἀνδρὶ μν-
 4    πατρὶ καὶ                8    είας χάριν
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Upper part of the recessed field is effaced; moreover, above L. 1 there is a small break; possibly the name of the deceased stood initio || [cursive letters; pi with equal hastae; rho with small curve; large, narrow letters: Roman Imperial period (2nd cent. A.D. ?), Pleket] || for the identification of the site with Charakoma cf. H., who also points to the popularity of Helios in the area.

537. Edessa. Dedication to Zeus Hypsistos, beginning of the 1st cent. B.C. S.Pelekidis, *AD* 8 (1923) 268/269 nos. 2 and 3. S.Drougou, *Egnatia* 2 (1990) 45-71 (ph.; dr.), shows that these two fragments are part of one dedicatory stele for Ζεὺς Ὕψιστος. On the front there is a representation of an eagle standing on a garland; on the back a boukranion and two rosettes; above the eagle the inscription. The stele is topped by a crowning member in the form of a capital, with akanthos-leaves; the stele probably served as support for a statue. The text runs: Ζωίλος Ἀλεξάνδρου | ὑπὲρ τῶν παιδίων | Διὶ Ὑψίστῳ [for παιδίον cf. our lemma no. 1081]. D. dates the text to the beginning of the 1st cent. B.C. (P.: early 2nd cent. B.C.). Detailed study of the origin and spread of this cult in Macedonia.

538. Edessa. Cf. *AR* (1989/1990) 56, drawing on the local newspaper Αὐριανή (July 31, 1989) and mentioning an inscription Ζωοπορος [or is ζωοφόρος meant ?, Pleket]. Probably on a piece of jewellery found in a rock-cut tomb.

539. Kipia-Akrovouni. Dedications to the Hero Auloneites. C.Koukouli-Chrysanthaki, *AD* 40 (1985) [1990] B 266, mentions two fragmentary dedications found during further excavations of the sanctuary: cf. *SEG* XXXIX 598/599.

a) Lower part of a marble stele with representation of the Rider God in front of an altar:

[- - Ἥρωνι Α]ὐλωνίτῃ vacat | [- -]σιου εὐχαριστήριον vacat

Undated by ed.pr. || [2. initio: the photo seems to show a pi or at least two vertical hastae: --που, Pleket].

b) Marble base of a statue: Εἰκέσιος Φοιβίδου | Ἥρων[ι Α]ὐλωνείτῃ v

Undated by ed.pr.; cf. also *BCH* 116 (1992) 917 (ph.) [For a report on other finds from the same sanctuary cf. C.Koukouli-Chrysanthaki, D. Malamides in *Τὸ Ἀρχαιολογικὸ Ἔργο στὴ Μακεδονία καὶ Θράκη* 3 (1989) [1992] 552-567 (amphora stamps with Θε(οῦ) and Ἥρως; a relief with ἥρως ἐπήκοος; inscribed kantharos with Κρίτων ἥρωι), Pleket].

540. Methone. The site. M.Hatzopoulos, D.Knoepfler, V.Marigo-Papadopoulos, *BCH* 114 (1990) 639-668, use several inscriptions to locate the site of Methone; they also examine the site of Pydna and Aloros. They use inter alia *SEG* XXXII 646 (not from Eleftherochori but

found near Paleokitros, ancient Pydna; 645 note 25), *IG* I^3 61 (*Syll.*^{3} 75; *IG* I^2 57; Meiggs-Lewis, *GHI* 65; cf. *SEG* XXXVIII 3*: LL. 19-21 show that the harbour of Methone was at some distance from the city; 661), *IG* II^2 9330 (from the end of the 5th cent. B.C. rather than from the 4th cent.; 667 note 84). They argue that after the defeat by Philip II in 354 B.C., Methone was transferred from site (A), 1 km N. of Nea Agathoupolis, to a new and inferior site (B), 1 km N.W. of A.

541. Methone (area of: Palaiokatachas). Epitaph of Phylomaga, ca. 350-300 B.C. Golden plate with a name found in the nekropolis of Palaiokatachas. Ed.pr. M.Besios, *AD* 41 (1986) [1990] B 142/143 : Φυλομάγα (Macedonian form of Φυλομάχη; cf. *BE* 1991 no. 385).

542. Mygdonia. Demarcation of boundaries of various cities, reign of Philip II. Five fragments of a white marble stele now in the Museum in Thessalonika. Ed.pr. J.Vokotopoulou in *Mneme Lazaridis* 105-144 (ph.; dr.), who first discovered a copy of the text in the archives of the Ephoria of Thessalonika, subsequently found the stone in the Museum and suggested assigning the stone to the area around Vrastina Kalyvia (Smixi) in Southeastern Chalkidike. Republished, with translation, by M.B.Hatzopoulos - L.D.Loukopoulou in *Recherches sur les marches orientales des Temenides (Anthemonte-Kalindoia)* (Meletemata 11; Athens 1992) 123-145 (ph.; dr.). We give H.-L.'s text.

[Ἐπὶ τῆς Φιλίππο]υ βασιλήας τοῦ Ἀμ-
[ύντου ὅρια ..]μαίοις καὶ Παραιπ[ί]-
[οις, ἀπὸ μὲν] τοῦ Ἑρμαίου τῇ ἀτρα-
[πῷ ἐπὶ τὸ] μέσον τῶν δύο τρακυλ-
[. . . . ἐπ]ὶ τὴν Λαμπυρίδαν καὶ ἐπὶ
[τὸν] Πρῖνον καὶ ἐπὶ τὸ μακρὸ ἐργ-
[άσι]μον, ἀπὸ δὲ τοῦ ἐργασίμου ἐπ[ὶ]
[τ]ὸν Μάνιτα ποταμόν, ἀπὸ δὲ τοῦ
ποταμοῦ ἐπὶ τὴν ὁδὸν τὴν ἐπὶ Γ[. .]
ΡΩΛΟΝ ἄγουσαν, ἐπὶ τὸ Διοσκού[ρι]-
ον, ἀπὸ δὲ τοῦ Διοσκουρίου πρ[ὸς. . .]
ΠΗΝ τ⟨ῇ⟩ ἀτραπῷ κάτω ἐπὶ τ[ὸν. . . .]
λόβουνον καὶ τὰ Εὐγέων ὅ[ρια ?]·
Ὅρια Ῥαμίοις Κισσείτα[ις. . . .]
πρὸς ἕων καὶ ἄρκον [ἀπὸ μὲν τοῦ ποτα]-
μοῦ Σμειλώδου[ς. . . . . .]
τὸ κνῖμα ΩΣ[. . . . . .]
ΠΗΣ τῆς [. . . . . .]
ΤΑ.[. . . . . .]
[. . . . . .]

[. . . . . .]
[. . . . . .]ΛΛ
[. . . . . .τὴν ἀμ]αξι(τ)ὴν
[. . . . . .]ΟΡΟΥΛΛ
[. . . . . κ]αὶ ἐπὶ τὸ Ἑρμα-
[ῖον. . . . . .]· Ὅρος Ὀσβαίοις
[καὶ Κισσίταις ἡ] δρῦς καὶ ὁ βοών,
[ἡ ὁδὸς ἡ ἐπὶ Πρα]σσιλίους καὶ ἡ (ἀ)μαξι[τὴ]
[ἡ ἄγουσα ἐπὶ τ]ὸ τῆς Ἀρτέμιδος ἱερὸ[ν]
[καὶ ὅσα Ὀσβα]ίοις κατ' ἐπιστολὴν προσ-
[δε]δομένα ἐν τῇ Ὀλαίᾳ πλέθρα· [Ὅρια]
Ὀσβαίοις πρὸς Καλλιπολίτας ὁ Πεταρίσ-
κος καὶ ὁ Ἀμμίτης, ὁδὸς δὲ ἡ ἐπὶ Ἑπτάδ-
⟨δ⟩ρυον ἄγουσα καὶ τὸν [. . .]ν τὸν κατω-
ρυγμένον καὶ ἐπ[ὶ. . . . . .] Λευκὴν
Πέτραν καὶ ἐπ[ὶ. . . . . .]ΣΚΟΥ κώ-
μην κα[ὶ ἐπὶ. . . . . .]Ν ἐπὶ
τὸ [. . . . . .]ΟΝ
[. . . . . .]
[. . . . .]ΙΝ
- - - - - - - - - - - - - - - - - - - -

Underlined lines represent letters no longer visible on the stone but read by Pelekides in his copy || 1-2. [Ἔτους τετάρτο]υ βασιλήας τοῦ Δ[η]μητρίου Ῥαμ]αίοις, V., who thought of Demetrios Poliorketes; contra H.-L. 134-140, who on palaeographical and historical grounds opt for a date ca. 360-350 B.C., when Philip II reconquered the area concerned from the pretender Pausanias and had not yet decided on the policy of radical resettlement and migration of entire populations which he began to practise after 348 B.C.; V. identifies the Ῥάμιοι (L. 14) with the Ραμ]αῖοι; contra H.-L., who wonder whether the traces of the oblique hasta before the alpha justify a restoration [Ὀ]λαίοις (cf. L. 31: ἡ Ὀλαία); they also consider [Θερ]μαίοις || 2-3. Παραιπ[ίοις ὅρια ἀπὸ τ]οῦ, V.; H.-L. relate the Παραίπιοι to the αἰπὺν πρῶνα of Mount Kissos and suggest identifying their city with 'la table près de Thermi, au pied du Mont Lanari' || 3-4. τὴ⟨ν⟩ ἀτρα[πὸν κατὰ τὸ], V. || 4-5. τρακυλ[ίων ἐπ]ὶ, V. (rendering of τραχηλίων; τραχήλιον = αὐχήν (hill)); H.-L. prefer to interpret τρακυλ[--] as derived from τραχός and refer to τραχών, 'slope, hill' || 6. μακρὸ⟨ν⟩, V. || 9-10. ὁδὸ⟨ν⟩ τὴν ἐπὶ Π[ί]ρωλον, V., who considers an erroneous rendering of Πίλωρον, a town in Southeast Chalkidike; H.-L. suggest Γ[έδ]ιρωλον, alternative form of Χέδρωλον; Χεδρόλιοι are on record in *ATL* II 80, 85; III 82 (North of Mount Kissos) || 11-13. πρ[ονω]πὴν τῶ⟨ι⟩ ἀτραπῶ⟨ι⟩ κάτω ἐπὶ τ[ὸ χαμη]λὸ βουνὸν, V.; πρ[ὸς τρο]πὴν ?: 'vers le couchant'; or πρ[ὸς νά]πην: 'vers le Vallon Boisé', H.-L. || 13. Εὐγέωνο[ς, V.; H.-L. point out that a name Εὐγέων is unattested, and prefer a gen. plur. of the ethnikon Εὐγεύς (cf. the Chalkidikan city of Αὐγαία in Ptolem. Geogr. and Augeus in Quintus Curtius) || 14. Ῥαμ⟨α⟩ίοις, V. (cf. above ad LL. 1/2 in fine); Κισσείτα[ις εἶμεν], V.; H.-L. reject the dialectal form εἶμεν in a koinē text; Κισσεῖται: citizens of Kissos on the slopes of Mt Kissos, H.-L.; V. locates it near Vrastina Kalyvia; H.-L. tend to locate the Ramioi near Asbestochori || 15-16. ἄρκ⟨τ⟩ον [τὴν ὁδὸν ἐπὶ νο]μοὺς μειλώδει[ς --ca. 11-- ἐπὶ]ι, V., who translates 'pâturages de moutons' or 'pâturages où il y a aussi des pommiers'; ἄρκος is attested, H.-L., who do not exclude something like σταθ]μούς or νο]μούς but

prefer the name of a river, derived from σμῖλαξ ('oak'), perhaps to be identified with the Bathylakkos river || 17. κνῖμα: 'flanc boisé', V. and H.-L. || 19. initio ταν, V. || 22-23. Πί]⟨λω⟩ι[ρον (cf. above ad LL. 9/10), V. || 23. ἁμ]αξικὴν, V.; H.-L. wonder whether this is not a mistake for ἁμαξιτή ('road for cars') || 24. in fine (ορ)ου(δα), V. || 26-27. Ὀσβαίοις ι [καὶ Ῥαμαίοις ἡ .....]ιδρῦς, V.; Ὀσβαῖος: ethnikon on record in an epitaph from Beroia (cf. our lemma no. 534); this city is probably to be located between Adam and Zangliveri, East of the city of Kissos || 28. [καὶ ἡ ἀτραπὸς ἐπὶ etc., V.; Prassilos is on record in the Athenian Tribute Lists and is located near Kalindoia in Mygdonia, H.-L. || 28-29. ἡ ⟨ἀ⟩μαξι ι[κὴ ἡ ἄγουσα, V. || 30. [καὶ τὰ Ῥαμα]ίοις, V. || 31. Ὀλαία: territory of Ole ?, perhaps to be located in the area Ardameri-Sarakina, H.-L. || 32. Kallipolis: also on record in the Athenian Tribute Lists according to H.-L.; in one case mentioned just before the Chedrolioi (cf. above ad LL. 9/10); H.-L. cautiously ask whether Kallipolis was not the original name of Kalindoia || 33. Ἀμμίτης: possibly the present river Megalo Reuma which starts near Kalindoia and flows into Lake Bolbé, H.-L., who wonder whether the Petariskos is a tributary which flows into the Ammites near the road Zangliveri-Sana || 34-35. τὸν [λίθο]ν τὸν κατωιρυγμένον, V., who interprets this as a reference to mining activities and locates the mining district near Vrasta, North of Kellion in Southeast Chalkidike; contra H.-L., who point out that κατορύττω means 'to bury' rather than 'to extract' and that [λίθο]ν is a restoration; even if we have a referenee to mining, we should remember that Chalkidike had various mining distriets || 35. ἐπ[ὶ τὴν ... ...], V. || 36. καὶ ἐπὶ [τὴν ... .], V.

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543. Neapolis (Kavalla; area of: Amygdaleon). Milestone of the Via Egnatia, after 146 B.C. ? Gray white marble cylindrical column. Ed.pr. S.Samartzidou in *Mneme Lazaridis* 559-579 (ph.; dr.).

Cn(aeus) Egnati(us) G(aii) f(ilius)
proco(n)s(ul)
Γναῖος Ἐγνάτιος Γαΐου
ἀνθύπατος Ῥωμαίων

In the middle of the column the figure VI: six miles from Philippi, ed.pr., who points to a similar milestone from Thessalonika (*BCH* 98, 1974, 813-816) and reconstructs the route of the Via between Philippi and Neapolis. For the Via Egnatia cf. also *SEG* XXXIII 494; XXXV 701.

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544. Neapolis (Vassilaki). Amphora stamp, 310-300 B.C. S.Samartzidou, *art.cit.* (cf. our lemma no. 543) 575, mentions a Thasian amphora stamp found during a survey of the site: Θασίων Πουλυάδου.

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545. Olynthos. The calendar. Cf. D.Knoepfler in *Greek Colonists and Native Populations* 99-115, who studies the Olynthian calendar and shows that the Euboian origin of the Chalkidians in Thrace is confirmed by that calendar. For Ἡραιών cf. our lemma no. 546; seven more names are solidly attested in O.: Ἀπατουριών, Ἀρτεμισιών, Ἱππιών (cf. *SEG* XXXVIII 672; XXXIX 616), Καλαμαιών, Ληναιών, Πανθεών (or Πασιθεών: *SEG* XXXVIII 637), Ταργηλιών. Four names are missing and can be added on the basis of comparison with related calen-

dars: Ἀνθεστηριών, Βουφονιών (cf. *SEG* XXXVIII 671), Δημητριών, Ὀλυμπιών (?; on record in *IG* XII 9 900 b). For the Euboian origin of the calendar cf. also SEG XXXIX 579.

546. Olynthos. Deeds of sale, beginning of the 4th cent. B.C./mid 3rd cent. B.C. *TAPA* 69 (1938) 55/56 nos. 8/9. D.Knoepfler, *art.cit.* (cf. our lemma no. 545) 102-105, suggests reading L. 2 of no. 9 as follows: [οὐνή (or ὠνή)· μεὶς Ἡραι[ών] (early 4th cent. B.C.: Ἡράκ[λειος], *TAPA*; for Ἡραι[ών] cf. already *SEG* XXXVIII 670, with another example of Ἡραιών); for L. 3 he suggests [Ἱερεὺς] Μοιραγένης. Reflections on the month-name Ἡραιών, betraying an Eretrian-Chalkidian origin. Cf. our lemma no. 545.

In no. 8 he reads in LL. 1/2: Ὑπερβερε]ταίου πέμπτηι ἐπὶ [δέκα· ὠνή·] (mid 3rd cent. B.C. or perhaps even later; ἐπρ[ίατο ...], *TAPA*). No.8 was found in Hagios Mamas and may come from Kassandreia rather than Olynthos. The Kassandreians may have adopted the Macedonian calendar after Antigonos Gonatas' conquest of the city ca. 276 B.C. For no. 8 see now *SEG* XXXVII 558 (πέμπτηι ἐπὶ [δέκα] as corrected in *SEG* XXXIX 595 app.crit. ad LL. 2/3); for another example of Ὑπερβερεταῖος in Kassandreia cf. *SEG* XXXIX 595.

547. Pella (area of). Dedication to the hero Hephaistion, ca. 315-300 B.C. Votive relief suggesting a cave and representing a young man standing next to his horse and making a libation from a phiale, into which a young woman pours the liquid from a jar. Now in the Museum in Thessalonika. Ed.pr. E.Voutiras, *Egnatia* 2 (1990) 123-173 (ph.): Διογένης Ἡφαιστίωνι ἥρωι.

Ed.pr. argues that Hephaistion is the homonymous friend of Alexander the Great, who established a heroic cult for him after his premature death (so Arrian and Plutarch), and that a veteran from Alexander's army possibly dedicated this relief.

548. Philippi. Mosaic inscriptions, 4th cent. A.D. *SEG* XXVI 732; XXVII 304. Republished by E.Pelekanidou - A.Mentzos in *Mneme Lazaridis* 597-607, with discussion of the relation between the basilika, mentioned in *SEG* XXVII 304, and the so-called Octogonal building.

549. Polychrono (Chalkidike). Vase inscriptions. I.Vokotopoulou in J.-P.Descoeudres, *Eumousia. Ceramic and Iconographic Studies in honour of Alexander Cambitoglou* (Sydney 1990) 79-86, reports on the following graffiti on (fragments of) vases found in cemeteries: **a)** on the foot of a black glazed kylix: Δε̄μοσίε̄ (5th cent. B.C.); **b)** two stemmed Attic kylikes: Ἀρί[σταρχος] and Εὐθυ[μίδης] (470-460 B.C.); **c)** stemmed black glazed Attic cup: Φερεκρά[της] (ca. 480-460 B.C.).

550. Pydna. Inscribed vase, undated. Red-figured Attic pelike found in a pillaged pit grave and now in the Archaeological Museum in Dion; representation of two armed antagonists and three young naked athletes; on the foot of the vase a graffito: Λ I (monogram or numeral ?). The second vertical line is much more lightly incised than the rest. Mentioned by M.Tiberios in *op.cit.* (cf. our lemma no. 549) 119 (ph.; dr.).

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551. Serrai. Epigraphy and the social and ethnic structure of the population. L.D.Loukopoulou in *Poikila* 173-189 (ph.), republishes *SEG* XXXIII 549/550 (without noticing the corrigendum for no. 549 in *SEG* XXXV 1846). She interprets Apuleius Valens and Apuleia Privata (549 LL. 5-7) as the parents of Apuleia Musa (contra Samsaris, who held that they were children of L.Firmius Cocceianus and his wife Apuleia Musa). On the basis of the cognomina she argues that no. 549 concerns a family of freedmen rather than an elite family. Cocceianus originally was a slave owned by a Cocceius (perhaps Nerva) and later transferred to a new master L.Firmius. The Firmii are firmly on record as Roman colonists in Philippi.

As to no. 550 L. accepts Mihailov's suggestion (see app.crit. of 550) that --σπίδιος is the end of the Roman gentilicium of Teimoxenos. The poor quality of the stone points to a freedman rather than to an original elite-member.

Conclusion: these texts do not provide evidence for the existence of a conventus civium Romanorum in Serrai; the rare Latin inscriptions confirm this conclusion.

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552. Stobi. Epitaph of Demetrios, 5th-6th cent. A.D. Fragment of a stele. Now in the Depot at Stobi. Ed.pr. F.Papazoglou, *ZPE* 82 (1990) 225/226 (ph.). P. comments on βαγινάριος, 'sheath-maker' (= vaginarius, derived from vagina, i.e. theca gladii); it is recorded only in Joh. Lydus *De magistratibus populi Romani* I 46: † Δημητρίου | βαγιναlρίου ΛΑΜ

1. Δημητρί(ου), ed.pr. [but part of omikron and upsilon in ligature are visible on the ph., Strubbe] || 3. Λ or Δ, M or N, the beginning of an ethnic or perhaps a form of the participle δαμασθείς, ed.pr.

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553. Stolos-Kellion. Deed of sale, ca. 350 B.C.. Schist plaque found in Amygdalia (cf. *SEG* XXXVIII 671) and now in the Museum in Thessalonika. Ed.pr. J.Vokotopoulou in *Mneme Lazaridis* 123 no. A; cf. also M.B.Hatzopoulos, *BE* (1990) no. 481.

[.....]νος αμι[.....]
[..... ἐξ]εῆς Ψίλιος Δύνην Ε[...]
[Χ]ο[ρ]όνικος ΠΧΧΧΧ μ[ει]-
4 [νὸ]ς Ἀπατουριῶνος· Μάρτυ-
[ρ]ες Βίας Ναύτωνος Ἀρίσ-
ταρχος Λ[....]ο Στράτων
Κτήσωνος

'Transcription manifestement défectueuse', H. II 3. rather Χορονίκου, H., who interprets the price as 140 dr.; for the names Χορόνικος and Στράτων Κτήσωνος cf. *SEG* XXXVIII 672 L. 12 and 671 LL. 10/11. V. also publishes *SEG* XXXVIII 673 (ph.; from Stolos-Kellion) and *SEG* XXXVII 575 (from Polichne/Smixi); all these texts are now in the Museum in Thessalonika.

554. Thessalonika. Inscriptions. In a report on work in progress for the Corpus of Macedonian inscriptions D.Papakonstantinou-Diamantourou in *Poikila* 239-245, publishes photos of *IG* X 2 1 26, 57, 235, 316 and 764. In **no. 57** we have to add a line between LL. 3/4 before the vacat separating L. 4 from the rest of the inscription. This line runs: --]ασεν ὑποσχόμεν[..]. The photo shows initio ΔΑΣΕΝ. In **no. 235** the photo shows ΠΡ'ΛΤΑ⌐ - -. P.-D. confidently writes that we should read λαμ]|προτάτ[ης but λαμ]|προ{Λ}τάτ[ης seems better. In **no. 316** the photo clearly shows that in L. 4 we should read τίς ποτε εἶ (*IG*: ποτ' εἶ). In **no. 764** the correct reading in L. 4 in fine is παροδῖτα (*IG*: παροδῖτε !). **No. 972** is not from Thessalonika but from Raidestos.

G.Velenis, P.Adam-Veleni in *Τὸ Ἀρχαιολογικὸ Ἔργο στὴ Μακεδονία καὶ Θράκη* 3 (1989) [1992] 251 and 255/256, provide photos of *IG* X 2 1 nos. 38, 300, 307, 550, 739 and 842.

555. Thessalonika. Epitaph of T.Fl.Claudianus Bassus, ca. 150-200 A.D. Marble sarcophagus; front side decorated with garlands and ox and ram's heads. Now in the Archaeological Museum of Thessaloniki. Ed.pr. P.M.Nigdelis, *ZPE* 82 (1990) 209-212. N. comments on the two cognomina of the deceased. There is no Thracian name Βασσους; this name, recorded only in *IGBulg* I^2 51 and 133, is a version of the Latin cognomen Bassus. N. also discusses the origin of the citizenship of the persons, with special reference to the Petronii in Macedonia and Thasos: descendants of liberti of Roman negotiatores ?

Τ. Φλαυίῳ Κλαυδιανῷ Βάσσῳ Πετρωνία Ὀκελλείνη ἡ μάμμη

Petronia Ocellina is known from a dedication from Thessalonika (*IG* X 2 1 110, 2nd cent. A.D.); otherwise there is only one record of the cognomen (*SEG* XXXVI 615 from Edessa), ed.pr.

556. Thessalonika. Epitaph of Strobeilos, ca. 200 A.D. Rectangular marble stele; in a recessed field representation of a man reclining on a couch; before the couch a dog and a three-footed table; under the relief three small wreaths, an oval shield with a helmet on top, and an inscription; now in the Museum in Thessaloniki. Mentioned by G.Velenis, P.Adam-Veleni in *op.cit.* (cf. our lemma no. 554) 250 no. 10 (ph.). Cf. M.B.Hatzopoulos, *BE* (1992) no. 313.

Εὐτυχία | Στροβείλῳ | τῷ ἀνδ ν ρὶ | μνήμης χά ν ριν

Lunar sigma, epsilon; square omega (Ϣ); in L. 4 square sigma.

557. Thessalonika. Epitaph of Valerius Pudens, Roman Imperial period. Marble stele with representation of two busts (man and woman and in between them a young standing boy); under the relief the inscription; now in the Museum in Thessalonika. Mentioned by J.Vokotopoulou, *AD* 40 (1985) [1990] B 239 (ph.).

Οὐαλέ(ριος) Πούδης στρατιώτης Οὐαλ(ερίῳ) Πού|δεντι τῷ υἱῷ μνήμης ν χάριν

Square sigma || cf. M.B.Hatzopoulos, *BE* (1991) no. 401.

558. Thessalonika. Inscribed sherd, late archaic period. M.A.Tiverios in *Mneme Lazaridis* 72 (ph.), publishes a graffito on a black glazed kylix: ἱε]ρή or ἱ]ρή. The kylix is part of a larger collection of sherds found in the center of Thessalonika and probably originating in a sanctuary.

559. Tikves (area of: Tremnik, near Negotino). Epitaph for the sons of Aristokles and the parents themselves, undated. Marble stele with a sculptured half-column on both sides; inscription erased during reuse of the stone; copy made by an architect and now in the Museum in Negotino. Mentioned by N.Proeva, *Starinar* 40/41 (1989/1990) [1991] 248 note 40.

Ἀριστοκλῆς καὶ ΜΙΑ. . ΝΓΣΩ | ἐπόησαν τοῖς υἱο⟨ῖ⟩ς |
Ζ[.....]|ΩΝ....Σ καὶ ἑα[υ]τοῖς μν||είας χ[άριν]

560. Tikves (area of). Golden plaque with mask of king Dropion, Hellenistic period. Golden foil plaque; in the center a funeral mask of Dropion; on the left and the right an inscription; now in the Museum of Macedonia in Skopje. Published by I.Mikulčić - V.Sokolovska, *Macedoniae Acta Archeologica* 11 (1987-1989) [1990] 103-110 (ph.; dr.).

A:	Δροπί-		**B:**	βασιλέ-
	ονα	bust of Dropion		α Παιό-
	Λέο-			νων
4	ντος		4	ΤΩΝ Π
	π̄(ατέρα ?) καὶ			ΑΠΕΤΗ
	ΜΩΑΝΤΑ			

A 6. μωλ⟨οῦ⟩ντα, edd.pr. || B 4-5. τῶν Π(αιόνων ?) ἀ⟨ρ⟩ετῆ⟨ς⟩ [This looks like a forgery; the script is clumsy and the text is even clumsier: a pieee of nationalistic Macedonian propaganda, made up either independently or with *Syll.*[3] 394 in mind; for Dropion, king of the Paionians, cf. *BCH* 74 (1950) 23-32; 76 (1952) 136-140, Pleket].

561. Vergina. Dedication to Eukleia, ca. 350-300 B.C. *SEG* XXXIII 556. E.N. Borza, *In the shadow of Olympus. The emergence of Macedon* (Princeton 1990), 192/193, comments on Εὐκλείᾳ and suggests associating her with Artemis Eukleia, widely worshipped in Boiotia, rather than with a deity who was to be thanked for the victory at Chaironeia in 338 B.C. Connections between Boiotia and Macedonia were close in the 4th century B.C.

562. Vergina. Inscribed moulded clay ('Homeric') bowls, ca. 150-50 B.C. P.Phaklaris, *AD* 38 (1983) [1990] A 228-235 (ph.; dr.; cf. also 266), mentions the following inscribed labels on these 'Megarian' bowls: Ἐπειός, Δ[ουρειός] (no. 1); Αἴας (no. 2); Διομήδ[ης] (no. 3); Εὐρι[πίδου Οἰνό]μαο[ς] (no. 9); ἄκρως (erotic scene; no. 12); Ἀπόλλων and Ἡρα[κλῆς] (no. 14). Cf. *BE* (1991) no. 48.

563. Unknown provenance. Funerary epigram for Sopatra, ca. 150-50 B.C. Lower part of a marble grave relief representing a seated woman and two servants; one of them kneels and helps the woman into her shoe; the other offers her a (jewel ?) box; on the right probably an altar and part of a tree with a winding serpent; inscription under the relief. Now in a private Collection in Serres. Ed.pr. M.Karaberi, *AD* 37 (1982) [1990] A 203-218 (ph.; dr.). Cf. also A.Pariente, *BCH* 115 (1991) 914.

Σώστρατος ὁ σπείρας Τιμὼ δέ με γείνατο μάτηρ
Σωπάτραν στυγερὸν δ' ἤλυθον εἰς Ἀίδαν,
οὔπω λυσαμένα μογερὰν ὠδῖνα λοχείας
ἀλλ' ἔτι νυμφιδίων ἁπτομένα θαλάμων·
οἰκτρὰ δ' ἐδάκρυσεν Νικόστρατος ᾧι με τοκεῖες
τὰν ἐκκαιδεχέτιν δῶκαν ὁμευνέτιδα·
[Ἐ]λπὶς δ' ἁ θάλπουσα βροτῶν φρένα τὰν ἐπὶ τέκνοις
[ο]ὐ τέρψιν λύπαν δ' ἀντέπορεν γενέταις·
vacat
[Τὰ]ν νεόνυμφον ἰὼ ξένε τὰν ἀδίαυλος
[ἡδυ]τ[ά]των Ἀίδας ἅρπασεν ἐκ θαλάμων
[--- ἐκκαιδεχ]έτιν ν[εόνυμ]φο̣ν̣[-------]

Letter forms: Λ, Π; M, Σ; nu occasionally with unequal legs; smaller omikron above the line; omega smaller but on the line; small apices [perhaps 2nd cent. B.C. is a safer date, Pleket] ‖ 3-4. Sopatra died during pregnancy and close to the moment of delivery, ed.pr. ‖ 9. ἀδίαυλος: epithet of Hades: 'from whom there is no way back' ‖ for M.B.Hatzopoulos, *BE* (1991) no. 409, 'une origine amphipolitaine ne -- paraît pas exclue' [the various Doric features have to be accommodated in suggestions about the probable provenance].

564. Unknown provenance. Epitaph of Endemia, 2nd/3rd cent. A.D. A.Keramitčiev, *Recueil du Musée archéologique de Skopje* 4/5 (1961-1966) 60 no. 4 (non vidimus). N.

Proeva, *ZAnt* 40 (1990) 192, points out that in L. 2 initio we should read 'Ενδημίᾳ instead of K.'s ἐνδημία. The text, now in the Museum in Štip, runs as follows:

'Ατίλιος Καισιανὸς | 'Ενδημίᾳ τῇ θρεψάσῃ | τόδε σημεῖ(ον) || ἐνθέμην

Many ligatures || 2-3. P. prints θρεψάηισο which hardly makes sense. P. points out that Ἔνδημος and 'Ενδημία ('domestic'; cf. Latin verna) appear to be slave names or names of θρεπτοί. But cf. M.B.Hatzopoulos, *BE* (1992) no. 326, who points out that Endemia is not a θρεπτή but a θρέψασα.

THRACE

565. Thrace. Βιζύη, Βιζώνη, Βιζών. I.Duridanov, *Lingu.Balk* 33 (1990) 137-140, on 137/138 collects the literary and epigraphical attestations of the toponym Βιζύη (ethnic Βιζυηνός: *IGBulg* I 378), the capital of the Thracian tribe of the Astae (modern Vizze); cf. also the toponyms Καραβιζύη and Τραποβιζύη. On 139 he deals with Βιζώνη/Βιζών, an ancient city on the Black Sea near Kavarna (north of Varna), on record in literary sources only. Discussion of the etymology of these names.

566. Thrace. Cult of Apollo. Cf. M.Tačeva, *Mélanges Lévêque* IV: *Religion* (Paris 1990) 397-404, for some comment on this cult, in particular on those monuments which equate Apollo and the Thracian Rider; study of certain epithets: κύριος, ἐπήκοος, πατρῷος, γενι(α)κός, προγονικός, ἀρχηγὸς τοῦ γένους, Αὐλαρκηνος.

567. Abdera. Epitaph of Stylianos, 4th cent. A.D. Reused plaque found in a tomb. Mentioned by C.Bakirtzis - N.Zekos, *AD* 41 (1986) [1990] B 190: † Στυλιανὸς δοῦλος Χ(ριστο)ῦ.

568. Augusta Traiana. Dedication to Theos Dolichenos, 222-235 A.D. *IGBulg* III 1590. R.Ardevan, *Acta Musei Porolissensis* 12 (1988) 291-295, comments on the dedicants in LL. 9-12: Αὐρ(ήλιος) Σαβεῖνος Θειοφίλου Σύρος ἱερεὺς καὶ || ὑνέμπορος τῆς Δακίας καὶ Αὐρ(ήλιος) Πρῖμος | 'Αστέῳ τῷ καὶ 'Ιουλίῳ vacat β(ου)λ(ευτὴς) τῆς Δακίας | Σεπτιμία Πορολίσσου (*IGB*: ὑνέμπορος {τῆς Δακίας}).

R. interprets Σύρος as ethnikon, not as cognomen, and sees in Aurelius Sabinus a negotiator vinarius Daciscus (for this Latin equivalent cf. *ILS* 7024, 7030, 7277, 7526 etc.), who imported Mediterranean wines into Dacia. Porolissus, with its large garrison, provided a good market for such wines [Though A. interprets Σύρος as an ethnikon, he nevertheless writes that 'les deux dédicants viennent de la Dacie'; perhaps he means that they had settled down in Dacia, Pleket].

569. Byzantion. Epitaph, 1st cent. B.C. Pfuhl-Möbius 193. Now in the Museum in Geneva. Cf. J.Chamay - J.L.Maier, *op.cit.* (cf. our lemma no. 519) 55 no. 61 (ph.). Cf. M.-Th.Le Dinahet, *BE* (1991) no. 22: Κόθων Μενεκράτη.

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570. Fotinovo. Inscribed tiles, later 3rd cent. A.D. V.Gerasimova-Tomova in *Studia Gerov* 81-83 (ph.), reports on a number of tiles inscribed with Greek letters found, together with epitaphs of two Roman auxilia-soldiers, in the medieval castle and church; in the Roman period there was a settlement of Roman soldiers and Greek-speaking tile-makers. Five tiles: **a)** Π (either π(λινθοί) or 80); **b)** A (the number 30); **c)** C͜NẸ (253); **d)** OI ϵ (πλινθ]οὶ ε′(5)); **e)** BE ı ⏑ .

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571. Kaliakra. Building inscription, 337-342 A.D. *SEG* XXX 680. V.Beševliev in *Studia Gerov* 24 (dr.), points out that in L. 4 one should read ἀν͜εν̣[εώ]θη. The letters are square; νε is in ligature; part of the right vertical hasta of the square omega is visible (Ш) [Cf. already *SEG* app.crit. in fine !].

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572. Kavalla (area of: Chalkerou, ca. 10 km. East of Kavalla). Dedication to Zeus Hypsistos, end of the 2nd cent. A.D. Rectangular gray-white marble stele found near the marble quarry left of the road Kavalla-Xanthi near the village of Chalkerou; on its top surface a hole into which an object fits. Ed.pr. M.Nikolaidou-Patera, *Thrakikē Epetērida* 7 (1987-1990) 213-221 (ph.).

ıI C T ω vacat
[ἀνέθη]κεν Τάρσας vacat
[χ]α̣λκεύς vacat

1. [Διὶ Ὑψ]ίστῳ, ed.pr., who refers to another dedication to Ζεὺς Ὕψιστος found on the same spot and made by a certain Εὔτυχος ὁ ἐπὶ τῶν λατόμων καὶ οἱ ὑπ' αὐτὸν πάντες ὑπὲρ κυρίου βασιλέως Θρακῶν Ῥοιμητάλκα Κότυος καὶ τῶν τέκνων αὐτοῦ (Roimetalkas III, 37/38-46 A.D.; G.Bakalakis, *Thrakika* 6, 1935, 302-318; photo apud N.-P.).

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573. Malăk Porovec (area of). Amphora stamps, ca. 325-250 B.C. A.Bojkova, *Arch(Sofia)* 32, 2 (1990) 37-41 (ph.; in Bulgarian, with a French summary), publishes ten Sinopean amphora stamps. Nine come from the Thracian fortified place near Malăk Porovec ('réserve Sborjanova, région de Isperich') and one from the tumulus of Sveštari. Observations on the chronology of Sinopean amphora stamps.

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574. Mesambria (Pontica). Votive relief to heroes, ca. 175-150 B.C. *IGBulg* I^2 335 septies; *SEG* XXXVII 614. Cf. now A.Bresson in *Congrès Mer Noire* 501-504, who

rejects the interpretation summarized in *SEG* XXXVII 614 (dedication to the two founders of the city: cf. *SEG* XXVIII 762) and argues that we have a dedication by the board of Mesambrian strategoi in commemoration of two colleagues who died in defence of their city. He interprets Διοσκουρίδα as the patronymic of one of the deceased [As to the date: cf. Mihailov's suggestion in *SEG* XXXVII: ca. 175-150 B.C.].

575-576. Mesambria (Pontica). Two epitaphs, late Roman period. Cf. V.Beševliev in *Studia Gerov* 21 nos. 5/6 (ph.). Now in the archaeological Museum in Nessebăr.

575: 20 no. 5. **Epitaph of Theophilos.** Marble plaque.

['Ενθάδε κ]ατά[κιτε] | [--- Θ]εόφιλος ὁ[---]ριος
τεληο[θεὶς μη]νὶ 'Αγούστου || vacat ἰνδ(ικτιῶνος) ιβ΄

3-4. τεληοθείς = τελεωθείς, ed.pr., who prefers this to τεληό[θη = ἐτεληό[θη.

576: 20 no. 6. **Epitaph of Despine and her brother.** Marble column.

- - -[-- Δεκ]ιενβρίῳ ΙΙ {κδ}θ΄ ἐτῶιν κδ΄ † κὲ || σὺν
τοῦ αὐιτοῦ κῆτε | κὲ ἡ ἀδελιφὴ αὐτοῦ | [Δε]σπίνη

1-2. Or Σεπτ]ενβρίῳ, ed.pr. || 3. κδ: error induced by κδ in L. 4 || 5-6. σύν + gen. instead of dative, ed.pr. || 9-10. [Δε]σπινή||[ς], ed.pr. [But [Δ]εσπίνη, without a tenth line, seems more probable, Pleket].

577. Pautalia (area of: Liljač). Dedication to Zeus, Hera and Aphrodite, 3rd cent. A.D. *IGBulg* IV 2213. The altar has been refound. G.Mihailov in *Studia Gerov* 153-155, republishes the text.

'Αγαθῇ Τύχῃ · | Τοῖς κυρίοις | Διεὶ κε 'Ήρῃ κὲ 'Αιφροδίτῃ Σκοιπεληνοις
Μ(ᾶρκος) Αὐιρ(ήλιος) 'Ερμογένης | Μοκαζενεος | β(ουλευτὴς) κὲ ἡ σύνβιος |
αὐτοῦ Αὐρ(ηλία) 'Η||ραῖς Δημοσθέινους εὐξάμενιοι ἀνεθήκαμεν · | εὐτυχῶς

5-6. (Αὐρ.?) Δερνοτε(λης), *IGBulg* || 7. Μουκαζενεος, *IGBulg* || 8. initio a B: β(ουλευτής) (cf. *SEG* XXX 783 app.crit.) rather than β΄, i.e. Μοκαζενεος τοῦ Μοκαζενεος (so *IGBulg*) || Mih. comments on the epithet Σκοπελνος (LL. 4/5) which he interprets as a topographical epithet and relates to toponyms beginning with Σκελ or Κελ.

578. Philippopolis. ('Απόλλων) Κενδρ(ε)ισος. V.Beševliev, *Lingu.Balk* 33 (1990) 135/136, argues that Κενδρ(ε)ισος, on record as the name of a god mostly identified

with Apollo in *IGBulg* III 917-919; 998; *SEG* XXIX 1049 (cf. also *IGBulg* III 886 for Κενδρισεῖα Πύθια and a φυλὴ Κενδρισεις), was originally a toponym indicating Dždendem Tepe, the highest hill of Plovdiv, where remains of a pre-Thracian settlement and of a later temple were found. The god protecting the hill assumed its name and was associated with Apollo later. Brief discussion of other Greek toponyms in -(σ)σος.

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579. Philippopolis. Mosaic inscriptions in the synagogue, later Roman Imperial period. *SEG* XXXIX 663. V.Beševliev in *Studia Gerov* 21/22, points out that in text C one should read Ἰσαὰκ τὴν κόσμησι[ν] ἐποίησεν (so already in *SEG* XXXIX !). At the end he suggests interpreting ΠΟΡΚ as the name Πόρκ(ιος) [but see app.crit. of *SEG* XXXIX for a better solution].

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580. Rogozen. Inscribed silver vessels, 6th cent. - 341 B.C. (vessels) and ca. 450/424-341 B.C. (inscriptions). *SEG* XXXVII 618. B.Nikolov, *Thraco-Dacica* 10 (1989) 189-196 (ph.; dr.), discusses these objects. On 193-196 he interprets the names in the genitive (Κοτυος, Κερσεβλεπτο, Σατοκο) as those of the silversmiths; ἐξ + toponym indicates their origin. The only owner on record would be Δισλοιας (*SEG* XXXVII 618 no. 10) [utterly improbable; N. translates Κοτυος ἐγ Βεο· Δισλοιας ἐποίησε as 'Cotys de Béo l'a fait pour Disloias'; Disloias is rather the only silversmith on record, Tybout]. Comment on some toponyms.

L.Byvanck-Quarles van Ufford, *BABesch* 65 (1990) 51-72 (ph.), comments on various archaeological problems. On 53-55 she supports the view of J.Dörig that the Κοτυς-inscriptions on metal vessels refer to the Thracian mother-goddess rather than to the king Kotys (cf. *SEG* XXXIX 644, both for Dörig's views and Dinkova-Bruun's correct criticism of them). They are in the genitive (Κοτυος) followed by a geographical indication, whereas one piece of the Rogozen treasure offering a nominative (Κοτυς Ἀπόλλωνος παῖς; *SEG* XXXVII 618 no. 14) perhaps indicates a personal dedication by the king bearing his official cult title to the goddess; the title may imply that the king was priest of the Great Goddess.

For the various questions concerning these vessels see now also the survey of A.Fol in *Akten XIII. Kongresses* 195-205 and J.Bouzek - I.Ondřejová, 'The Rogozen treasure and the art of the Triballoi', *Eirene* 27 (1990) 81-91 (no special attention to the inscriptions).

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581. Stryme. Boundary stone of a temple of four healing deities, ca. 400-350 B.C. White marble stele now in the Museum in Komotini. Ed.pr. L.Kranioti in *Mneme Lazaridis* 629-633 (ph.). Cf. also O.Masson and L.Dubois, *BE* (1991) nos. 210 and 221 respectively.

Ποδαλ(ε)ιρίο(υ) | Μαχάονος | Περιεστῶς | Ἀθηνάης

Either a boundary stone of the temple of Podaleirios, Machaon and Athena, or a dedication to the first two deities by a person called Athenae(s), ed.pr.; cf. O.Masson, *loc.cit.*, who rightly argues for the deity Ἀθηνάη; L.Dubois, *loc.cit.*, interprets Περιεστώ as the personification of 'Healing' ('Guérison') and refers to words like ἐστώ (essence) and ἀπεστώ (absence). Periestō is a paredros like Ἰασώ or Ἀκεσώ in Epidauros (*IG* IV^2 1 135 I L. 3).

MOESIA

582. Moesia. The governors of Moesia Inferior from 150-160 A.D. Continuing her earlier study on the period 137-150 A.D. (*SEG* XXXIX 668) E.Doruţiu-Boilă, *SCIV* 40 (1989) 325-338 (in Roumanian, with German summary), on the basis of mainly Latin and some Greek inscriptions now establishes the following chronology for the governors of Moesia Inferior from 150 to 160 A.D.:

? 150-152: C. Ulpius Pacatus Prastina Messallinus
? 152-153/154: Q. Fuficius Cornutus
? 153/154-156: T. Flavius Longinus Q. Marcius Turbo
157-159: T. Pomponius Vitrasius Pollio
159-160: L. Iulius Statilius Severus

583-585. Dobroudja. Inscriptions on lead seals, 4th-7th cent. A.D. Ed.pr. I.Barnea, *Pontica* 23 (1990) 315-334 nos. 1-20 (ph.; in Roumanian, with German summary), publishes twenty more Byzantine lead seals from the Dobroudja, used for commercial purposes (cf. *SEG* XXXIV 733/734; XXXV 847-850; XXXVI 691). We give the texts of the Greek inscriptions dating before 800 A.D.

583: 317 no. 3. **Altinum. Lead seal, 4th cent. A.D.** Inscription on both sides of a bust (very worn): Παμφυλίας (i.e. the personified province)

584: 317-319 no. 4. **Noviodunum. Lead seal, 6th/7th cent. A.D.** Obverse: bust of St. George with a nimbus; inscription on the reverse: ὁ ἅγιος Γελόργι(ος)

585: 319 no. 5. **Noviodunum. Lead seal, 6th/7th cent. A.D.** Obverse: monogrammatic cross, probably to be read as Σεργίου; Reverse: monogrammatic cross (reading uncertain).

586. Histria. Its history. Cf. P.Alexandrescu, W.Schuller (edd.), *Histria. Eine Griechenstadt an der rumänischen Schwarzmeerküste* (Xenia, Konstanzer Althist. Vortr. und Forschungen Heft 25; Konstanz 1990), for various contributions to aspects of Histrian history and

occasional use of Histrian inscriptions: e.g. 27-29, on the territory of Histria and its villages; 159, with a photo of *I.Histriae* 101 [cf. our lemma no. 587]; 161, on Hellenistic tiles from Sinope with photos of two inedita; 185, with discussion and photo of *I.Histriae* 169 (cf. *SEG* XXXVIII 738); 192, with photo of *I.Histriae* 114; 193, with discussion and photo of *I.Histriae* 113. On 295-299 an appendix listing the main publications on Histrian inscriptions.

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587. Histria. Dedication to Aphrodite on a roof tile, 6th cent. B.C. ? *I.Histriae* 101. K.Zimmermann, *Hesperia* 59 (1990) 228 (ph.), dates this piece before 550 B.C. on the basis of the letter forms and of the archaeological context. Cf., however, M.Sève, *BE* (1991) no. 105: 'La date -- paraît haut au vu de l'écriture'.

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588. Independenţa. Rhodian amphora stamps, ca. 200 B.C. V.Lungu, *Dacia* 34 (1990) 209-217 (ph.), reports on fifty-one recently discovered Rhodian amphora stamps dated to the late 3rd and the early 2nd cent. B.C. from two tumuli in Independenţa (province of Tulcea), yielding thirteen eponymous magistrates and fourteen manufacturers. Observations on the chronology.

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589. Justiniana Prima (Caričin grad). Ex voto on a silver tabula ansata, Christian period. *I.Mésie Sup.* IV 113. V.Popović, *Acad. serbe des sc. et des arts, Classe des sc. hist.* 360/7 (1990) 53-92 (in Serbian) and 92-108 (French summary; ph.; non vidimus; cf. D.Feissel, *BE* 1991 no. 715), restores the text on side (**a**) as † Ὑπὲρ [εὐχῆς] | Ἰωάν[νου τοῦ] | λαμ[προτάτου) κόμ(ητος) κ(αὶ) τῶν] and on (**b**) ('moins heureusement', Feissel) [Αὐγού]στων | [ἡμῶν α]ὐτῶν plus three christograms denoting the Trinity. *I.Mésie Sup.*: † Ὑπὲρ [... ca. 6 ...] | Ἰωάν[νου τοῦ] | λαμ[προτάτου] | [--].των ‖ [--]υτων | [--]☩. P. supports the identification of Caričin grad with Justiniana Prima, mainly based on the capital with monogram of Justinianus found in the same basilica as our tablet. He suggests identifying Johannes with the homonymous *clarissimus comes* involved in the building of a fortification in Syria in 547/548 A.D. (*IGLS* 1809) and associated with Johannes of Byzantium, who according to Procopius restored the fortification of Zenobia along the Euphrates.

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590. Kallatis. Oracle, 2nd cent. B.C. *SEG* XXIV 1031. J.G.Vinogradov, *BE* (1990) no. 551, suggests reading in L. 7 τῶν ἐπὶ βουλ[ευτηρίωι: after the gods of the agora, those who have their statue in the bouleuterion are mentioned (ed.pr. proposed τῶν ἐπιβουλ[ευόντων]).

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591. Kallatis, Sinopean amphora stamps, ca. 370-ca. 183 B.C. Continuing their earlier publication of 225 new stamps (*SEG* XXXIX 673) A.Avram - N.Conovici - G.Poenaru Bordea, *Dacia* 34 (1990) 111-127, now present an analytical survey of all Sinopean amphora

stamps found in Kallatis and its territory, based on twenty-six publications ranging from 1924 to 1989. Chronological list of astynomoi; several tables, inter alia illustrating the occurrence of Sinopean astynomoi on stamps found in Histria, Tomis, Satu Nou and their territories, as well as in the rest of the Dobroudja. Observations on the chronology.

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592. Noviodunum. Inscribed mirror, undated. S.Schultz, *Pontica* 11 (1978) 103 no. 16. Cf. now J.G.Vinogradov, *BE* (1990) no. 506, who suggests reading τῇ κυρίᾳ [τ]ὸ δῶρον instead of Τημυριδο⟨υ⟩ δῶρον; cf. our lemma no. 619.

593-595. Odessos (area of: Manastir). Dedications to Theos Aularkenos. Edd.pr. A.Haralam - V.Ivanov, *BMNVarna* 23 (1987) 75-78 nos. 1-3 (ph.).

593: 75/76 no. 1. Lower half of a marble relief representing part of a horse and two dogs attacking a boar; under the relief an inscription; ca. 150-250 A.D.

Ἐπηκόῳ Θεῷ Αυλαρκηνῳ Δι[- -]
Οὐλ(πιανὸς) Λυκομήδους ὑπὲρ σωτ[ηρίας - -]
κὲ ἑαυτοῦ εὐχαρι[στήριον - -]

Ligatures || 1. for Αυλαρκηνος cf. *SEG* XXXVII 652, with further references.

594: 76 no. 2. Marble relief representing a rider on horseback, swinging a spear; under the relief an inscription; 2nd/3rd cent. A.D.: Αὐλουζενις Πίου

595: 76/77 no. 3 = *SEG* XXXIX 664.

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596. Odessos (area of: Staroselec). Dedication to the Thracian hero, 3rd cent. A.D. Marble plaque representing a rider on horseback; behind him a young man holding the tail of the horse; in front of him two female persons; inscription on the upper edge. Edd.pr. A.Halaram - V.Ivanov, *BMNVarna* 23 (1987) 80 no. 6 (ph.): Ἀπολλών(ι)ο(ς) Ἰουλι[ανοῦ]

[For other dedications from the sanctuary at Staroselec cf. Z.Gočeva - M.Oppermann, *Corpus Cultus Equitis Thracii* II 1 (EPRO vol. 74; Leiden 1981) 31/32 nos. 216/217, with Παλαδεινηνος as divine epithet, Velkov].

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597. Odessos. Epitaph of a naukleros, Christian period. V.Beševliev, *BMNVarna* 11 (1975) 148 no. 2; republished by id. in *Studia Gerov* 19/20 no. 2 (ph.). Marble plaque; above in the inscription a triangle, an object with the shape of a cup and a delta.

Ἐνθάδε κατάκητ[αι ὁ τῆς]
μακαρήου μνήμης
γενάμενος ναύκλ[ηρος το]-
ὖ ἐμπορίου Ἱεροῦ υ[ἱὸς Ζω]-
τικοῦ γεναμέν[ου πραγμα]-
τεύτου τῶ Γ[- - - - - -]
[- - -]κ[- - - - - - -]

2. μακαρήου = μακαρίου: either a mistake for μακαρίας or a new example of 'die Umbildung der Adjektiva dreier Endungen --- in solche zweier Endungen', B. || 4. Ἱερὸν Ἐμπόριον: either at Ἱερὸν στόμα at the mouth of the Danube or Ἱερόν on the Turkish coast near the entrance of the Black Sea [for the latter cf. *SEG* XXXIX 1180 L. 22; cf. R.Merkelbach, *I.Kalchedon* p. 98, Pleket].

598-599. Odessos. Two epitaphs, Christian period. Cf. V.Beševliev in *Studia Gerov* 20/21 nos. 3/4 (ph.), now in the Archaeological Museum in Varna.

598: 20 no. 3. **Epitaph of Vetoulesta.** Marble plaque; above the inscription a cross. We incorporate small corrections suggested by the photograph.

[Ἐν]θάδε κατάκητε ἡ τῆς μακαρήας μνήμης
Βητουλεστα γαμιτὴ Ἰουβίνου· μαρ[μαρᾶ - - -

1. [Ἐνθά]δε, ed.pr. || 2. [κιτε], ed.pr. || 3. [ρί]ας, ed.pr. || 4-5. γαμιτή = γαμετή.

599: 20/21 no. 4. **Epitaph of a woman from Bithynia.** Lower part of a marble plaque.

[Ἐνθάδε κατάκιτε]
[ἡ τῆς μακαρίας μν]-
[ίμις - - - - συνβ]ία
[- - - - - -]ου ὁρμου-
μένι ἀπὸ χορίου
Ξιου τῖς Βιθυνοῦ
ἐπαρχίας, ἐτελεύ-
τισεν δὲ μη(νὸς) Σεπτεν-
βρίου πρότι, ἰνδ(ικτιῶνος)
πρότις †

Upsilon: V; ksi: ≷ || 4-5. ὁρμουμένι = ὁρμωμένη, ed.pr. || 5-6. the Bithynian village of Ξιον is unattested so far, ed.pr.

600. Odessos. Epitaphs of the wife and son of Carellus, 552-575 A.D. V.Beševliev, *Spätgriechische und spätlateinische Inschriften aus Bulgarien* (Berlin 1964) nos. 87/88. V.Beševliev in *Studia Gerov* 17/18, comments on these two epitaphs. He dates the epitaph of Carellus' wife to 552 (15th indiction), that of his son to 575 A.D. (8th indiction). He combines the evidence of these epitaphs with that of six lead seals (G.Zacos - A.Veglery, *Byzantine Lead*

Seals, Basel 1973, nos. 765-769 and 2867) in a reconstruction of Carellus' career: candidatus, illustris, ex consul, (gloriosus) magister militum (στρατηλάτης).

601. Oituz. Dedication to the Hero Irsaios (the Thracian Rider). Marble pedimental stele with a relief representing the Thracian Rider; found in 1982 in Oituz (province of Constanţa, Moesia Inferior). Ed.pr. C.Matei, *Symposia Thracologica* 6 (1988) 159/160 and *Thraco-Dacica* 9 (1988) 219-223 (non vidimus); cf. C.C.Petolescu, *SCIV* 40 (1989) 399 no. 509.

Ἥρωι Ἰρσαιῳ Ι̣[----]
εὐχαριστήριο[ν ἀνέθηκεν]
Διάδοκοι ἀδελ[φ]ο[ὶ Τειμο- or Ἀγαθο]-
κλῆς, Διονύσιος [----]
Δημοκράτης οἱ Δ[ιονυ]-
σίου ὑπὲρ αὐτῶν ἀ[νέθηκαν]

1. Ἰρσαιος: new epithet of the Thracian Rider; in fine a name, e.g. Ἰ̣[πποσθένης] or Τ̣[ειμοκλῆς], or ἐ̣[πηκόῳ], ed.pr. || [3. rather διάδοκοι = διάδοχοι: the brothers take it over from the father, are his successors, Pleket].

602. Tomis. Corpus. In a review of *I.Tomis* (cf. *SEG* XXXVII 632) A.Martin, *Latomus* 49 (1990) 882-884, comments on nos. 79 and 283. In no. 79 (*IGR* I 641) he reads and restores in LL. 2-5 Λ. [Οὐαλέριο]ν Κυρείνα | [cognomen] Λ. Οὐαλερίλο[υ patronymic in]ου εὐπολσ[ίαρχ]ου υἱόν instead of Λ[ικίννιο]ν Κυρείναι | [----] Λ. Οὐαλερίλο[υ -- τ]οῦ εὐπολσ[ίαρχ]ου υἱόν. For no. 283, an epigram consisting of elegiac distichoi, M. offers the following suggestions: in L. 2 μον perhaps conceals the elision of an accusative in -α, e.g. [--μ]νήμον' (*I.Tomis*: ιημον); in L. 3 πορθνέα (clearly legible) is an error for πορθμέα, presumaby indicating Charon (cf. *GV* 1906 L. 3: πορθμεὺς Χάρων); in L. 4 the photo shows --ω instead of --ο: perhaps a dative dependent on δέδεμαι, e.g. [θανάτ]ῳ δέδεμαι.

603. Tomis. Two dedications to the Thracian Hero. S.Olteanu, *Thraco-Dacica* 10 (1989) 215-217 (dr.; in Roumanian, with a French summary), reads in *I.Tomis* 128 L. 4 Ἥρωι ΚΑΓΑ instead of Ἥρωι ΚΑΤΑ. In *I.Tomis* 36 L. 3 he reads ΚΑΓΑ Ἥρωι rather than ΚΑΓΑ Ἡρωί[δου. The meaning of καγα is clear from 128 L. 1: *Heroi sacrum*. It is probably a Getian word, which can be related to Κωγαίονον, the 'Holy Mountain' of the Getai on record in Strabo 7.3.5.

604. Tomis. Christian gem, late 3rd cent. A.D. E.Popescu (cf. *SEG* XXVI 842) pp. 89/90; inscription: ἰχθῦς (sinistrorsum). V.Lungu - C.Chera, *Pontica* 23 (1990) 177-182 (dr.; in Roumanian, with German summary), date this gem to the late 3rd cent. A.D. and comment on the

iconography: Christ as *orans* among the apostles between his resurrection and his ascension rather than the crucifixion. Reference is made to other inscribed Christian gems.

605. Topraïsar. Epitaph, 200-250 A.D. Fragment of a limestone relief representing a biaxial cart drawn by two oxen; three persons are seated on the cart; the oxen are led by a man on foot; inscription below, separated from the relief by a broad protruding band. Found in 1978 in Topraïsar (province of Constantza) and now in the Museum of National History and Archaeology in Constantza. Ed.pr. M.Bărbulescu, *Thraco-Dacica* 11 (1990) 5-9 (ph.; dr.; in Roumanian, with a French summary): Ναιέτων Δεκεβαλ[λ]οῦ τῇ ἰδίᾳ συνλ[βίῳ ----]ΑΚΛ ̣ | ----

1. Ναιέτων: unattested in Scythia Minor so far [ed.pr. gives no parallels outside that area]; cf. Ναίης, Νάεις (= Νάιος), ed.pr. || 2-3. Δεκέβαλος: Daco-Getian name attested in five Latin and three Greek inscriptions from Moesia Inferior, ed.pr. || 3. in fine ---]α καὶ ?, ed.pr. || the relief refers to the occupation of the family: either itinerant merchants or farmers; carts also on *I.Tomis* 257 and 327 [the latter is the epitaph of a *speculator* (LL. 2/3: σπεκλατόρι πονλτικῷ); cf. J. and L.Robert, *BE* (1959) no. 260], ed.pr.

606. Ulpiana. Iuppiter Melanus. M.Parović-Pešikan, *Arheološki Vestnik* 41 (1990) 607-616, publishes a new Latin dedication by a certain Asclepiades to Iuppiter Optimus Maximus Mel(anus), and refers in the process to dedications to I.O.M.Mel(anus) Cid(iessus) (cf. the Greek god Ζεὺς Κιδυήσσος in Phrygia [Kidyessos is a Phrygian city between Prymnessos and Appia]). She argues that Asclepiades was one of the many Phrygian immigrants in Moesia Superior and especially in the mining districts and that Melanus is to be related to the Μηλοκωμῆται [in Southern Phrygia, near Dionysopolis] and to the divine epithet Μαληνός/-Μεληνός [For dedications to Ζεὺς Μεληνός from Kiravdan (territory of Dorylaion) cf. now P.Frei in *Araştirma Sonuçlari Toplantisi* 10 (1992) [1993] 143/144 nos. 1/2 (ph.); cf., however, J. and L.Robert, *BE* (1973) no. 269, who deny a link between Melanus and Ζεὺς Μεληνός, Pleket].

DACIA

607. Albeşti. Amphora stamps, late 4th-early 2nd cent. B.C. Cf. *SEG* XXXIX 687. A.Rădulescu, M.Bărbulescu, L.Buzoianu, *Pontica* 23 (1990) 29-48 (ph.; dr.; in Roumanian, with French summary), publish amphora stamps from Taurian Chersonesos (3), Knidos (24), Kos (7) and Paros (6). A.Rădulescu, M.Bărbulescu, N.Cheluţă-Georgescu, *ibid.* 49-79 (ph.; dr.; French summary), present a general survey of amphoras from Herakleia Pontike, Thasos, Sinope, Rhodos and Knidos found in Albeşti, and publish new stamps from Herakleia Pontike (17), Rhodos (9) and Sinope (1); also monograms (8), graffiti (2; tiny fragments) and anepigraphic stamps (5) on amphoras of unknown provenance.

608. Sucidava. Inscribed mirror, undated. D.Tudor, *Dacia* 11/12 (1969) 247-249 nos. 6/7. J.G.Vinogradov, *BE* (1990) no. 506 proposes the following text. Recto: κυρίᾳ καλῇ; tergo: τῇ καλῇ ἐπὶ καλῷ ('Pour toi, (ma) belle, pour ta beauté') instead of τῇ καλῇ Πικαλώ. Cf. our lemmata nos. 592 and 619.

NORTH SHORE OF THE BLACK SEA

609. Berezan. Private letter on a lead lamella, ca. 550-500 B.C. *SEG* XXVI 845; XXXVII 634*. J.G.Vinogradov, *BE* (1990) no. 528, reports on a Russian publication in which comment is given on the names Ματασυς (Indo-Arian) and on the toponym Ἀρβιναται (Indian origin). Contra V., who points out that Ἀρβιναται is Iranian.

C.Gallavotti, *BollClass* 11 (1990) 155-159, gives an orthographically normalized transcription. He reads in L. 2 δολῶται = δολοῦται ('he defrauds') rather than δῶλῶται = δουλοῦται ('he enslaves'): there is no question of a σῦλον κατ' ἰδιώτου. In L. 5 τὰ ἐμά refers to the possessions of the sender, Achillodoros, rather than those of Matasys, since in LL. 5/6 there is an ellipse of ὅτι after μυθεόμενος and a change of grammatical person rather than a direct quotation of Matasys' words: Achillodoros writes of himself in the third person (normal epistolary style), but changes to the first person when reporting Matasys' statement in order to avoid confusion. G. adduces other examples of this phenomenon. In LL. 11-13 G. reads ἕτερα δὲ τοι ἐπιστέλλε· τὴμ μητέρα | καὶ τὸς ἀδεφεὺς ἰες δινε̃ν ἀρβινάτησιν ἄγεν ἐς τὴμ πόλιν, | αὐτὸς δὲ ες Νεορὸς ἐλθὼμ παρὰ μινθύωρα καταβήσεται. In L. 12 δινεῖν (or perhaps σινεῖν) means 'to thresh the grain'; the unattested ἀρβινάτησιν could be a 'complemento di mezzo o modo'; in L. 13 παρὰ μινθύωρα is probably a temporal indication (cf. μίνυνθα): 'a momenti', or 'al piu presto', but G. does not exclude reading παρὰ Μινθύωρα (R.Merkelbach) or παρ' Ἀμινθύωρα. Achillodoros' son Protagoras is exhorted to send his mother and brothers to thresh the grain and to come to the city (ἄγειν is perhaps used absolutely rather than with the object 'mother and brothers'). Achillodoros himself goes there as soon as possible after his stay with the Neoroi.

610. Berezan. Dedication and honorary hymn for Achilles Pontarches and the island, 1st cent. A.D. Lower right part of a white marble plaque; the dedication in larger letters. Ed.pr. F.V.Shelov-Kovedyaev, *VDI* (1990) 3 49-62 (ph.). Cf. L.Dubois, *BE* (1991) no. 419, whose text we present.

\- - - - - - - - - - - - -
[- - -]Ο ι ι [- - - -]
[- - -] Ἀχιλλεῖ Πον-
[τάρχη]ι χαριστήριον
vacat

[Κυκλο]τερὲς κτεάτισμα, θεῶν | [περικαλλὲ]ς ὄχημα
νῆσσε περικλύ|[στη], κύμασι γηθομένη,
σὸν πέ|[δον εἴ]ληχεν Θέτιδος γόνος αἷμα|[θ' ὕπερ]θε
Αἰακίδης Ἀχιλλεὺς ἀθα|[νατοῖ]σιν ἴσος·
ἀλλ' Ἀχιλλεῦ, δέ|[ξαι θυ]σίην καὶ εἴλλαος ἴσθι
ἡμετέ|[ραν ἀίω]ν μοῦσαν ἀπὸ γραφίδος

1. θεῶν, |['Αχιλλῆο]ς ὄχημα, ed.pr. || 2. περικλυ|[τή, ῆ], ed.pr. || 3. initio σὸν πέ|[ρι εἴ]ληχεν; in fine αἷμα|[ἔνερ]θε, ed.pr. || 5. δε|[ξ' εὐθυ]σίην, ed.pr. || 6. ἡμετέρ|[αν ὀσίη]ν, ed.pr.; Vinogradov (per ep.) prefers ἐσιδὼ]ν μοῦσαν || for the cult of Achilles Pontarches in the Pontos area cf. G.Hedreen, *Hesperia* 60 (1991) 313-330; new dedications in *VDI* (1993) 1 74 and 79 || the text shows that in the 1st cent. B.C. Berezan was an island and not a peninsula.

611. Berezan. Inscribed bone tablet, ca. 525-500 B.C. *SEG* XXXVI 694. W.Burkert, *VDI* (1990) 2, 155-160, accepts the idea of the ed.pr. that we have here a Didymaian oracle concerning Olbia. He argues that in text A (front) the passage from ἑπτακόσιοι (L. 2) to ἰητῆρος is a hexameter and that the four Apolline emblems (wolf, lion, bow-bearer, dolphin) together with a rising series of Sevens, represent a speculative chronological sequence, a 'great year' of 7 + 70 + 700 + 7000 = 7777 years; 'seven' is the figure of Apollo Hebdomagetas. He translates LL. 3/4 as 'bow-bearer, friendly through his gift (δωρεῆ⟨ι⟩), with the power of a healer (δυνάμ⟨ι⟩ ἰητῆρος)'. He refers to Virgil's *Aeneid* I 261-282 (3-30-300 years) and for the four animals to Daniel's vision and concludes that there may have been an Aramaean-Greek koine of oracular practice in the archaic Greek period. B. translates A LL. 7/8 as 'I remember you vis-à-vis Leto' and argues that Apollo himself speaks here; he sees a parallel in the later μνησθῆι-inscriptions from Asia Minor and Syria. In L. 7 he reads μακαρίζω ἐκεί⟨νην⟩.

612. Chersonesos. Inscribed ostraka, 5th cent. B.C. *SEG* XXXVII 654*. Cf. J.G.Vinogradov - M.Zolotarev in O.Lordkipanidzé - P.Lévêque (edd.), *Le Pont-Euxin vu par les Grecs* (Centre de Rech. d'Hist. ancienne vol. 100; Paris 1990) 94-101 and 102-109 (ph.), for a catalogue and study of the inscribed ostraka mentioned in *SEG* XXXVII. They argue that the first colonists came from Herakleia Pontikē and were soon joined by Milesians/Ionians from the vicinity. The ostraka are from the 5th century B.C.. For their function cf. *SEG* XXXVII. We briefly give the texts.

1) Παρμένιχος Μελανθίο (ca. 500-450 B.C.; Milesian alphabet)
2) [Παρ]μένι|χος | [Μελ]ανι|[θίο] (ca. 500-480 B.C.; Megarian alphabet; the reading ['Ισ]μένι|χος | [...]ανι|[--] is to be discarded now in view of no. 1)
3) ['Αμφ]ίōν ? | [ϝυπ]ερόχο (ca. 500-480 B.C.; Megarian alphabet)
4) Ἰασικλῆς | Νεομηνίο | N (ca. 465-435 B.C.)
5) Ζηνόδοτος | Εὐαρχίδα (ca. 450-400 B.C.); **6)** Πασ[--] | Θεμι[σ--] (ca. 450-400 B.C.)
7) ['Η]ρακλέδας Θ[--] (ca. 425-400 B.C.)

8) Πεσίσ[τρατος] | Νυμφ[--] (ca. 450-400 B.C.)
9) Εὐφράντα[ς] (ca. 470-460 B.C.); **10)** Τλασέας; B (ca. 450-400 B.C.)
11 and 12) Εὐανδρίδας (ca. 450-425 B.C.); **13)** [Ἡρακ]λε[οδ]ώρο N ? (ca. 450-400 B.C.)
14) [--]ατα Π(or O) (ca. 480 B.C.; κ]αταπ[ύγων is improbable)
15) Χαρικλ[ῆς] | Ἑρμοδώ[ρο] (ca. 480 B.C.)
16) Ἀντίλοχ(ος) and Κρητίνη|ς Μυός (ca. 450-400 B.C.)
17) [Ἀρ]κήσανδρος N[---] (ca. 450 B.C.); **18)** [M]ολπᾶς (ca. 480-460 B.C.)
19) Ἀιγινο (mistake) and Αἰγινόμο N (or H or Z) (ca. 425-400 B.C.)
20) ΙΦΑΙΤ (possibly an attempt to write Ἡφαιστόδωρος; ca. 450 B.C.)
21) Γίλο[ς] (ca. 470-460 B.C.); **22)** Λυ[--] (ca. 480-460 B.C.) **23)** Νικα[--] (ca. 480 B.C.)
24) Λα[--] | Δι[--] (5th cent. B.C.); **25)** [οὐ---]ς ἀλλὰ Χαιρ[--] (ca. 470-460 B.C.)
26) Ἴλιον ἀ[είδω καὶ Δαρδανίην] | εὔπω[λον ἧς περὶ πολ]|λ' ἔπα[θον Δαναοὶ θεράποντες | Ἄρηος ?] (ca. 420-410 B.C.; beginning of the *Parva Ilias*).

L.Dubois, *BE* (1991) no. 420, points out that the authors overestimate the number of Doric names. In fact there are only four Doric (Εὐανδρίδας, Εὐαρχίδας, Εὐφράντας, Τλασέας) and three Ionian names (Κρητίνης, Μυός, Μολπᾶς); all other names are ambivalent. D. also warns against the tendency to consider nicknames of aristocrats as an indication of low social origin. In fact such names occur in *all* social classes.

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613. Chersonesos. The oath of the population, ca. 300-280 B.C. *IOSPE* I^2 401; *Syll.*^{3} 360. Cf. *BE* (1990) no. 520, for an inaccessible Russian study on the political regime in the city and especially on a development toward a more aristocratic government.

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614. Chersonesos. Fragmentary law concerning the return of exiles, ca. 300-275 B.C. *SEG* XXXIV 750. J.G.Vinogradov, *BE* (1990) no. 556, argues that the fragment deals with judiciary problems caused by the return of the exiles and their subsequent claim to confiscated goods. He proposes the following restorations:

L. 1: χειροτο[νηθέντες: the judiciary commissioners appointed for that problem
LL. 2/3: τὰ ἄρσενα κα[ὶ τὰ θηλέα (sc. σώματα) --|-- δικαζ]έσθω
L. 4: πρό]δικοι: the commission has to solve problems concerning slaves with priority, viz. within ten days
L. 5: [κα]ταλελημμέν[οι or -α, with [δίκαι]: 'être poursuivis en justice'
L. 6: [πρὶν ἃ]ν ἕκαστος λ[άβηι τὰν δίκαν ?].

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615. Chersonesos. Sale of land plots, 270-250 B.C. Two fragments (**A**, **B**) of an opistographic marble plaque; the two fragments published in *IOSPE* I^2 403 belong to the same plaque; the fragments partly join at the upper left corner of the front. Edd.pr. E.I.Solomonik - G.M.Nikolaenko, *VDI* (1990) 2 79-99 (ph.; dr.), with Russian translation.

A: -
[- - - - - - - - - - - - - - Ἀ]πολλό[δωρος ?- - - - - - - - - - - -]
[- - - - - - - - - - - -] ΥΔΠ Προμ̣[αθίων ?- - - - - - - - - - - - -]
[- - - - - - - - - - -]ος)Χ⊢ ΔΠ[- - - - -])Χ ⊢ ΔΠ Κεφαλὰ ⌈ο⌉)Χ[- - - -]
4 [- - - - - - - - - - -]λα ⌈ο⌉ ΧΠ Ἡ[ρ]ακ̣[λείδ]ας ΟΟΟΟΥ Κεφαλὰ ⌈ο⌉ ΟΟΟΟ)̣
[- - - - -]να [. .] ΟΟ)Χ [Π]ρύτα̣[ν]ις ΟΟΟ)Χ Πρύτανις ⌈ο⌉ ΟΧ⊢
[Πρύτανις . .] Χ̣⊢ Κε̣φα̣[λ]ὰ̣ Δ ΟΟΟΟ [. . .] Π Ἡρόστρατος Ἀριστολ[ό]-
[χου - - - Π]ολύαρ[χο]ς Γέροντ[ο]ς Ο⊢ ΔΠ Ἀρτεμίδωρος Ἀρ-
8 [τεμιδώρου ? .] Ο Χ Κεφαλ[ὰ] ΕΕΕΔΔΔΟΧ[. .] (((Τοίδε ἐπρίαντο ἀπὸ το[ῦ]
[- - - - - - -]ι̣στα Νυ[μ]φοδ̣ώρου κ[αθ'] ἕνα· Λυσίστρατος Εὐ-
[δρόμο]υ, Λυσίστρ[ατο]ς Εὐδρό[μο]υ, Ξάνθος Θεοκύδεο[ς],
[Ξάνθ]ος Θεοκύδ[εος, Ἡρ]όφιλ[ος Πρ]ομαθίδα, Ὕμνος Σκύθ[α],
12 [Σώκρ]ι̣τος Διοσ̣[κουρίδα, Ὕμνος Σκύ]θα, Θεοκλῆς Θεογέν[ε]-
[ος, Ὕμνο]ς Σκύθα, [- - - - - - - Δωρώ ?]ν̣δα, Αὐτοκλῆς Αὐτο̣-
[κλέος ?, - - -]ω̣ν Πο̣[- - - - - - - - - -ω]ν̣ Πασίωνος, Ἴκας Ἡρα-
[κλείδα, - - - - - - - - - - - - - - - - - Πα]ρθένιος Ἀριστογέν[ε]-
16 [ος, - Ν]ι̣κασίτιμος Νικα-
[σιτίμου, Νικασίτιμος Νικασιτίμου,] Νικασίτιμος Νικα-
[σιτίμου, Βάκις Ῥινία], Β̣άκις Ῥινία, Βάκις Ῥι-
[νία, - - - - - - - - Δ]ω̣ρ̣ώνδα, Ξάνθος
20 [Θεοκύδεος, Ξάνθος Θεοκύδεος,] Ξ̣άνθος Θεοκύδε-
[ος, Πίτθιος Νικασιτίμου,] Πίτθιος Νικασι-
[τίμου, - - - - - - - - - -]ος Νικάνορος̣

B: [- - - - - - - - - - - - -] Ἐλ⟨π⟩ίνικος)Χ [- - - - - - -]
[- - - - - - - - - - -]ου)Χ⊢ [Δ]Π Ἀφαιστόδ[ωρος - - -]
[Δ]Π Ἀφαιστόδωρος [. . . . Ἀφαισ]τόδωρος Χ⊢ ΔΠ Ἀφαι[στόδωρος]
4 . . ΔΠ Ἀφαιστόδωρος [. . . . Ἀφα]ιστόδωρος ΧΔ Κε[φαλὰ - - - -]
[Αὐ]το⟨κ⟩ράτωρ)⊢ Π Ἡρόστρα̣[τος . . . .] Ἡρόστρατος ΥΔΠ [- - -]
ος Χ Ἡρόστρατος ΨΔΠ Κεφα[λὰ - - -] Ἡρακλείδας Ἀσ̣[- - - -]
[Ἡ]ρακλείδας Τ περίτομον υ̣[- - - -]μ[- - - -] οοοο)Υ [- - - Τοίδε ἐπ]-
8 ρίαντο [τ]οὺς ἑκατωρύγ[ους - - -] του[ς - - -]οσας ΧΠ̣[- - - - -]
[ξυ ?]λεύειν Τ καθ' ἕνα· Προμ̣[α]θ⟨ί⟩ων [Διο]νυσ[ίου, ὁ δεῖνα]
[Ν]ά̣νωνος ⌂ Ο⊢ Νικάνω̣[ρ - - -])⊢ Πρ[ομαθίων Διονυσίου ?]
⌈ο⌉ Χ ⌂ CC Προμαθίων Διο[νυσί ?]ου Δ ⊠ [- - - - - - - - - - - - Καλλι ?]-
12 ά̣δα Ο)Ψ Πασιχάρης ΔΔΟΟ̣[ΟΟ]C Ἡρακ[λείδας - - - -]
ν Κεφαλὰ ΕΔΟΟΟΠCCC Ἀπὸ τ̣ο̣[ῦ - - - - -] απε[- - - - -]
Π̣ΟΟΟ ΑΤΩΡΩΙΤΩΙΚΟΙΝΩ̣ΙΔΟ̣ [- - - - - - - - - -]
ω̣ντος οὐκ ἔχοντες ⌈ο⌉ ΟΟ [- - - - - - - - - - - - - -]
16 Δ ⌈ο⌉ Ο ⌈ο⌉ Μ[Υ]ΣΠΧΕΙΟ Λεύκω[ν - - - - - - - - -]
[Κ]εφαλὰ ἑκατωρύγων τῶ[μ πεπραμένων κατ']
αὐτὰν τὰν πρᾶσιν τὰ[ν ἐποίησαν κατὰ τὸ ψάφισμα ?]
[ἐ]πιμεληταὶ α[ἱρ]εθέντ[ες ὁ δεῖνα τοῦ δεῖνος],

Νευμήνιος Φιλιστίο[υ, ὁ δεῖνα τοῦ δεῖνος]
ἐπὶ βασιλέος Ἀπολλ[ωνίου ?- - - - - - - - - - - - - - -]
Τελαμὼν Αἰσχίνα [-]
[ἀ] χώρα καὶ ὅτι (or ὅ τι) ἀποστ[- - - - - - - - - ἐπὶ]
[τὰ]ν αὐτὰν χώραν ἀπέδ[οσαν - - - - - - - - Ἀπολλό ?]-
[δ]ωρος Ἀγήμονος μ[- - - - - - - - - - - - - - - - - -]
[τὰν] πρᾶσιν ἐπρίατο [- - - - - - - - - - - - - - - -]

Ca. 200 B.C., *IOSPE*; ca. 270-250 B.C., edd.pr., on palaeographical and prosopographical grounds; edd.pr. connect this document with the restoration of democracy, reflected in the famous Oath, the decree on the return of political exiles and the present text on the sale or renting of plots of land. Edd.pr. argue that the numbers refer to the size rather than to the price of plots (so *IOSPE*); they interpret the ἑκατώρυγος (new word) as a unit of measurement of an area: 36 Chersonitan plethra = 4.4 hectares; their interpretation of the signs is as follows: E = 100; 𐅄 = 10; 𐅅 = 5; O = 1;) = 1/2; X = 1/4; Ψ = 1/8; ⊢ = 1/16; ΔΠ = 15; Π = 5; C = 1. In their translation they convert the plethra and hekatorugoi into hectares. In an Appendix they give a tabular survey of occurrences of the names of our texts in other inscriptions, graffiti, amphora stamps and coins; we do not repeat all these references || A 3. Κεφαλά: 'total' || 8. ἀπὸ το[ῦ]--: not 'buying from somebody' (= ἐπρίαντο παρὰ --) but rather an indication of space or time, edd.pr. || 9. --ιστα: ending of a name in --ίστας, edd.pr. || 11. cf. the Delphian proxenos Ὕμνος Σκύθα Χερσονασίτας in *Syll.*^{3} 585 L. 20 (195/194 B.C.), edd.pr. || B 1. ΕΛΨ, lapis || 5. ΤΟΥΡΑΤΣΩΡ, lapis || 7. περίτομον: 'demarcated area' or 'steep', edd.pr. || 8. ἑκατώρυγος: see above || 9. or πο]λεύειν, μεταλ]λεύειν, συμβ]λεύειν, edd.pr. || 14. τῶι κοινῶι ΔΟ, edd.pr. || 23. a form of ἀποστέλλω or ἀποστερέω, edd.pr.

616. Chersonesos. Two fragments concerning the sale of plots of land, ca. 270-250 B.C. Opistographic marble fragment found in the same area as the two fragments of our lemma no. 615; though lettering and contents are similar, this fragment was part of another stone (different marble). Edd.pr. E.I.Solomonik - G.M.Nikolaenko, *VDI* (1990) 2 97/98 (ph.; dr.).

A: [- - - - - - -] ((, Χά[νθος Θεοκύδεος ? - - - -]
[Ἡρόφιλος Προμ]αθίδα 𐅅 ⊢ [- - - - - - - - - -]
[- - - - - - - - - - - -]νος 𐅅 Δ Ὕμ[νος Σκύθα - -]
[- - - - - - - - - - - -]ς Διογν[ήτου - - - - - - - -]

B: [- - - - - πρᾶ]σιν ΥΙ[- - - - - - - - - - - - - -]
[- - - - - -] ἐν τῷ ἐνι[αυτῷ - - - - - - - - - - -]
[Πολύαρχος ? Γέρ]οντο[ς - - - - - - - - - - - -]
[- - - - - - - - - - - - - - - Θ]ερίτ[ης ? - - - - - -]
[- - - - - - - - - - - - -] πεσ[- - - - - - - - - -]

1. For the figures used (Ⅽ , 𐅅 etc.) cf. the app.crit. of our lemma no. 615 || A 3. for Ὕμνος cf. the inscription in our lemma no. 615 app.crit. ad A 11.

617. Chersonesos. Epitaph, 1st cent. A.D. (not after ca. 150 A.D.). *IOSPE* I^2 515. J.G.Vinogradov, *BE* (1990) no. 563, refers to a Russian publication in which the text of 515 has been slightly improved: γυνά.

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618. Chersonesos. Inscription on a cup, ca. 200-250 A.D. J.G.Vinogradov, *BE* (1990) no. 571, refers to an article by M.I.Zolotarev, *KSIA* 168 (1981) 56-58 (non vidimus), in which the author publishes an inscription on a cup: Διμερανου, epithet of Zeus, on record in four other inscriptions (Chersonesos, Mysia, Mykonos and Markianopolis). The epithet points to the presence of Thracian legionaries in Chersonesos.

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619. Chersonesos. Inscribed mirror, undated. J.G.Vinogradov, *BE* (1990) no. 506, reports that V.M.Zubar in *Problèmes de la culture antique* (Moscow 1986) 150-154 (non vidimus), published a mirror with the inscription: κυρείᾳ δῶρον: 'a gift for the mistress "de mon âme"' (V.) [Perhaps κυρία simply means 'Mrs', 'domina'; for parallels from the Roman period cf. L.Robert, *OMS* V 329 with note 403, Pleket]. Cf. our lemma no. 592.

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620. Chersonesos. Amphora stamps. M.I.Zolotarev, *Archeologija* (Akademia Nayk Oekranskoy RSR; Institut Archeologii) 3 (1990) 68-76 (ph.), reports on a number of amphora stamps from Herakleia found in dwellings hollowed out in the rock, and dating to the period ca. 400-375 B.C.: Χίω]νος and [Ε]ὐρυδιάμο (name of magistrate); Διονύσιος, NIK; ---ΡΟΣ and ΑΡ (the latter on a black glazed Attic amphora); Χίωνος Ἀριστοκλῆς; Θεοξένιο Ἀριστοικλέος.

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621. Chersonesos (and Pantikapaion). Three inscribed mirrors, Imperial period. J.G.Vinogradov, *BE* (1990) no. 505, reports on inscriptions on the lead frames of three mirrors now in the Hermitage, published by J.P.Kalasnik in *De l'histoire du nord de la Mer Noire à l'époque antique* (Leningrad 1979) 116-123 nos. 2-4.

no. 2: recto: ψυχὴ καλή ('Belle petite âme'; nominative rather than ed.pr.'s dative ψυχῇ καλῇ. V.assumes that the woman who received the mirror as a gift, started a conversation with the mirror after having looked at herself for some time)
verso: τῆς καλῆς τὰ καλὰ πάντα ('Tu as, beauté, tous les charmes')
no. 3: τῆς φιλάνδρου πάντα ('Tu as tout, aimée de ton mari')
no. 4: τῇ καλῇ τὸ δῶρον ('Pour toi, beauté, ce cadeau').
For **no. 3** cf. also *BE* (1990) no. 506.

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622. Eupatoria. Hellenistic graffito. J.G.Vinogradov, *BE* (1990) no. 570, refers to I.V.Jacenko, who in *Voyages dans l'Antiquité* (Moscow 1983) 184-204 (non vidimus),

published a graffito on a kantharos: ΜΥΣΤΟΥ (dr.). V. interprets this as the genitive of a name (Μύστου) rather than as μύστου (mystes). V. mentions another kantharos with Ὑγίεια.

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623. Gorgippia. Proxeny decree for [--]krates and Chairippos, reign of Seleukos and Spartokos III (ca. 300 B.C.). *CIRB Addenda* 4. J.G.Vinogradov, *BE* (1990) no. 600, comments on V.P.Yaylenko's observations on this text in *op.cit.* (cf. *SEG* XXXIV 760-765) 153-159 (non vidimus) and presents his own version of this text.

[Σέλε]υκος Εὐμήλο[υ καὶ παῖδες]
[....κ]ράτηι, Χαιρίππ[ωι ......]
[........] ἔδωκαν αὐ[τοῖς καὶ ἐκ]-
[γόνοις π]ᾶσι τοῖς τούτ[ων πολι]-
[τείαν], γῆς καὶ οἰκίας ἔ[γκτησιν]
[ὅσα ὑπά]ρχει καὶ ὧν οἱ ἄ[λλοι πο]-
[λῖται μετέχουσιν, ἀτέλειαν κα]-
[τὰ γῆν] καὶ κατὰ θάλαττ[αν, εἰσα]-
[γωγὴν] καὶ ἐξαγωγὴν π[άντων]
[χρημά]των καὶ εἴσπλουν κ[αὶ ἔκ]-
[πλουν κα]ὶ πολέμου καὶ εἰρή-
[νης ἀσυλ]εὶ καὶ ἀσπονδεί

1. Seleukos: either the successor of Eumelos (king from 309-304 B.C.) or co-regent of Spartokos III, V. || 2. Chairippos' name: in rasura in a different hand, V., who considers Ch. as a second merchant, added after ---krates abandoned his activities || 6-8. V. rejects Yaylenko's version: καὶ ὧν οἱ ἄ[λλοι πρόξενοι μετέχουσιν ἐν παντὶ Βοσπόρωι κατὰ γῆν] καὶ κατὰ θάλαττ[αν; θάλαττα may well point to an Attic origin of the merchants, V.

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624. Gorgippia. Sacred law of a religious association, ca. 100 A.D. *SEG* XXXVI 703. Republished, with translation, by S.Saprykin in *Studia Gerov* 203-213 (ph.), who points out that the marble plaque was inscribed on both sides, and that the texts are unrelated to each other. The reader is asked to compare S.'s version with that in *SEG* XXXVI.

- -
[- - ἐπὶ Φ]αρνακ[ίωνος Πόθου τοῦ συναγωγοῦ καὶ τοῦ ἐπὶ τῆς Γοργιπ]-
[πίας ἐν τῆ(ι) Δ]αεισίωι μηνί· δε[κάτην ?- - - - - - - - - - - - - - -]
[- - - κ]αὶ λιβανωτῶι· καὶ ἀ[νατίθετε - - - - - - - - - - - - - - - - -]
[- -] τὸν θεὸν ἑαυτῶν· Βασ[ιλεῖ -]
[μὴ φ]θίναιτε· τοὺς προδηλο[υμένους - - - - - - - - - - - - ἐκ τῶν]
[τ]όκων· τὰ δεδογμένα [- - - - - - - - - - - - - - - - - - - λαμβά]-
νοντες παρ' αὐτῶ[ν -]
ἐπιμεληθήσον[ται - καὶ ἐν]
τῆ(ι) Βουλῆ(ι) προσ[τατεύσονται - - - - - - - - - - - -κατὰ περὶ τῶν]
τόκων ψ[ήφισμα -]
- -

1-2. Pharnakion, son of Pothos, is both synagogos of the thiasos and governor of Gorgippia, presumably on behalf of Sauromates I (93-123 A.D.), S. || [2. for the month name cf. *SEG* XXXVI 703 app.crit.] || 2-3. a tenth

part of something is to be used for the purchase and offering of incense, S. ‖ 3-4. 'dedicate and praise their god', S. [Vinogradov (per litt.) prefers λιβανωτῶι καὶ ἄ[λλοις ἀρώμασι]] ‖ 4-5. 'and do not cause damage/loss to the king', S., who interprets φθίναιτε as φθίνετε [Vinogradov suggests [ὕψισ]τον θεὸν ἑαυτῶν βασ[τάζειν - -- ἐπιμελη]θῖναι] ‖ 5. τοὺς προδηλουμένους 'the above-mentioned expenses' ‖ S. suggests that the thiasos could use part of the revenues of royal foundations, under supervision of the boulē and on the basis of and in agreement with a popular decree about those revenues (LL. 9/10).

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625. Kerkinitis. Letter of Apaturios, ca. 400 B.C. *SEG* XXXVII 665. Cf. *BE* (1990) no. 566, where Ph.Gauthier reports a few suggestions by J.G.Vinogradov. In LL. 3/4 he supports Dubois' readings, as given in *SEG*; he translates σφήκ' ἴσα as 'des paquets de poisson salé'. In LL. 6-8 V. reads καὶ ὅσσ[α] τέλη γίνωσκε ἐς τὸ(ς) Σκύθας: 'apprends de quelle importance sont les impôts versés aux Scythes' (evidence of a Skythian protectorate over various cities).

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626. Kerkinitis. Graffiti on votive pottery. *SEG* XXXIII 611. J.G.Vinogradov, *BE* (1990) no. 567, proposes for no. 21 Ζ̣ώτι(χος) instead of Σώτι(μος).

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627. Kertch. Dedication to Zeus Genarches, 2nd half of the 1st cent. B.C. *CIRB* 29. J.G.Vinogradov, *BE* (1990) no. 580, rejects the views of S.J.Saprikin, published in *Antiquité et monde barbare* vol. 2 (Ordjonikidze 1985; in Russian) 77, and partly based on the text of *CIRB* 29. V. rejects the restorations in *CIRB* and suggests reading: [Φαρνάκης ? μέγας βασιλε]ὺς βασιλέων [ὑποτάξας βαρβάρους τοὺς κ]ατὰ τὴν Εὐρώπην [καὶ τὴν Ἀσίαν ? ἀνέθηκε] Διὶ Γενάρχηι. He adduces *CIRB* 40 and *SEG* XXXVII 668 as parallels. In *CIRB* 30 he restores: Βα[σιλευόντων e.g. Εὐεργετῶν βασιλέως] μεγάλου Ἀσάνδρου [φιλ]ορωμαίου σωτῆρος καὶ βασιλίσσης Δυνάμεως.

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628. Kertch (area of: Cape Zjuk). Ceramic fragments. J.G.Vinogradov, *BE* (1990) no. 594, reports on the most interesting items in a collection of inscribed ceramic fragments published by A.A.Maslennikov, *KSIA* 191 (1987) 45-53.

no. 7: Ἀσουποῦ ('tardif')
no. 20: chrismos
no. 33: (4th cent. B.C.), on a sherd: να(ί), να(ί), κακὰ Ὀνήσωι ἔ[στω ?] (so V.; ed.pr. reads Νάνα κακὰ | [θ]ή{η}σωι ε- -). V. refers to an unpublished parallel from Olbia: κακὰ Ταυρίωνος κακά
no. 35: (2nd/3rd cent. A.D.): Πασίωνος
no. 36: on a Late Roman amphora: Παυλίνο(υ).

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629. Kitej. Graffiti. J.G.Vinogradov, *BE* (1990) no. 595, reports on graffiti found in Kitej between 1970 and 1983 and published by E.A.Molev in *Les Monuments archéologiques du sud-est de l'Europe* (Kursk 1985; in Russian; non vidimus) 50-52.

1) On a 4th cent. B.C. amphora: [δ]ιάμετρα (so V.: 'ration allouée à des salariés ou à des mercenaires'; ed.pr. gives ἄμετρα, 'non standard', allegedly referring to the size of non standard containers)
2) On a 4th cent. B.C. cup: Ἀγάθων Ἥρωι ?
3) Sherd: Σακας ἄρχῃ (V.: 'commence Sakas' ?; ed.pr. translates 'Puise Sakas').

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630. Michailovka. Inscribed ceramic fragments. J.G.Vinogradov, *BE* (1990) no. 591, reports on a number of graffiti found in a small villa and published by B.G.Peters, *KSIA* 182 (1985) 23-27 = *SEG* XXXV 862.

1) On a kylix (ca. 500 B.C.): [ὅσον ἐπα]ρκ[εῖ], rejected by V., who points out that traces of the first letter point to an epsilon
2) On an amphora (2nd cent. A.D.): ABPO; probably beginning of a name, V.

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631. Olbia. Onomastics. Cf. J.G.Vinogradov in *La situation démographique dans les pays de Mer Noire au temps de la grande civilisation grecque* (Tbilisi 1981; in Russian) 131-148, for a study of the increase of non-Greek names in Olbian texts of the 5th cent. B.C., which he interprets as evidence for the establishment of a Skythian protectorate. Non vidimus; cf. V.'s summary in *BE* (1990) no. 526. The names are: Ἰδάνθεμις (for which cf. also *BE* 1990 nos. 552/553), Ματασυς, Ιγδαμπαιης, Σκύλης, Εμινακος, Ατακης, [--]νακος, Αριχος, Φαρνάβαζος, Μανης, Σαγαρις, Κολανδακης, Διδανος, Φανισάλης, Βατακος, [--]τακας, [--]ακης, [--]κης.

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632. Olbia. Honorary decree for Protogenes, ca. 230 B.C. *IOSPE* I^2 32 (*SEG* XXXV 1801). J.G. Vinogradov, *BE* (1990) no. 519, reports on K.K.Marčenko's contribution in *La Mer Noire à l'époque hellénistique* (Tbilisi 1985) 242-256 (non vidimus). M. interprets the οἰκετεία as the indigenous agrarian population which lived like helots. Contra V., who argues that a recent coin seems to show that the connections of Protogenes with the oiketeia date from a period in which Olbia is likely to have lost most of its agrarian territory in which the oiketai are supposed to have lived. Cf. also *BE* (1990) no. 538, for another Russian article by K.F.Smirnov, who argues that the Σαῖοι and their king Σαϊταφάρνης were Sarmatians rather than Skythians.

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633. Olbia. Dedication of a wall to Demeter and others, 2nd cent. B.C. Marble stele with moulding above, broken into three joining parts. Ed.pr. J.O.Leipunskaja in *op.cit.* (cf. our lemma no. 620) 117-122 (ph.).

Ποσίδεος | Διονυσίου | τὸ τεῖχος | Δήμητρι || καὶ Κόρηι |
καὶ Πλούτωνι | [κ]αὶ τῶι Δήμω[ι] | ἀνέθηκεν

Λ, Ν, Π, Σ; small hanging omikron and omega; small apices || a Posideos, son of Dionysios, is on record in *IOSPE* I^2 189 and in *IG* XI 4 813 (ca. 200-175 B.C.); he may be grandfather of our Posideos, ed.pr. [J.G.Vinogradov (per ep.) points out that on palaeographical grounds our text dates from ca. 200-175 B.C. (cf. *I.Olbia* 17 and 21 + 30 + 120; *IOSPE* I^2 34); V. identifies our Posideos with the honorand of *IOSPE* I^2 189 and *IG* XI 4 813].

634. Olbia. Epitaph of Athenokles, 106-115 A.D. *IOSPE* I^2 687. After renewed study of the stone in the Museum in Odessa J.G.Vinogradov in *Bostočnaja Evropa be Drevnosti i Sredievekovie. Problemi istočnikovedenija* (Moscow 1990) 27-32 (dr.), reads the text as follows.

Ἐνθάδε τὴν | σεμνὴν κεφαλὴν κατὰ γαῖα καλύπτει Ἀθηνο||κλῆς
Ἀθηνοκλέους | πέζος τῶν ὑπὸ Θι[ρ]αιαννῶι θυρεοκοιλι[τέ]ων, χαῖρε

IOSPE had in LL. 6-8 τῶν ὑπὸ Θ[λ]ιάννωι θυρεοκοιλιτῶν and considered Θλιαννος as a proper name. V.'s drawing shows in L. 7 Λ | Λ NN; we have the epitaph of an infantry soldier, member of a group of soldiers armed with long shields and sent by Trajan (Θραιαννός) to protect against barbarians.

635. Olbia (area of: Luparevo). Graffito, ca. 500 B.C. J.G.Vinogradov, *BE* (1990) no. 545, refers to J.G.Vinogradov - K.K.Marčenko in *Olbia et sa région* (Kiev 1986) 59-68 (non vidimus). Graffito on a cup: Χιμυνακης (barbarian, possibly Iranian name; evidence for a Skythian protectorate in Olbia).

636. Pantikapaion. Cf. our lemma no. 621.

637. Pantikapaion. Graffiti, 4th cent. B.C. J.G.Vinogradov, *BE* (1990) no. 583, draws attention to various graffiti: **1)** a 4th cent. B.C. graffito on a plate which was subsequently erased on purpose: [Ἀλ]κιμέδοντος. The text is in V.D.Blavatski, *Archéologie antique et histoire* (Moscow 1985; in Russian; non vidimus) 22/23. The text is likely to have been erased by a thief; **2)** inscription on a kotyle (5th cent. B.C.): [Ἀ]φροδισίῃ ἔδωκεν (B., *op.cit.* 24/25, who translates 'Aphr. (as hetaira) gave this to one of her admirers'). V. points out that a dative is equally possible: Ἀφροδισίῃ; however, the two words are in different script, which could imply that the name initially was that of the owner who later gave it away.

638. Phanagoria. Proxeny decree, reign of Leukon I. *SEG* XXXIV 774 (version of Vinogradov). J.G.Vinogradov, *BE* (1990) no. 597, accepts a suggestion of F.Šelov-Kovedjaev and now suggests restoring LL. 5/6 as follows: ἐν π]αντὶ Βοσπόρωι | [καὶ ἐν Θεοδοσί]ηι.

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639. Phrontovoe. Two epitaphs. *SEG* XXXV 868/869. J.G.Vinogradov, *BE* (1990) no. 592, does not exclude the possibility that 868 is an epigram: e.g. Ν[ό]σσου τῆς μνίας χαρί(ε)ντα κτλ.; as to 969 V. expresses doubts on the validity of the text.

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640. Solocha. Stamps and dipinti on amphoras, 4th cent. B.C. A.P.Mancevič, *Le kourgane de Solocha* (1987). A.Doulgéri-Intzessiloglou, Y.Garlan, *BCH* 114 (1990) 379-388, argue that the amphoras Solocha II, and perhaps also I [cf. *SEG* XXXIX 674], were manufactured by ateliers on Peparethos. They comment on the production of wine on Peparethos (now Skopelos) and Ikos (now Halonisos; 361-368). On 384 they mention that some amphoras of the type Solocha II (ca. 375-350 B.C.) have round stamps (ph.): Δ, E, M, Φ, AΘ, 𐅄

On 383 they add an unpublished amphora of type Solocha II, found at Chersonesos, stamped with Φ on the neck and E on the foot (ph.). On 385 they discuss the meaning of the dipinti on the neck of some amphoras of type Solocha II: ⅃ , I, Γ, ΓΛΥ. The first dipinto is interpreted as a *pi* with apex, possibly meaning Π(επαρήθιος). Γ and ΓΛΥ may mean γλυ(κὺς οἶνος). On 386 D.-G. mention an amphora of the type Solocha I with on its neck the graffito ΛΥ: probably Λύ(κο), just as on the silver kylix found at the same place.

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641. Tyras (area of: Belenkogo). Fragment of a funerary epigram, 3rd cent. A.D. Fragment of a marble relief with remnants of an inscription. Ed.pr. T.V.Blavatskaja, *KSIA* 168 (1981) 50-56. J.G.Vinogradov, *BE* (1990) no. 532, points out that Λαϊσθένης Μ[όκ]κα is likely to have been the grandson of the homonymous archon of Tyras in 181 A.D. (*IOSPE* I^2 223) rather than the archon himself (so already P.O.Karyškovsky - I.B.Klejman, *Drevnij Gorod Tyra*, Kiev 1985, 131). V. proposes the following text: Λαϊσθένης Μ[όκ]κα οὐ μὰ γ[ὰρ πό]λε[ως κτλ. and interprets it as a funerary or votive epigram. Ed.pr. interpreted the letters OYM as the name of the deceased who is represented in the relief.

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642. Tyras. Fragment, ca. 150-200 A.D. *SEG* XXXI 715. J.G.Vinogradov, *BE* (1990) no. 531, suggests reading in L. 3 ἀγν[οεῖτε ὅτι.

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643. Unknown provenance ? List of names and amounts of money, ca. 400 B.C. J.G.Vinogradov, *BE* (1990) no. 593, reports on a new inscription of nine lines, published by T.V.Blavatskaja - V.N.Rozov in *Les sources épigraphiques de l'Asie Mineure ancienne et du littoral du Nord et de l'Ouest de la Mer Noire antique* (Moscow 1985) 115-137 (non vidimus).

We give V.'s text which has no line division: Τιμησ[ιάναξ- -] Νάοκα[ς- -] Ταργ[ή]λιος [ή]μιτέταρτον, Ἄθης τρῆς τεσσός, Φίλτος ἡμιτέταρτον, [Νυ]μφαγόρης τρῆς τεσσός, [Σ]παροπάδης (?) ἔκτην τεσσόν, Καοκάσης ἥμισυ [ή]μίεκτον, [Ἀ]γγάνθης τρῆς τεσσός.

Edd.pr. interpreted the text as a list of contributions to an offering for a deity. V. suggests interpreting it as a list of sums of money lent by the author of the text to various people.

Edd.pr. read τρέστε⊤ος (with sampi) and ἑκτήντε⊤ον, emended by V. into τρῆς τεσσός and ἔκτην τεσσόν respectively. Τεσσός probably is an hapax, related to τείσω, ἔτεισα: 'tout ce qui sera ou bien est déjà payé'. V. reads Καοκάσης instead of edd.pr.'s Ναοκάσης, Φίλτος instead of Φιάτας and has doubts on [Ἀ]γγάνθης. The text provides evidence for the circulation of Kyzikene coins on the North Shore of the Black Sea.

DELOS

644. Delos. Apollo's estates and the food supply of Delos. M.-Th.Couilloud-Le Dinahet, *Mélanges Lévêque* IV: *Religion* (Paris 1990) 115-140, studies the relations between variations in the rent of estates and in the prices of wine, oil and cereals. The establishment of a public grain fund (σιτωνικόν) enabled the Delians to survive periods of low salaries and high grain-prices.

645. Delos. The construction of the theatre. J.-C.Moretti, *BCH* 114 (1990) 903, has observed that two different groups of workers constructed the kerkis of the koilon below the diazoma. The inscriptions are too fragmentary to ascertain that Meidias and Glaukias, who are said to have built the θάκοι in *I.Délos* 291B LL. 14 and 17, shared this job. No such division of the work has been observed in the construction of the diazoma and of the upper part of the koilon. These parts are mentioned in different accounts, the diazoma in *IG* XI 2 203 A LL. 82 and 85 from 269 B.C., the epitheatron in *IG* XI 2 287 A LL. 94-96 and 120 from 250 B.C.

646. Delos. The fall of the kolossos of the Naxians. Ph.Bruneau, *BCH* 114 (1990) 565-571, indicates several ways to solve the enigma how the bronze palm-tree, dedicated by Nikias (*I.Délos* 41), can have upset the kolossos of the Naxians (*I.Délos* 4 and 49), after having been broken by the wind, cf. Plutarch, *Nikias* 3. 8: the kolossos was at a considerable distance. He argues that a fragment of Semos (*FGrH* 396 fr. 18) cannot help; it mentions a bronze palm-tree and golden phialai with nuts, all dedications of the Naxians (such a φιάλη χρυσῆ καρυωτή is mentioned in several accounts, for example *I.Délos* 161 B L. 31).

647. Delos. The Inopos. Ph.Bruneau, *BCH* 114 (1990) 554-557, collects the evidence on the river Inopos, among which are some inscriptions; there seems to be an homonymous river at Knidos: *AJA* 77 (1973) 422 (two frieze blocks inscribed Ἰνωπός and Νύμφαι; cf. now W.Blümel, *I.Knidos* nos. 166/167, Pleket). He does the same for the building, called Inopos, apparently a sanctuary (*I.Délos* 290 L. 117). B. makes some suggestions for the identification of the houses called ὁ Ἰνωπός, ὁ οἶκος ὁ πρὸ τοῦ Ἰνωποῦ, τὸ οἴκημα οὗ ὁ κρηνόφυλαξ, ἡ οἰκία ἡ πρὸς τῶι Ἰνωπῶι, against the views of J.Tréheux (see *SEG* XXXVI 731).

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648. Delos. The farms and the countryside. M.Brunet, *BCH* 114 (1990) 669-682, studies several aspects of the countryside of Delos and the farms mentioned in the leases of the Temple. It is impossible to localize the farms and to reconstruct the buildings. As an example B. cites *IG* XI 2 287 A LL. 151/152 (with translation; per ep. B. informs us of some misprints in *BCH*: one should read ἀμπέλους ΓΓΔΔΔΔΠΙ). She comments on the meaning of ἄθυρον, θάλαμος, κλείσιον. B. also studies the data on the private holdings (cf. C.Vial, *op.cit.* in *SEG* XXXIV 778, 317-337). There is no reason to think that the holdings of individual farmers were smaller as a whole than the property of the Temple. On 676-682, B. rejects the thesis of R. Osborne (cf. *SEG* XXXVIII 1951) that the countryside was mainly used as grazing ground for cattle. She collects evidence on trees, vineyards and barley on the Temple estates (see our lemma no. 655) and comments on the buildings called σιτοβολών, ἀχυρών (barn) and μυλών (mill). Archaeological observations too undermine Osborne's thesis.

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649. Delos. The activities of Telemnestos, son of Aristeides. R.Étienne, *op.cit.* (cf. our lemma no. 687) 107-110, argues that Delos had its pro-Rhodian faction and as a result followed Rhodes' policy in the Aegean Sea during the first third of the 2nd cent. B.C.; tabular survey of all decrees proposed by Telemnestos (*IG* XI 4 751-767, 769, 772-787, 789, 793 and 798). On 115-117 a survey of all texts concerning the connections between Tenos and Rhodes. Cf. also *BE* (1991) no. 430.

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650. Delos. Onomastics. Ph.Bruneau, *BCH* 114 (1990) 581/582, suggests that the name Βρομιάς, carried by three female flute players (*I.Délos* 287 A L. 85; 290 L. 107; 316 L. 116), may be a nickname, derived from the sound of the aulos (βρέμω). Cf. Βάταλος, Εὐπάλαμος, Βομβύκα, on which see A.Bélis, *BCH* 112 (1988) 332 note 29.

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651. Delos. Terminology. M.-C.Hellmann, *ZPE* 80 (1990) 65-71, studies some technical terms in Delian inscriptions. She points out that the meaning of words can vary according to the context and the place. **1)** σιδηρεῖον/ σιδηρεῖα. The word has a double meaning, forge and iron mine. On Delos it has always the first meaning since there are no iron mines on Delos. **2)** ὀβελίσκος. On Delos this word always means a bar (of a balustrade or of a fence), not a nail. It can be made of iron, bronze or wood. **3)** ἐγδόχιον. Not a cistern or a water tank but an entrepot;

cf. ἐγδοχεῖς, who are owners of a transit depot between ναύκληροι and ἔμποροι. 4) ἀνδρών/ἀνδρωνῖτις. On Delos this term never means a dining room, but an atelier of male workers (cf. γυναικωνῖτις of female workers). 5) παρασκήνιον. In Delian inscriptions it is not a protruding wing, added to the skene of the theatre or to a portico, and usually built with columns, but some annex to the skene. There are different forms: παρασκήνια (plur.) are decorating panels, paintings, at the sides of the scaenae frons; παρασκήνιον (sing.) are the large doors, made of stone, of the side entrances leading to the skene building (πάροδοι).

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652. Delos. Inventory of the Hieropoion, 296 B.C. *IG* XI 2 154 (*SEG* XXXVIII 769*). F.Aron - J.Tréheux, *RPh* 64 (1990) 43-46, present the same article as in *RPh* 62 (1990) 305-307 (cf. *SEG* XXXVIII), with one more alinea.

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653. Delos. Accounts of the hieropoioi, 235/234 B.C. *I.Délos* 313 (*SEG* XVI 447; XXVI 858; cf. XXXVII 1859). B.Andreae in *op.cit.* (cf. our lemma no. 1726) 67, reads in A L. 33 Στρατο[νι]κειῶ[ν ἀνάθημα] instead of Στρατο[νί]κειο[ν --] [However, Στρατονίκεια gives Στρατονικείων, whereas Στρατονικεύς produces Στρατονικέων; so Στρατο[νι]κείω[ν] seems imperative, Strubbe]. Contra J.J.Pollitt, *Art in the Hellenistic Age* (Cambridge 1987) 84, he points out that this reference has nothing to do with the sculptor Stratonicus on record in Pliny *N.H.* 34.84 or with the homonymous caelator mentioned *ibid.* 33.156 and 34.85.

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654. Delos. Law concerning the disposal of waste, 202 B.C. *LSCG* 53; Ph. Bruneau, *Recherches sur les cultes de Délos à l'époque hellénistique et à l'époque impériale* (Paris 1970) 305. Ph.Bruneau, *BCH* 114 (1990) 571-576, examines the dimensions of τὸ τέμενος τὸ τῆς Λητοῦς (LL. 6/7).

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655. Delos. Lease contract, 178-175 B.C. *I.Délos* 467 LL. 1-9 + 452 LL. 18-26; cf. *SEG* XXXVI 724. M.Brunet, *BCH* 114 (1990) 678/679, joins the two texts, following a suggestion of J.Tréheux.

16 [.....ἀνεμισθ]ώσαμεν δὲ τὰ ἱερὰ χ[ωρία· τὴν γῆν τὴν ἐν Ἐπισθενείαι,
οὐ καθιστάντος]
[Μενεστράτου Τιμοστρά]του τοὺς ἐγγύους κατὰ [τὴν συγγραφήν, ἐμισθώσατο
Μειλιχίδης Σιλήνου]
[Η]ΗΗΗΔ⊢ κ[αὶ ἐγγύου]ς κατέστησεν Φωκ[αιέα τοῦ δεῖνα, τὸν δεῖνα τοῦ δεῖνα
καὶ πα]-
[ρέ]λαβεν θύρα[ν αὐ]λείαν, κλείσιον τεθυρωμέ[νον, ἀνδρώνιον, ὑπερώιδιον
τεθυρωμένα, ἀμπέ]-
20 λους ΗΗΗΗ[ΔΔΔΠΙ?]Ι, συκᾶς ΔΔΠΙΙΙΙ, ἐρινοὺς ΙΙ· [Πάνορμον Φέλυος οὐ

καθιστ]άν[τος τοὺς ἐγγύους]
ἐμισθώσατο Κ[αλ]λίας Καλλίου ΗΗΗΔΔΔΙ-Ι [καὶ ἐγγύους κατέστησεν
Μει]λιχί[δην Σιλήνου, Σίλη]-
νον Σιλήνου· [καὶ παρ]έλαβεν θύραν αὐλεί[αν, κλείσιον, θάλαμον, πιθῶν]α,
ἀνδρώ[νιον τεθυρωμέ]-
να, βούστασ[ιν, ἀχυρῶ]να, ἰπνῶνα, ὑπερώ[ιδια δύο, προβατῶνα ἄθυρα],
ἀμπέλους [ΧΗΗΓΔΔΔΔΠΙΙΙ],
24 συκᾶς Δ[ΔΠΙΙΙΙ, ἐριν]όν· Φυταλιάν, οὐ κ[αθιστάντος τοὺς ἐγγύου]ς Σιλήνου,
ἐμι[σθώσατο Ἀλκί]-
μαχος [Ἀντικράτου Δ]ΔΔ καὶ ἐγγύο[υς κατέστησεν Εὐβοέα Ἰπ]πώνακτος,
Ἀμ[..... τοῦ δεῖνα].
Ἐμισ[θώσαμεν ..... κτλ

16. Χ[ωρία, οὐ καθιστάντων τοὺς ἐγγύους --], *I.Délos* 452 || 17. for Menestratos, see *I.Délos* 442 A L. 146 (179 B.C.), for Meilichides, see *I.Délos* 456 A L. 9 (173 B.C.), B; [-- (estate) --]ου τοὺς ἐγγύους κατὰ [τὴν συγγραφὴν -- (the dismissed tenant) --, ἐμισθώσατο], *I.Délos* 452 || 18. in *BCH* a printing error: [Η]ΗΗΗΔ., B. per ep.; [.]ΗΗΗΔΙΙ-Ι [--καὶ πα]-, *I.Délos* 467; [-- (the new tenant) --· καὶ ἐγγύου]ς κτλ, *I.Délos* 452 || 19. αὐλείαν --, ἀμπέ]-, *I.Délos* 467; [καὶ παρέλαβεν θύραν αὐ]λείαν κτλ, *I.Délos* 452, which did not restore the end after τεθυρωμέ[νον] || 20. ΗΗΗΗΓΔ[--], *I.Délos* 467; [--]Ι, *I.Délos* 452; [Πάνορμον, οὐ καθιστ]άν[τος κτλ, *I.Délos* 452 || 21. Κ[--· καὶ ἐγγύους κατέστησεν -- Σίλη]-, *I.Délos* 467; [Φέλυος ?, ἐμισθώσατο Καλ]λίας, *I.Délos* 452; Μει]λιχί[δην τοῦ δεῖνα], *I.Délos* 452 || 22. [--· καὶ παρέλαβεν --], *I.Délos* 467; [τὸν δεῖνα τοῦ δεῖνα, καὶ παρ]έλαβεν, *I.Délos* 452; αὐλεί[αν, --]α, *I.Délos* 452 || 22/23. τεθυρω|μένον, --]να, *I.Délos* 452 || 23. βούστασ[ιν --], *I.Délos* 467; ὑπερώ[ιδιον, --] ἀμπέλους [ΧΗΗΓΔΔΔ], *I.Délos* 452 || 24. Δ[--], *I.Délos* 467; [ΠΙΙΙ, συκᾶς ΔΔΠΙΙΙ, ἐριν]όν, *I.Délos* 452 || 24/25. ἐμι[σθώσατο | Ἀλκίμαχος Ἀντικράτου Δ]ΔΔ, *I.Délos* 452 || 25. ἐμισ[θώσατο --], *I.Délos* 467 || 26. initio: not restored by *I.Délos* 452.

656. Delos. Inventory of the gymnasium, 156/155 B.C. *I.Délos* 1417 A I LL. 118-154; cf. *SEG* XXXVIII 771*. Ph.Bruneau, *BCH* 114 (1990) 576-581, accepts the identification of the gymnasium with the building *Guide de Délos* (see *SEG* XXXIII 620) 76 by J.Tréheux. He draws attention to an unpublished decree of the Athenians for Pausanias, gymnasiarch at Delos, from 157/156 B.C., built into a wall of the so-called palaistra of the Lake (ph. of LL. 40-49; cf. *Guide de Délos* 67). The inscription says that the decree is to be erected ἐν τῶι γυμνασίωι τῶι ἐν Δήλωι. This is an enigma.

B. comments on the identification of the ἀποδυτήριον (LL. 123, 125, 141) and of the ἐπιστάσιον (L. 143), see *SEG loc.cit.*

657. Delos. Dedication of the Monument of Mithradates VI in the sanctuary of the Great Gods of Samothrake, 102/101 B.C. *I.Délos* 1562. G.D.R.Sanders - R.W.V. Catling, *ABSA* 85 (1990) 327-332 (ph.; dr.), join to the left side of this white marble architrave a block, which was found at the site of the now demolished monastery of Agios Sabbas at

Zephyria on Melos. The stone was brought to Melos for reuse in this building before the 16th cent. The complete text, which appears to be uncentered (blank space only at the left), now runs as follows. The letters on the new block are underlined.

1 Ἡλιάναξ Ἀσκληπιοδώρου Ἀθηναῖος ὁ διὰ βίου ἱερεὺς Πο[σειδῶνος Αἰσίου, γενό-
μενο]ς καὶ Θεῶν Με[γάλων Σαμ]οθράκων Διοσκούρων Καβείρων
2 ὑπὲρ τοῦ δήμου τοῦ Ἀθηναίων κα[ὶ] τοῦ δήμου τοῦ Ῥωμαίων τὸν ναὸν [καὶ τὰ ἐν
αὐτῶι ἀγάλματα καὶ] τὰ ὅπλα θεοῖς οἷς ἱερά[τευσε καὶ βασιλ]εῖ Μιθραδάτηι Εὐ-
πάτορι Διονύσωι
3 ἐκ τῶν ἰδίων ἀνέθηκεν ἐπὶ [ἐπιμελητοῦ] τῆς νήσου Θεοδότου τοῦ Διοδώρου Σου-
νιέως

The restoration of *I.Délos* is confirmed in substance (L. 1: ['Ο ἱερεὺς Ἡλιάναξ κτλ.) but for ἐκ τῶν ἰδίων ἀνέθηκεν, which comes unexpected || the dedicant, priest for life of Poseidon Aisios and priest in 102/101 B.C. of the Great Gods of Samothrake, is also known from *I.Délos* 1552, 1562/1563, 1569-1574, 1576, 1581-1583 and 1902/1903, S.-C., who refer to earlier suggestions that he belonged to a family of Rhodian origin, and to the links of the family with the Pontic court: apart from the dedication this appears from the presence of Asklepiodoros in a position of prominence in one of the 'imagines clipeatae' (*I.Délos* 1903) at the center of the rear wall of the building side by side with Mithradates' royal Asiatic allies and some of the leading figures of his court. There is no special relationship between Mithradates and the Great Gods of Samothrake.

658. Delos. Statue base in honor of T.Claudius Balbillus ?, 1st cent. A.D. *I.Délos* 1861. M.Kaplan, *op.cit.* (see our lemma no. 389) 49-62, offers a reconstruction of the career of the honorand (with helpful earlier bibliography) based upon literary sources and the following inscriptions: *I.Eph.* 3041/3042; *IGR* I 1110 = *OGIS* 666 (Memphis); *IGR* IV 459 (Pergamon); 1392 (*I.Smyrna* 619); cf. also our lemma no. 1586. He accepts the identification of this man as an astrologer at the court of Nero, the son of T.Claudius Thrasyllos, and ancestor of C.Julius Antiochos Epiphanes Philopappos, consul in 109 A.D.

Kaplan, 299-302 and 341/342, also discusses the career of the prominent Athenian who set up this monument on Delos, T.Claudius Novius: cf. *IG* II^2 3182, 3270/3271, 3277, 3535, 4174 and *I.Délos* 1628.

659. Delos. Dedication to Apollo, ca. 600-575 B.C. *IG* XII 5 2; *SGDI* 5421; *I.Délos* 4; Jeffery, *LSAG* 304 no. 10; cf. *SEG* XXXVIII 775*. F.Chamoux, *BCH* 114 (1990) 185/186, uses the description of three Egyptian statues by Diodorus Siculus (*Bibl. Hist.* I 47, 3: τρεῖς ἐξ ἑνὸς τοὺς πάντας λίθου μέλανος τοῦ Συηνίτου) to interpret the dedication of the Naxians: [τ]ὸ αϝὐτὸ λίθο ἐμὶ ἀνδριὰς καὶ τὸ σφέλας. The statue and the base (not: plinth) are made from the same marble from the same quarry, not necessary from the same block. The Naxians had not only sent the statue but also the enormous base on which it stood. The inscription seems complete at the beginning. As to the alleged ambiguity of the text (see *SEG*), C. objects that this is not common in the archaic period.

660. Delos. Phoenician dedication (to Eshmoun ?) with Greek date in the heading, 158/157 B.C. ? *I.Délos* 2322 (*SEG* XIII 430). M.-F.Baslez, F.Briquel-Chatonnet, *Semitica* 38 (1990) (= *Hommages à Maurice Sznycer* I) 27-38 (ph.; dr.), mainly comment on the Phoenician part of this text. The god assimilated to Asklepios (the inscription was found in the Asklepieion) was probably Eshmoun. The eponymous Athenian priest in the Greek heading is probably [Εὐμένου]ς τοῦ Εὐμένους Οἰν[αίου] on record as priest for 158/157 B.C. (*I.Délos* 1417 B Col. II L. 137; 2605 LL. 20/21) rather than his son [Σωσίονο]ς (so *I.Délos* app.crit.) or his son [Εὐμένου]ς. The clumsy Phoenician script and the disposition of the lines indicate that the stone was engraved by a Greek not knowing Phoenician.

661. Delos. Epitaph of Poseidonios. Cf. D.Weber, *Bullettino dell'Istituto di Corrispondenza archeologica* VI b (June 1832), Altro foglio [2. ara di Delos. Durone]. C.Franco, *AIV* 148 (1989/1990) [1990] 143, adduces a note of G.Casoni (cf. our lemma no. 1635) mentioning this stone, which was brought from Delos to the Lapidario of the Seminario Patriarcale of the Santa Maria della Salute in Venice in 1832; now lost. Text: Ποσειδόνιο⟨ς⟩ Ἡροδότου Σάμιος (ΠΟΣΕΙΔΟΝΙΟ, F.).

RHODES

662. Rhodes. ΙΕΡΟΘΥΤΗΣ. On the hierothytes in Lindos, Kamiros, Ialysos, the Rhodian Peraia and Rhodian colonies in Sicily cf. our lemma no. 1717.

663. Rhodes. Onomastics. A.Striano, *BNF* 25 (1990) 50-55, focuses on the specifically Rhodian names Τιμούρροδος, Ἀριστούροδος and Ἀγαθυρρόδη belonging to a group of names containing the element Ῥοδο- or -ροδος. He explains -OY-/-Y- (instead of the expected -Ω-) as the result of an analogy with the Rhodian names in Ἄγλου- (Ἀγλω- or Ἀγλαο- in other dialects) formed on the basis of ἀγλαός, e.g. Ἀγλούδαμος, where the hiatus Ἀγλαο- (< *Ἀγλαϝο-) led to -EO-, subsequently contracted to -O- written as -OY-.

664. Rhodes (Lindos). Bronze statues. Cf. our lemma no.1730.

665. Rhodes. Sculptor's signatures, ca. 220 B.C. Blocks from an exedra built into a late antique wall and bearing signatures of the Athenian sculptors Καλλιάδης Σθέννιδος (cf. *I.Lindos* 103) and Ἀσκλάπων Φυρομάχου. Mentioned by C.Kantzia - G.Zimmer, *AA* (1989) 505. For Asklapon see also F.Queyrel, *RA* (1992) 373 no. 3. For the possible identifi-

cation of Phyromachos, possibly a sculptor like his son, with one of the homonymous sculptors see our lemma no. 1726.

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666. Rhodes (Lindos). Honorary decree for Pamphylidas, ca. 150 B.C. *IG* XII 1 1033 (= *Syll.*^{3} 570) + M.Segre, *RFIC* 11 (1933) 375-392 (*I.Lindos* pp. 1007-1010). J.Winand, *op.cit.* (cf. our lemma no. 1717) 104-115, discusses and translates LL. 1-11 and 35-52. The honorand was an ἐπιστάτης (L. 6; restored !), appointed by the central Rhodian state rather than by one of the three constituent tribes/cities or by a religious association: αἱρεθεὶς δ[ὲ] ὑπὸ [τοῦ (σύμπαντος) δάμου ἐπιστάτας]. As to the ἱεροθύται who proposed the decree (L. 2), W. regards them as officials of the Rhodian state rather than of the κτοίνα Ποτιδαιέων; the invitation ἐπὶ ξένια εἰς τὸ ἱεροθυτεῖον (L. 40) relates to the 'Foyer de l'État, à Rhodes'.

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667. Rhodes. Honorary decree for Dionysodoros from Alexandria, 1st cent. B.C. *IG* XII 1 155. G.Reger, *EA* 15 (1990) 4 note 6, restores [πολλ]ὰς etc. in L. 7 (*IG*: πο[λ|λ]ὰς).

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668. Rhodes (Lindos). Honorary inscription for Ti.Fl.Aglochartos, ca. end of the 1st cent. A.D. *I.Lindos* 384 B (cf. *SEG* XIV 511) + A.Maiuri, *ASAA* 2 (1916) 147 no. 20 (cf. G.Pugliese Carratelli, *ASAA* 1/2, 1942, 154). Republished by C.Habicht, *ZPE* 84 (1990) 113-120 (ph. of *ASAA* 1942), who connects the two fragments (*ASAA* at left, *I.Lindos* at right). H. identifies Ti.Fl.Aglochartos with the man mentioned in *ASAA* 12/13 (1947-1951) 141 ff. no. 101 B from Kamiros, and in *IG* XII 1 4 either col. II L. 30 or col. III L. 19 from Rhodes (70-80 A.D.). He reconstructs the pedigree of the family, which is now documented from the Augustan to the Flavian period (9 B.C.- ca. 80 A.D.).

[ἱερῆ Ἀθάνας Λινδίας καὶ Διὸς Πολιέως (?) Τί]-
τον Φ[λαύι]/ον Φιλοκράτους υἱὸν Κυ[ρ]ε[ί]να
Ἀγλώχ[αρτ]/ον, καθ' υἱοθεσίαν δὲ Νεικασ[ιμά]χου,
Βράσιον
τειμαθέν[τα ὑπό]/ τε τοῦ σύνπαν[το]ς δάμου ἐπαίνῳ καὶ πά[σαις] ταῖς
τειμαῖς [καὶ ὑπ]/ὸ Λινδίων καὶ Ἰαλυσίων δὶς καὶ ὑπὸ Ἰαλυσ[ίω]ν τῶν
Ἐπεθειμιαζό[ν]/των δὶς καὶ ὑπὸ Καμειρέων καὶ ὑπὸ Χερσ[ον]ασ[ι]-
[τ]ῶν καὶ γυμνα[σ]/ιαρχήσαντα νεωτέρων καὶ ποιησάμενον [τὰν]
θέσιν τοῦ ἐλα[ί]/ου ἐκ τῶν ἰδίων ἐπὶ ὅλον τὸν ἐν⟨ι⟩αυτὸν [καὶ]
πρεσβεύσαντ[α ἰ]/ς Ῥώμαν ποτὶ τοὺς Σεβαστοὺς δωρεὰν καὶ
ποτὶ ἀνθυπάτ/ους καὶ στραταγοὺς Ῥωμαίων καὶ ἐπιτρόπους
τῶν Σεβαστῶ/ν ἵς τε Ἀχαίαν καὶ Ἀσίαν καὶ Λυκίαν πλεονάκις
καὶ καλλίστω[ν]/ ἀποκριμ[ά]των ἀξιωθέντα, γενόμενον δὲ καὶ
θεωρὸν ἰς τὸν / ἀγόμενον ἀγῶνα ἐν Νεαπόλει καὶ ἐν ἐπανγελί-
αις καὶ προισφ/οραῖς παρά τε τᾷ κοινᾷ πόλει καὶ παρὰ Λινδίοις

τοὶ κατοικεῦ/ντες ἐν Λινδίᾳ πόλει καὶ γεωργεῦντες
καὶ ν///αρεῦντες ἐν τᾷ Λινδίᾳ φιλοδοξίας καὶ δικαι-
[οσύνας ἕ]/νεκα θεοῖς vacat
[----------]

1. [Γ. Ἰούλι]ον, *I.Lindos*; [Τί]τον Φ[λαύιον --], M. || 2. [Δάρδαν]ον, *I.Lindos*, where this man was identified with Dardanos of *I.Lindos* 1 L. 398; Ἀγλω[χάρτου --], M. || 3. omitted by M. || 4. [τειμαθέντα ὑπό], *I.Lindos*; τειμαθέν[τα ὑπὸ τοῦ δάμου τῶν Ῥοδίων πάσαις ταῖς], M. || 5. [τειμαῖς καὶ ὑπ]ὸ, *I.Lindos*; τειμαῖς [--], M.; [-- καὶ ὑπὲρ Ἰαλυσίων τῶν], P.C. || 6. [Ἐρεθειμιαζόν]των, *I.Lindos*; Ἐρεθείμια [--], M.; Ἐρεθιμιαζό[ντων, P.C. || 7. -[σιτᾶν καὶ γυμνασ]ιαρχήσαντα, *I.Lindos*; ων καὶ γυμνα[σιαρχήσαντα -- αἱρεθέντα ἐπὶ τὰν ἔχ]-, M.; [-- ποιησάμενον τὰν] | θέσιν, P.C. || 8. [τὰν θέσιν τοῦ ἐλαί]ου, *I.Lindos*; -θεσιν τοῦ ἐλα[ίου --], M.; ΕΝΕΑΥΤΟΝ, *lapis* || 9. [ἀποκομισθέντα ἰ]ς, *I.Lindos*; πρεσβεύσαντ[α ποτὶ τὸν δεῖνα -- καὶ], M.; πρεσβεύσαντ[α πλεονάκις (?) ποτί τε τοὺς Σεβαστοὺς καὶ], P.C. || 10. [ποτὶ τοὺς ὑπάτ]ους, *I.Lindos*; ποτὶ ἀνθύπατ[ον --], M.; ποτὶ ἀνθυπάτ[ους καὶ ποτὶ ἐπιτρόπους (?) καὶ ἱερατεύσαντα], P.C. || 11. [ἀποσταλέντα πρεσβεύτα]ν, *I.Lindos*; τῶν Σεβαστῶν [--], M. || 12. [καὶ ἐπὶ τῶν], *I.Lindos*; καὶ καλλίστῳ [-- ἀποσταλέντα], M.; καὶ καλλίστω[ν ἀποκρίσεων or γραμμάτων τυχόντα καὶ γενόμενον ἀρχι]θέωρον, P.C. || 13. [ἀγωνοθέταν ἰς τὸν], *I.Lindos*; θεωρὸν (ε)ἰς τὸν [-- δαπά]-, M.; ἰς τὸν [Ἰσθμὸν --, P.C. || 14. -[αις καὶ προισφ]οραῖς, *I.Lindos*; -αις καὶ προ(ε)ισφ[οραῖς --], M. || 15. [τοὶ κατοικεῦ]ντες, *I.Lindos*, *SEG*; τοὶ κατοικεῦ[ντες ἐν --], M. || 16. [καὶ], *I.Lindos*; [καὶ ναυκλ]αρεῦντες, *SEG;* καὶ Ν[--], M. || 17. -[οσύνας ἕ]νεκα, *I.Lindos*; [--], M.

669. Rhodes (Kamiros). Inscribed ceramic fragment, 4th cent. B.C. Fragment of a black figure Rhodian amphora given as prize to victors in the Halieia; representation of Helios with a white chiton, black hair and sun-beams; above his head an inscription; now in the Museum in Rhodes. Ed.pr. E.Zervoudaki, *AD* 38 (1983) [1990] A 249-257 (ph.):]σσω.δ[

Ed.pr. suggests Ἐπὶ Μαυ]σσώ[λ]δ[ου or Ἐπὶ Μαυ]σσώ[λ]δ[ωι (ἆθλον): the Rhodians either dedicated the Halieia to Maussollos in gratitude for his support during the Social War (357-355 B.C.) or combined the Halieia with the funeral ceremonies for Maussollos, who died in 352 B.C. Cf. M.Sève, *BE* (1992) no. 145.

670. Unknown provenance. Epitaph of Hagias from Nisyros. Stone altar brought from Rhodes to Venice in 1841; now lost. C.Franco, *AIV* 148 (1989/1990) [1990] 132/133 (dr.), publishes a copy of this inscription made by G.Casoni (cf. our lemma no. 1635) shortly after its arrival in Venice. Our transcription is based on this copy.

Ἁγίας Ἀγά⟨θ⟩ωνος | Νισύριος χρηστέ, | χαῖρε

Undated by C. || 1. ΑΓΑΩΝΟΣ, copy.

LESBOS

671. Eresos. List of proxenoi of Eresos, 3rd cent. B.C. *IG* XII Suppl. 127; *SEG* XXVI 919. L.Salvadori Baldascino, *CronErc* 20 (1990) 65/66, argues that the Mytilenean Πραξιφάνης Δαμοσθένει[ος], mentioned in fr. A L. 16, may well have been a relative of the Peripatetic philosopher from Mytilene Πραξιφάνης Διονυσιφάνους, who received the proxenia from Delos (ca. 250 B.C.; *IG* XI 4 613 L. 10, with A.Wilhelm, *JÖAI* 8, 1905, 1-5).

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672. Eresos. Epitaph of Kallistos, undated. White marble stele with representation of the Thracian Rider. Mentioned by A.Archontidou-Argyri, *AD* 41 (1986) [1990] B 205: Καλλίστου.

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673. Mytilene. Decree on the settlement of differences after the return of exiles, 332 B.C. *IG* XII 2 6; cf. *IG* XII Suppl. 3/4 no. 6; *OGIS* 2; Tod, *GHI* 201; *SEG* XXXVI 752*. I.Worthington, *ZPE* 83 (1990) 194-214, reprints the text of *SEG*, retaining some restorations suggested by A.J.Heisserer, *Alexander the Great and the Greeks: the Epigraphic Evidence* (Norman 1980) 118-141:

L. 4: [μηκέτι ἀπυκομι]ζέσθω
L. 21: -[φίσματι γέγραπται. Καὶ ἔλεσθ]αι
L. 26: [ὑπὸ τῶγ κατελθόντων κ]αὶ
L. 27: [ἀλλάλοις, ὡς πάντα μ]ὲν
L. 28: -[ασται, χρήμενοι τ]αῖς
L. 29: [ὡς ἐν τε τᾶι διαγράφ]αι
L. 35: [αἰ δέ κε ... 12 ... τὰ]
L. 36: -[τα, κύρια ἔσται καὶ τοῖς κα]τελθόντεσσι
L. 37: [ὅσσα κε τοῖς λοιποῖσι ? ψαφ]ίσθη
L. 46: -[ληας τοῖς θέοισι κὰτ ὠνίαυ]τον (see the discussion on 210)
L. 47: [ἅπαντα τὸν δᾶμον καὶ τοὶς ἀ]γγέλοις (restoration of W.; see the discussion on 211 note 51)
L. 50: τὸ ἶρον τᾶς Ἀθάνας]

W. points to some differences between the Mytilenean decree and the decree of Tegea on the restoration of exiles in 324 B.C. (see our lemma no. 376); the scope of the decrees, the tribunals erected in order to effect the settlement indicate that the exiles of Mytilene had been absent from the city for a short time, in contrast to those of Tegea. The absence of the ratification of specific arrangements by the king in the Mytilenean decree also points to a different context. W. critically examines the dates suggested by Heisserer. He argues that a date in the late 330s is quite possible, and agrees with the date proposed by Heisserer as the one most likely, 332 B.C. Mytilene was recaptured by Hegelochos for Alexander from the pro-Persian oligarchs who

dominated the city in 333 B.C. The exiles were pro-Macedonian democrats, some of whom returned immediately after Alexander's decree recalling the exiles (LL. 28/29) and the Mytilenean decree on concord (*SEG* XXXVI 750), but before *SEG* XXXVI 752, containing the implementation of the return. The prompt return was caused by the fact that the city was not punished by Alexander (in contrast to Chios, see our lemma no. 720). According to W., this is reflected in the issue of coins. On 210 (see also 204 note 35), W. argues against Heisserer-Hodot, that two different embassies are mentioned in LL. 44-49: in LL. 44/45, one thanking Alexander for his clemency, in LL. 47-49 one probably carrying the news of the exiles' actual return.

A.Wittenburg in *Symposion 1988*, 267-276, reproduces Heisserer's text (cf. *SEG* XXX 1041) and reflects on the date (he prefers 324 B.C.) and the historical context of the decree.

674. Mytilene. Two decrees concerning exiles. *SEG* XXXVI 750 and 752. Cf. P. Brun, *Ktema* 13 (1988) [1992] 255-261, who opts for a date in 324 B.C. Also some remarks on *SEG* XXX 1039 (Eresos).

675. Mytilene. Various inscriptions. *SEG* XXXVIII 804. For the tile inscribed Ματρόο[ν] see also H.Williams in *Akten XIII. Kongresses* 504. W. also reports on the find of 'a Hellenistic terracotta base inscribed DEMET . . .' during excavations near the North Harbour in 1986 [Δημητ ---, I presume, rather than Demet, Pleket].

ASTYPALAIA

676. Astypalaia. Decree of the Ephesians concerning the Astypalaians. *IG* XII 3 171 and [Suppl.] 1286; *I.Eph.* 5. After study of a photo of the squeeze Ph.Gauthier, *RPh* 64 (1990) 65-67, shows that in L. 37 one should read [ὡ]ς περὶ τῶν ἰδίων π[ολι]τῶν: the Astypalaians cared about the Ephesians, whom they liberated from the pirates who had kidnapped them during a raid on Ephesian territory, 'as if about their own citizens' (*IG, I.Eph.*: [ὡ]ς περὶ τῶν ἰδίων τ[έκν]ων). He refers to formulas like ὡς ὑπὲρ ἰδίας πατρίδος καὶ πολιτῶν. It is not until LL. 38/39 that mention is made of the care of the Astypalaians for the Ephesian ἐλεύθεροι παῖδες whose ἀγωγή and παιδεία they took at heart [cf. W.V.Harris, *Ancient Literacy* (1989) 133].

TELOS

677. Telos. Alliance between Telos and Rhodes ?, after 300 B.C. S.I.Charitonides, *AD* 16 (1960) [1963] 94-97; *Staatsverträge* III 561; *Suppl. Epigr. Rh.* II 275. O.Hansen, *AE* (1986) [1990] 157-159, interprets the σύ[νεδροι] (L. 1) as the council of the Nesiotic Koinon, which met on Tenos. He dates the text after 200 B.C. and considers 'the same friends' (LL. 3/4) as the other islands of the revived Koinon.

THERA

678. Thera. Testament of Epikteta. *IG* XII 3 330 (*SEG* XXXI 1658; XXXII 1647; cf. our lemma no. 1742). A.Wittenburg, *Il testamento di Epikteta* (Trieste 1990; dr.), offers a text with translation (Italian, English, French and German) and detailed commentary, preceded by a description of the stone, which is in the Museo Maffeiano in Verona, its vicissitudes and its lettering; separate paragraphs on the political history and constitution of Thera in the 3rd/2nd cent. B.C.; on Artemidoros of Perge; on the legal and social position of upperclass women ca. 200 B.C., their landed estates (cf. Epikteta's αὐτόκτητα χωρία in L. 32) and their performance as benefactor; on the origin and use (in the 3rd cent. B.C.) of foundations and of associations concerning themselves with foundations and the reasons for their emergence (connected by W. with the increasing importance of the nuclear aristocratic family rather than with the weakening of the polis ideology or increasing individualism); on the administration of the κοινὸν τοῦ ἀνδρείου τῶν συγγενῶν and on the gods and heroes worshipped by the koinon; on ἐπιχέομαι | ἐπίχυσις.

As to the alleged epikleros-status of Epikteta's daughter cf. *SEG* XXXII 1647. For some criticism cf. Ph.Gauthier, *BE* (1991) no. 426. For linguistic comment cf. A.Striano Corrochano, 'Consideraciones en torno al vocalismo del dialecto de Tera: *IG* XII 3 330; Testamenta de Epicteta' in *Actas del VII Congresso Español de Estudios Clásicos (Madrid, 20-24 de abril de 1987)* (Madrid 1989). Non vidimus.

679. Thera. Rock-cut inscriptions, 7th/6th cent. B.C. *IG* XII 3 537 (cf. *IG* XII 3 Suppl. p. 307 ad no. 537). E.Brongersma, *Journal of Homosexuality* 20 (1990) 31-40, argues that texts like no. 537 were neither vulgar nor slanderous but should be related to the cult and temple of Apollo Delphinios, ca. 50-70 m. away from the rock. He adduces *IG* XII 3 Suppl. 1324 (a victory of a certain Agloteles in the staphylodromia) and suggests that Krimon may have defeated Bathykles' brother in the staphylodromia which subsequently is connected with the Spartan gymnopaideia in honor of Apollo Karneios [pure speculation; no. 1324 says absolutely nothing about staphylodromia ! It seems better to compare these pederastic rock-cut texts with parallels from Thasos: cf. *SEG* XXXII 847. For comment on the term οἴφω in *IG* XII 3 536-

539 cf. D.Bain, *CQ* 41 (1991) 72-74, who convincingly rejects any relation between the act of οἴφειν and initiation rites, Pleket].

MELOS

680. Melos (Zephyria). Fragment of an inscription from Delos. Cf. our lemma no.657.

681. Melos. Dedication by Ekphantos, ca. 500 B.C. *IG* XII 3 1075; *CEG* I 418; *LSAG* 324 no. 23; *SEG* XIV 523; XXXIV 333. A.Corso in I.Favaretto - G.Traversari (edd.), *Venezia e l'Archeologia* (RdA Suppl. 7; Rome 1990) 227-230 (ph.), argues that Ekphantos is the dedicator and sculptor and that γρόφων (= γράφων) refers to Ekphantos, who painted his statue. He suggests connecting Ekphantos with a family of homonymous archaic Corinthian painters; E. may have produced a painted terracotta ἄγαλμα. He rejects Guarducci's view that we should read Γρόφων (*EG* I 322-324). C. dates the text to ca. 600 B.C. and compares this monument with *IG* IX 1 869 (Korkyra; beginning of the 6th cent. B.C.). C. denies that in *IvO* 272 (*CEG* I 419) a sculptor Γρόφων, identical with the supposed Melian Γρόφων is on record. He suggests reading γρόφων ἐποίει Μάλιος Καγω[κλ]ῆς. Contra Jeffery, *LSAG* p. 320.

KOS

682. Kos. Honorary inscription for Ptolemy IV ?, ca. 200 B.C. ? W.R.Paton - E.L.Hicks, *The Inscriptions of Cos* (Oxford 1891) 7/8 no. 8. K.Höghammar in *Akten XIII. Kongresses* 496/497 (dr.), argues that these honors were awarded to Ptolemy IV Philopator shortly after his death (ca. 200 B.C.) in recognition of his role in the incorporation of Kalymnos into Kos some time between 215 and 205 B.C. She also adduces *SEG* XXXIII 674 showing that Ptolemy IV's wife Arsinoe III was held in high esteem on the island. The decree concerning the administration of oaths of Koan citizens (M.Segre, *ASAA* 6/7, 1944/1945, 9-17 no. XII), mentions the reincorporation of Kalymnos after the brief loss of the island ca. 201/200 B.C. after the battle of Lade, and a clause on alliance with King Ptolemy. This text was recently dated to the early 2nd cent. B.C. by S.Sherwin-White, *Ancient Cos* (cf. *SEG* XXVIII 695) 128, with the implication that we have here Ptolemy V Epiphanes. H. argues, however, that the clause of friendship goes back to the first time that Kalymnos was incorporated into Kos, since the Ptolemies were too weak for intervention in the Aegean after the death of Ptolemy IV.

683. Halasarna (Kardamena). Inscribed ceramic fragments from the temple of Apollo. C.Kantzia, *AD* 39 (1984) [1990] A 149 (ph.), reports the discovery of the following fragments of kraters: **a)** Ἀπόλ[λωνι; red figured krater; undated; **b)** Ἀπόλλωνι τὸν κ]ρατῆρα; undated; **c)** --λδας ἀν[έθηκε; fragment of a column krater; ca. 460 B.C.; possibly a Carian name in --λδας (= -λλας) in a period in which Kos was subjected to the dynasty of Lygdamis of Halikarnassos, ed.pr., who interprets the first letter as an Argive lambda (/^) and rejects a chi or digamma.

On 157/158 and 161/162 K. mentions various new inscriptions (decrees; dedications): mention of τὰ Πυθάϊα (2nd cent. B.C.); decree in honor of Διοκλῆς Ἀλεξάνδρου ἀρχεύων παρ' Ἡρακλῇ (ca. 250 B.C.); another honorary inscription for Διοκλῆς Λεωδάμαντος (ca. 200 B.C.; cf. S.M.Sherwin-White, *Ancient Cos* 120, 178, 216 and 270/271; cf. also *AE* 19 (1985) 13 and *AD* 40 (1985) [1991] A 142); two dedications for Ζεὺς Καταιβάτης and Ἑρμᾶς respectively (2nd cent. B.C.; ca. 200 B.C.); the latter by Γενοκλῆς Ἀγησικλεῦ[ς].

IOS

684. Ios. Sacred Law concerning the cult of Antigonos Gonatas or Doson, 3rd cent. B.C. *IG* XII 5 1008 (*LSCG* 106; *SEG* XXXIX 857). F.Piejko, *OAth* 18 (1990) 148, suggests restoring in LL. 3-7 (no line-division) ὅταν δὲ πρῶ]τον θύηται τ[ὰ e.g. Ἀπολλώνια(?) τὰ ἐν τῶι e.g. Θαργηλιῶνι(?) μηνί, ὡς γέγραπται ἐν] τοῖς νόμοι[ς], βοῦν θύειν βα[σιλεῖ] Ἀ[ντιγόνωι καὶ πομπὴν πέμπειν· τῆι μὲν ἐ]νάτει ἰσταμέ[ν]ου το[ῦ μ]ηνὸς το[ύτου ἐπιτελεῖν ὡς ἔθος τοὺς ἀγῶνας το]ὺς πατρίους τῶπ[ό]λλωνι κα[ὶ τὰ ἄλλα ταύτης τῆς ἑορτῆς, τοῦ δὲ e.g. Θαργηλ]ιῶνος (?) τῆι δεκάτηι ---.

IG: [-- ὅταν πρῶ]τον θύηται ὁ [βασιλεὺς --, καθὼς ἐστι | γεγραμμένον ἐν] τοῖς νόμοι[ς] βοῦ[ν] θύειν βασ[ιλέ]α -- | [-- δὲ ἐ]νάτει ἰσταμέ[ν]ου το[ῦ μ]ηνὸς το[ῦ -- ῶνος | --το]ὺς πατρίους τῶι [Δή]μωι [κα]ὶ [-- | -- τοῦ --]ιῶν[ος μ]ηνὸς [----].

LSCG : ὅταν δὲ πρῶ]τον θύηται τ[ῶι ---- ἐν μηνὶ -- | -- ὡς γέγραπται ἐν] τοῖς νόμοι[ς], βοῦν θύειν βα[σιλεῖ] Ἀ[ντιγόνωι καὶ | συμπομπεύειν· τῆι δὲ ἐ]νάτει ἰσταμέ[ν]ου το[ῦ μ]ηνὸς το[ῦ αὐτοῦ ἐπιτελεῖν τοὺς ἀγῶνας το]ὺς πατρίους τῶι [Δ]ήμωι [τῶ]ι [Ἰητῶν καὶ βασιλεῖ Ἀν|τιγόνωι ----]ιῶν[ος μ]ηνὸς [----].

PAROS

685. Paros. Chronicle of Archilochos, ca. 250 B.C. *SEG* XV 517; XXXV 916*. C.Brillante, *QUCC* 64 (1990) 7-20, argues that Archilochos' encounter with the Muses (Col. II LL. 22-40) took place in the middle of the day rather than at night. One day the young poet walked to the deme Λειμῶνες (L. 24), where he acquired a cow; next day he rose very early, when it was still dark and the moon was still shining (LL. 25/26: ἀναστάντα | [π]ρωΐτερον

('piuttosto presto al mattino') τῆς νυκτός, σελήνης λαμπούσης). The Muses bought his cow later on the day, since he first had to go to the place called Λισσίδες (L. 28); he took them for women going from the fields to Paros (LL. 29/30), presumably on their way to the same market to be held next day where he intended to sell the cow (L. 25). Discussion of encounters of poets and other divinely inspired persons with (a) god(s) in literature, both at night and by day, or in day-dream. Λισσίδες perhaps evokes the river Ἰλισσός at Athens, the famous mid-day setting of Plato's *Phaedrus*, and also the Homeric adjective λίς/λίσσος, always qualifying rocks, which here may allude to the chthonic aspect of the Muses.

686. Paros (Paroikia). Epitaph of Mekinos. Stele with curved top and with inscription under the curved top. Mentioned by P.Zapheiropoulou, *AD* 40 (1985) [1990] B 289 (ph.): Μήκινε. Undated by Z. Cf. also *BCH* 116 (1992) 930.

TENOS

687. Tenos. Geography, History and Society. R.Étienne, *Ténos II. Ténos et les Cyclades du milieu du IVe siècle av. J.-C. au milieu du IIIe siècle ap. J.-C.* (BEFAR vol. 263 bis; Paris 1990), studies various aspects of Tenian society in the context of the Kyklades in general. From ca. 350 B.C. the city of Tenos (ἄστυ) was refounded on the shore. Analysis of *IG* XII 5 872 (register of sales of land; ca. 300 B.C.) and especially its agricultural terms and names of tribes. **Agriculture**: αἰμασία, ἐσχατιά, κέραμος, κῆπος, οἰκία, οἰκόπεδον, ὅλμος/ὁλμίσκος, ὄνος ἁλέτης (upper part of a rotation-mill), πιθών/πιθός, πύργος, τὰ σκεύη (all agricultural tools, representing a considerable value), ὕδωρ, ὕδατος ἀγωγαί (irrigation is very important at Tenos), χωρίον; much evidence for scattered farms, inhabited permanently and only one village (Κώμη). **Tribes**: Πόλις (old interior center), Γυραιεῖς, Δονακεῖς, Ἐλειθυαιεῖς, Ἐσχατιῶται (cf. ἐσχατιά above), Ἡρακλεῖδαι, Θεστιεῖς, Θρυήσιοι, Ἰακινθεῖς, Κλυμενεῖς, Σησταΐδαι (??; cf. p. 46: very uncertain). **Institutions**: πάτρα (cf. our lemma no. 688); ἄρχοντες ('archontats pluriannuels', indicative of an aristocratic regime on the island; *IG* XII 5 872 (ca. 300 B.C.); XII Suppl. 312 Col. 2 LL. 1/2 (ca. 300 B.C.) interpreted by É. as implying that Timasion was the first annual archon after a period of multi-annual archons to which no. 872 testifies; contra convincingly Ph.Gauthier, *REG* 105, 1992, 111-120); φυλαί (ten rather than twelve; É. doubts whether Newton's readings Σ[η]σταΐδος and Ση[σ]ταιδῶ[ν] in LL. 42 and 87 respectively of *IG* XII 5 872 are correct; for some doubts cf. Ph.Gauthier, *BE* (1991) no. 432); calendar. **Society**: detailed study of *IG* XII 5 872 (ph.) and 873 (ph.): contracts concerning sales of houses and land, loans, dowries (cf. 873 and LL. 41/42 of 872) and division of inheritances. É. analyses the cases of πρᾶσις ἐπὶ λύσει and the nature of the other contracts, the size of families (cf. the stemmata of twenty families on 75-82: generally two or three sons per family and, on the assumption that daughters are underrepresented, probably at least four and probably more surviving children per family; same situation in Delos; implication

that the population must have grown [cf. T.Parkin, *Demography and Roman Society*, Baltimore 1992, 86-88, 111-113, for the relation between the number of ever-born and surviving children and demographic growth or decline. P.'s idea that 'generally a family with more than two adult children would have been considered remarkable' is belied by the evidence from Tenos, and for that matter, from Lydia (the innumerable family epitaphs), Pleket]), the importance and value of land and real estate (landowners often having a house in town; value of houses roughly the same in Delos, Tenos and Athens; large loans go with large estates (choria and oikia)), the circulation of landed wealth through inheritance and dowries, examples of 'affairisme rural' and of a spirit of investment, the position of women as owners of land (presence of a κύριος required during transactions), the presence of a real estate and land market.

On 87-124 a detailed study of the relations between Tenos and the Κοινόν of the Νησιῶται (ca. 300-130 B.C.) under the Ptolemies, Antigonids and the Rhodians. Under the latter the Koinon's headquarter was on Tenos.

On 127-168 É. studies the relations between Tenos and Rome from ca. 130 B.C. to ca. 250 A.D.: Roman magistrates in the Kyklades (cf. also Appendix II on 253-264; on 257 a discussion of ἔπαρχος in *IG* XII 5 841: praefectus classis rather than urban prefect); the Kyklades and the province of Asia Minor; Kykladic judges abroad; Roman fiscal officials on the islands; Tenos during the civil wars and the aggression of pirates; Tenos' constitution during the 1st cent. B.C. (Romans as local magistrates; iteration of archonship as a result of the hardship of the civil wars); Tenos and the Kyklades as part of the province Asia Minor under the emperor (Festus' remark that under Vespasian the Insulae became a provincia is interpreted by É. as meaning that the islands became a separate administrative unit of the provincia Asia Minor; for provincia = ἐπαρχεία as a specific region cf. our lemma no. 1232); wealthy benefactors in 2nd cent. A.D. Tenos, especially the family of Φιλεῖνος with his son Σάτυρος and adopted daughter Μαλθάκη: text, translation and commentary on *IG* XII 5 946/947; discussion of a number of archon inscriptions (*IG* XII 5 141, 903/904, 908, 947, 951 and 968); the aristocratization of political life, with πατρόβουλοι automatically filling the positions of their fathers. É. dates *IG* XII 5 141, mentioning patrobouloi, to the pre-Severan period and relates the institution to M.Aurelius' conservative policy concerning Areopagites in Athens (τριγονία-criterium [which formally has nothing to do with hereditary positions; moreover, Marcus' policy towards the Athenian boulē was far more liberal, Pleket]); rare distribution of civitas Romana on Tenos, contrary to what happened on other islands (see tabular survey on 165).

On 171-195 a survey of all foreigners attested on or in relation to Tenos, e.g. as proxenoi (76 items; for the rarity of proxenies awarded by Tenos to citizens of neighboring islands, especially Andros, cf. G.Reger, *CQ* 42, 1992, 381-383), and of all Tenians recorded abroad (62 items), with a map and a tabular survey on 190-194, followed by two chapters on the monetary circulation and the production and import of table ware and amphorae: hardly any Campanian table ware on Tenos; preference for red sigillata from the Orient (Syria ?); predominance of Knidian, Rhodian and Italian amphorae.

É. republishes, with text and sometimes with translation but without new readings *IG* XII 5 816 (pp. 106, 112, 174 and 238), 824 (*SEG* XXXIX 878 for the correct date; pp. 120-123; cf. also G.Reger, *CQ* 42, 1992, 379-381), 860 (*SEG* XXXVI 766; pp. 136-138, 141, 199 and 248), 896 + 898 (*IG* XII Suppl. 315; p. 139), 861 + 943 (*IG* XII Suppl. pp. 135 and 140; p.

140), 899 (p. 140), 909 (p. 147), 946/947 (pp. 157-161; cf. also p. 202; in 947 LL. 8/9 É. considers the possibility of restoring πεν[τήκοντα]; the price for which the honorand sold the barley may have been higher than the five ἀσσάρια from L. 9), 903/904 and 908 (pp. 161/162), 951 (pp. 165/166).

For Nigdelis' study of the Kyklades, Tenos included, cf. our lemma no. 1694.

G.Reger, *CQ* 42 (1992) 365-383, studies a number of episodes in the Hellenistic history of Tenos.

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688. Tenos. Honorary decree of the patra of the Andrakleidai for Theomnestos, ca. 300 B.C. Marble stele found South of the Church of Panagia Evangelistria. Ed.pr. R.Étienne, *op.cit.* (cf. our lemma no. 687) 37-39 no. 1 (ph.).

Ἔδοξεν Ἀνδρακλείδαις· Πεισαγόρας εἶ-
πεν· ἐπειδὴ Θεόμνηστος Εὐκτ[ι]μένου
ἀνὴρ ἀγαθός ἐστι περὶ τὴμ πάτραν καὶ ἐπε-
μελήθη καλῶς καὶ δικαίως τῶγ κοινῶν
ὥστε γενέσθαι τῆι πάτραι εὐπορίαγ χρη-
μάτων, καὶ διατελεῖ ἐπιμελόμενος
τῶν τε ἄλλων κοινῶν τῆς πάτρας καὶ
τῶν ἱερῶν · στεφανῶσαι αὐτὸν χρυσῶι στε-
[φ]άνωι ἀπὸ ἑκατὸν δραχμῶν καὶ διμοιρί-
[αι] τῶν κοινῶν ἀρετῆς καὶ δικαιοσύνης
[κα]ὶ ἐπιμελείας ἕνεκα τῆς περὶ τὴμ πά-
[τ]ραν καὶ τὰ ἱερὰ καὶ ἀνακηρῦξαι Ποσιδεί-
[ω]ν τῶι ἀγῶνι ἐν τῶι θεάτρωι τόνδε τὸν
στέφανον · τὸ δὲ ψήφισμα τόδε ἀναγράψαι
[ἐν στήλ]ηι λιθίνηι καὶ στῆσαι ἐν τῶι ἱερῶι τῆς
[. . . . .] · τὸ δὲ ἀνάλωμα δοῦναι τοὺς ἄρχον-
[τας - - - ca. 12 - - -] ου τῆς πάτρας

Dated on palaeographical grounds by ed.pr. to ca. 300 B.C. ‖ 3 (cf. 5, 7, 11-12, 17). πάτρα: gentilician group, probably part of the φρατρία, ed.pr.; Ph.Gauthier, *BE* (1991) no. 431, points out that this πάτρα has a solid organization, with its own magistrates and funds, which may not be commensurate with a simple gentilician group; moreover, he wonders whether on Tenos we have a contamination of patra and phratria: in *IG* XII 5 798 (ca. 300-250 B.C.) we have φάτραμ and in 816 φατρίαν (same context); in later texts we have φρατρία ‖ 9-10. διμοιρία: the honorand receives a double portion during the sacrifices of the patra, ed.pr. ‖ 16. initio either the name of a deity, ed.pr., or just [θεοῦ], i.e. the deity of the patra which had its own sanctuary, G. apud ed.pr. ‖ 17. ed.pr. considered ἀπὸ τῆς προσόδ]ου but Gauthier and Rougemont pointed out that one would expect the plural (cf. *IG* XII 5 830, 863/864 and 866) ‖ ed.pr. gives the text and translation of *IG* XII Suppl. 303 (*LSCG* Suppl. 48), a νόμος ἐσαγωγῆς, and suggests that it may well concern the admission of members of a πάτρα. Contra Ph.Gauthier, *BE* (1991) no. 431.

689. Tenos. Honorary decree for Nymphaios from Byzantion, ca. 278 B.C. *IG* XII 5 802. R.Étienne, *op.cit.* (cf. our lemma no. 687) 93 and 95/96, suggests that the προστάται (LL. 3/4), who sent a Tenian θεωρός to request the recognition of ἀσυλία from Byzantion, were federal magistrates of the Nesiotic Koinon (cf. also *IG* XII 5 824). É. points out that according to Ph.Gauthier a restoration [Βυζαντίοι]ς is probable in view of ἐν τῶι δήμωι in L. 9.

IG VII 297, from Oropos, honors Phormion, son of Nymphaios from Byzantion and φίλος of Ptolemy IV, in 205/204 B.C. É. suggests that Nymphaios himself may also have been pro-Ptolemaic and in that capacity assisted the Tenian theoros. For the date cf. our lemma no. 450.

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690. Tenos. Letter and decree of the Koinon of the Epeirotes, ca. 192 B.C. *SEG* XXXVII 709. Republished, with some new readings, restorations and commentary by R.Étienne, *op.cit.* (cf. our lemma no. 687) 102-106 (ph.). The reader is asked to compare this version with that of *SEG* XXXVII. We do not give an elaborate app.crit.

A: Ἀπειρωτᾶν οἱ ἄρχοντες καὶ οἱ σύνεδροι καὶ τὸ κοινὸν Ο....Ν..ΙΣΑΡΧ.
[.]ωι χαίρειν · Χάροψ ὁ ἀποσταλεὶς ἀρχιθέωρος [--ca. 6-- ἐπὶ τὰς πόλεις] τὰ[ς]
[κ]ατὰ τὰς νάσους πάσας καὶ τοὺς βασιλεῖς [--ca. 8--- τε καὶ] Πτολεμαῖον
[τ]ὰν πρεσβεῖαν ἐπὶ τᾶς ἐκκλησίας ἀπελο[γίξατο καὶ τὰν τῆς πόλεως πρὸς]
[ἀ]μᾶς ἂν ἔχουσα τυγχάνει εὔνοιαν κα[ὶ τὰν τῶν παρ' ἀμῶν θεωρῶν ἂν ἐποι]-
[ή]σαισθε πολυωρίαν καὶ περὶ Ἀ[λ]εξ(ι)μάχου ΛΕΚΑΙΙ [- - - ca. 22- - - -]
[ν]αυαγῆσαι ποτὶ τᾶι νάσωι τᾶι ὑμᾶι [- - - - - - - ca. 28 - - - - - - - - - -]
[.]των παρόντων ἀποδεχόμεθα οὖ[ν - - - - - - - - ca. 31 - - - - - - - - - - -]
[..]ς ἐν παντὶ καιρῶι καὶ ἔργωι καὶ λόγωι [- - - - - ca. 26 - - - - - -, ὑπογεγρά]-
[φα]μες δὲ ὑμῖν καὶ τὸ ψήφισμα ὃ ἐ[ψηφίσαντο ?- - - - - -ca. 32 - - - - - - - - -]-
[..]μάκωι ἀνανεώσασθαι καὶ ποτι[δέχεσθαι ?- - - - - - - ca. 30 - - - - - - - -]-
[...]ΑΛΛΩΝΤΙ τὰν ὑπάρχουσαν [οἰκ]ειό[τατα - - - - - - - ca. 31 - - - - - - - - -]-
[...]υς, καὶ τὸν ἀγῶνα δὲ τῶν Νάων [- - - - - - -ca. 31 - - - - - - - - -]-

vacat

B: [Ἐπὶ Φι]λίππου..ΠΑΙΟΥ, ἐπὶ ΘΥΝΜΑ - -
[.....]χρου ΣΙΜΑΚΟΥ ΚΕΡΟΠΑΤ - -
[.....π]όλεις τὰς κατὰ τὰς νάσους πᾶσας [καὶ τοὺς βασιλεῖς - - ca. 10- - - τε]
[καὶ Πτο]λεμαῖον - -
..... ἀπελογίξατο περὶ τὰς π[- -]
.....τι τὸ ἔθνος τῶν [Ἀπειρωτᾶν - -]
..... Ἀλεξι[μάχου ?]
.....ΣΩΙΑΥ
.....ΟΥΔΕΙΝ
.....νάσου[ς] τὰς [- -]

A 1. Letter to the Rhodian commander in charge of the Nesiotic Koinon, É., who adds that in fine a reading νησ(ί)αρχος is incompatible with the traces left ‖ 3. perhaps Ἀντίοχον in the gap, É. ‖ 7. the Epeirote theoroi

suffered shipwreck near Tenos, É. || 8. παρόντων: the magistrate and Epeirotes present at the ekklesia (L. 4) || B. a federal strategos Philippos is on record (205 B.C.), possibly the same man and strategos for the second time.

691. Tenos. Honorary decree by Carian Stratonikeia for a Tenian judge, ca. 150-100 B.C. Lower part of a marble stele found in the harbor of Tenos. Ed.pr. R.Étienne, *op.cit.* (cf. our lemma no. 687) 131/132 no. 6 (ph.).

- -
[- - - - - - - - - - - - -] ΜΟΝ [ἐμφανισάντων τὰ]
[ἐψηφ]ισμένα αὐτοῖς τίμια ὑπ[ὸ τοῦ δήμου καὶ]
[τ]ὴν γεγενημένην ὑπὸ το[ῦ δικαστοῦ δικαι]-
4 οσύνην καὶ παρακαλείτω[σαν αὐτούς - -ca. 7 - -]
καὶ φίλους καὶ εὔνους ὑπάρ[χοντας τοῦ δήμου]
ἐπὶ πλεῖον αὔξειν τὴν φιλ[ίαν, εἰδότας ὅτι]
καὶ Στρατονικεῖς ἐμ πᾶσι [πρὸς ὑμᾶς τὴν αὐτὴν]
8 εὔνοιαν διαφυλάξουσιν· [παρακαλείτωσαν δὲ]
ὅπως καὶ παρ' αὐτοῖς ἀναγ[γέλλωνται αἱ τιμαὶ]
ἐν τῶι συντελουμένωι ἐπ[ι - -ca. 10 - - - ἀγῶ]-
νι καὶ τόπος ἀποδειχ[θῇ ἐπιφανὴς ἐν ὧι ἀνατεθήσε]-
12 ται στηλὴ λιθίνη ἔχουσ[α ἀναγεγραμμένον]
τόδε τὸ ψήφισμα · πρεσβευ[ταὶ ἠρέθησαν · -ca. 4 or vacat ?]
Ἰάσων Διονυσίου τοῦ Ἀπολλωνίου, Χρ[υσά]-
ωρ Μενάνδρου, Μένιππος [- - - - - - - - - -]

For parallels ed.pr. refers to *I.Assos* 8; J. and L.Robert in *Mélanges I.Lévy* 553-557 || 4. in fine συγγενεῖς or οἰκείους || 10. ἐπ[ι - - -: probably mention of the panegyris during which the agon was celebrated, ed.pr.

692. Tenos. Archon inscription, not before ca. 50 B.C. Upper part of a hermaic column found West of the Church of Panagia Evangelistria. Ed.pr. R.Étienne, *op.cit.* (cf. our lemma no. 687) 146 no. 12 (ph.).

[Ἄ]ρχων ἐπώ-
[νυμ]ος Ἀρτε-
[μί]δωρος φ[υ]-
4 λῆς Θρυη-
[σίδ]ος, ἀρχ-
ίς, διὰ γέ-
νους ἱέρηα
8 τῆς Ἀμφι-
τρείτης,
Πυθονείκη
Πολυξένου
12 [φυλῆ]ς Δο[να]-
[κίδος...]

For a parallel cf. *IG* XII 5 909, republished by É. on 147.

693. Tenos. Archon inscription, end of the 2nd cent. A.D./after 212 A.D. respectively. *IG* XII 5 141. Republished by R.Étienne, *op.cit.* (cf. our lemma no. 687) 162-164 no. 19; cf. also p. 167.

[Ἄρχων] ἐπώνυμος Α [- - ca.10- - -]ς Λουκίου τοῦ γ΄, φυλῆς Ἐλε[ιθυαΐδος, ἀρ]-
[χὶς] Δημητρία ἡ καὶ Μ (?) ΝΑ [-5 -]αου τοῦ θεοπρόπου · τὸ [θυμιατήριον ἔφε]-
[ρον] Ἀντίφιλος β΄ καὶ Ἀγαθεῖνος Νικάνδρου · [τὰ ἱερ]ὰ ἐπ[εσκόπει - ca. 5- -]
[οὗτο]ι ἦρξαν τὸ θυσμικὸν ἔτος · ἐπὶ τούτων ἦν ὑγεῖα, εἰρήνη · [ἐξετέλεσε]
[δὲ π]άντα ἐκτενῶς τὰ περὶ τὴν θρησκείαν τῆς θεοῦ ἐκ τοῦ [ἰδίου βίου ?]
[...κ]αὶ ἐξιὼν ἐκ τοῦ πρυτανείου ἔδωκε νομῆς δ[ῶρα] πᾶσι[ν - -9-10 - -]
[τοῖς] βουλευταῖς δὲ καὶ πατροβούλοις ἀνὰ * η΄, πᾶσιν δὲ π[ο]λίταις [ἀνὰ]
* β΄
[Ἄρχων] ἐπώνυμος ὁ καὶ θεοπρόπος Αὐρ. Δημο[...]
Ἄρχων ἐπώνυμος Αὐρ. Ζώσιμ[ος ...]

For parallels cf. *SEG* XIV 553 and 555 ‖ 3. in fine: the μάντις examines the sacrifices, É. ‖ 4. θυσμικὸν ἔτος: cf. *IG* XII 5 903, *SEG* XIV 555 and *BE* (1955) no. 181 in fine, É. ‖ 5. θεός: probably Hestia in the prytaneion, É.

694-700. Tenos. New inscriptions. R.Étienne, *op.cit.* (cf. our lemma no. 687), Appendix III (pp. 265-270), publishes a number of new public inscriptions.

694: 265/266 no. 23 (ph.). **Fragment of a honorary decree, ca. 300 B.C.** Marble stele broken on all sides.

- -
[- -ca. 9 - - δια]τελεῖ περί τε το[- -ca. 8 - -- -]
[- -ca. 10- - - ἀν]ὴρ ὢν ἀγαθὸς καί [- -ca. 5 -]
[- -ca. 12 - - - -] ὑπὲρ τῶν ἐκλιπόντ[ων - - -]
[- -ca. 11 - - - -]Σ καὶ εἰς τὰς ἄλλας [- - - -]
[- -ca. 12 - - - -]εἰρ[έ]θη ἐπιμελητ[ής - - - -]
[- - ca. 9 - - ὀρ]θῶς καὶ δικαίως καὶ [- - - - -]
[- - - - - -]Σ οὐχ ὑπ[αρ]χόν[των ?- - - -]
[- - - - - - -]ΕΙΣΟΔΟΝΤΕ[- -ca. 7 - -]
[- - - -]Ι[- - - - - - -ca. 30 - - - - - - - -]
[- -ca. 10 - - -]ΘΕΙΣ καὶ ΑΝΑ[. . . . .]ΕΙΣ[- - -]
[-] ἐπὶ τῶι βωμῶι θυσ[- - ca. 10-11- - - -]
[- - -]Ν[- - - - - -]ΑΓ[- - - - - - - - - -]
[- -ca. 12 - - - -]ΤΗ. πε[ρὶ] τὸ ἱερὸ[ν - - - -]
[. . στεφα]νῶσαι [αὐτὸ]ν[. . .]Ο[- - - - -]
[- -ca. 9 - -]\ στε[φά]νωι Α[- - - - - - -]

16 [- -ca. 8 - -] ἀναγ[ράψ]αι τόδ[ε τὸ ψήφισμα]
[εἰς στήλη]ν κα[ὶ στ]ῆσαι [εἰς τὸ ἱερὸν τοῦ]
[Ποσειδ]ῶνος [- -]NOM[- - - - - - -]
[- -ca. 7 - -]ΣΑΝΤΟ ΤΙ.ΑΝ[- - - - - -]
20 [- -ca. 9 - - -]ΤΗΣ.ΕΑΝ[- - - - - - - -]
- -

The date is based on the letter forms: smaller Ω, Ν, Σ.

695: 266/267 no. 24 (ph.). **Honorary decree for Kleostratides from Tenos, ca. 200 B.C.** White marble stele with moulding above; found in the sanctuary of Poseidon and Amphitrite.

Ἐφ' Ἡγήτορος, Ἀνθεστηριῶνος, κεχρημάτισται
vacat
Ἔδοξεν τῆι βουλῆι καὶ τῶι δήμωι, Κουφόκριτος
Φανοδήμου Δονακεὺς εἶπεν · ἐπειδὴ
4 τῶν πολιτῶν Κλεοστρατίδης Τιμάνορος
Ἡρακλείδης διατελεῖ τὴν πᾶσαν σπουδὴν
καὶ πρόνοιαν ποιούμενος περὶ τῶν συμ-
φερόντων τῆι πατρίδι καὶ χρείας παρεχόμε-
8 νος ἐμ παντὶ καιρῶι καὶ καθ' ἰδίαν καὶ κοινεῖ
πᾶσι τοῖς πολίταις, ἔν τε ταῖς ἀρχαῖς καὶ ταῖς
λειτουργίαις ταῖς ἐχούσαις δαπάνην, κα-
λῶς καὶ φιλοδόξως ὁμαλίζων, εἰς τὸν δῆ-
12 μον διατελεῖ φανερὰν τὴν εὔνοιαν καθ-
[- - - - - - - - - - - - - - - - - - - -]ΣΠΟ[. . .]
- -

The date is based on the letter forms: small apices; omikron and omega as big as the other letters; Π || 1. this formula is unattested in Tenian decrees, ed.pr. || 4. the honorand is on record in a list published by N.Kontoleon in *Mélanges Keramopoullos* (1951) 226, ed.pr. || 11. ὁμαλίζων: 'constant dans', ed.pr., who refers to *I.Priene* 117 LL. 61/62.

696: 267/268 no. 25 (ph.). **Fragmentary proxeny decree for Agora[---], 3rd cent. B.C.** Lower part of a white marble stele moulded below; found in the sanctuary of Poseidon and Amphitrite.

- - - - - - - - - - - - - - - - -
[- - - - μετὰ τ]ὰ ἱε[ρά, καὶ]
προεδρίαν ἐν τοῖς ἀγῶσιν οἷς ἡ
πόλις συντε[λεῖ]· τὴν δὲ βουλὴ[ν]
4 καὶ τοὺς στρατηγοὺς τοὺς ἐν

τέλει ὄντας ἐπιμελεῖσθαι [ὅ]-
πως ἂν εἶ κύρια τὰ ἐψηφισμέ[να]
τῶι δήμωι ὑπέρ τε Ἀγορα[.....]
καὶ τῶν ἐκγόνων αὐτοῦ· [τὸ δὲ ψή]-
φισμα τόδε ἀναγραψάτω [ὁ γραμ]-
ματεὺς τῆς βουλῆς εἰς στή[λην]
λιθίνην καὶ στησάτω εἰς τὸ [ἰε]-
ρὸν τοῦ Ποσειδῶνος καὶ τῆς Ἀ[μ]-
φιτρίτης vacat

The date is based on the letter forms; omikron and omega slightly smaller than the other letters; Α, Σ, Γ, Φ || for the formulas cf. *IG* XII 5 804 (ca. 250-200 B.C.), ed.pr.

697: 268 no. 26 (ph.). **Proxeny decree, ca. 200-150 B.C.** Lower part of a marble stele with support, found in the sanctuary of Poseidon in Kionia.

traces of letters [... εἰς τὸν δῆμον τὸν]
Τηνίων καὶ ἀναγ[ορεῦσαι αὐτῶι τὸν στέφανον]
τὸν ἄρχοντα τὴν σ[τεφανηφόρον ἀρχὴν ἔν τε τῶι]
ἱερῶι τοῦ Ποσειδῶνος κα[ὶ Ἀμφιτρίτης ὅταν]
τὴν θυσίαν καὶ τὴν πανή[γυριν συντελῆι ἡ πό]-
λις καὶ ἐν τῶι θεάτρωι Π[οσιδείων καὶ Διονυσί]-
ων τῶι ἀγῶνι τῶν τραγω[ιδ]ῶν · [εἶναι δὲ αὐτὸν καὶ]
τοὺς ἐκγόνους αὐτοῦ προξ[έ]νου[ς καὶ εὐεργέ]-
τας τῆς πόλεως · δεδόσθαι δὲ αὐτο[ῖς καὶ προε]-
δρίαν ἐν τοῖς ἀγῶσιν οἷς ἡ πόλις συν[τελεῖ, καὶ]
πρόσοδον πρὸς τὴν βουλὴν καὶ τὸν δῆμο[ν ἐάν]
του δέωνται πρώτοις μετὰ τὰ ἱερά · ἀναγράψα[ι]
[δ]ὲ καὶ τὸ ψήφισμα τόδε εἰς στήλην λιθίνην καὶ
[σ]τῆσαι εἰς το ἱερὸν τοῦ Ποσειδῶνος καὶ τῆς
Ἀμφιτρίτης

The date is based on the letter forms: small apices; Σ, A.

698: 268/269 no. 27 (ph.). **Fragment of a register of loans, ca. 300 B.C.** Bluish marble fragment; stoichedon.

[- - - - - - - - -]T Σ O I[- - -]
[- - - - - - - - - -]⋈ Θ E O[- - -]
[- - - -]O N A T A P B O[- - -]
[-] \ M Ι Σ A N T I Π A[- - -]
[-]Ω P O Σ Π A P A I E[- - -]
[- - - - - - - - - -] O[- - - -]
two lines in rasura

Cf. *IG* XII 5 872; the sign in L. 2, which separates two contracts, is also on record in *IG* XII 5 875 || 2. Θεο[- -], name, ed.pr. || 3. probably the name Ἄταρβος, ed.pr. || 4. perhaps a name in --μις plus a patronymic (Ἀντιπά[ππου] or Ἀντιπά[τρου]), ed.pr. || 5. [ἃ ἐπρίατο - -δ]ωρος παρὰ Ἰε[- -, ed.pr. referring to *IG* XII 5 872 L. 13.

699: 269 no. 28 (ph.). **Fragment of a register of sales, ca. 300 B.C.** Gray blue marble fragment broken on all sides.

- -
[- - - - - - - - - - -] Α πεντακοσία[ς - - -]
[- - -]Λ Α [- -5,5 cm. - - δ]ιακοσίας, Ἀναξ[- - - - -]
[- -]Σ Κ Α[- -11 cm. - - - ἐ]κατὸν ἑξήκο[ντα - - - -]
4 [-]Ε[- - - -23 cm. - - - - - -]Η ἐπρίατο π[αρὰ - - -]
[-]Π[- - -20 cm - - - - -] ἀργυρίου ἑξακισχ[ιλίων - -]
[- - - - - - - - - - - - - - -τ]ὴν οἰκία(ν) Π...Τ[- -]
[- - - - - - - - - - - - - - -] Η..Π...Σ[- - - - - - -]
8 [- - - - - - - - - - - - - - -]Ν Η. Ε Τ Ο Σ Α. Ι Σ[-]
[- -] Σ Ι Α[-]
[- -] Α Η Ρ[- -]
- -

Fragment of a catalogue like *IG* XII 5 872.

700: 269/270 no. 29 (ph.). **List of Paredroi, not before ca. 150 B.C.** Fragment of a white marble plaque found in a house near the harbor; inscription in two columns; the second column is lost except for two letters in LL. 3, 21 and 22.

[Ἄρχων ὁ δεῖνα - -]
φυλῆς [- - - - - - -]
vacat
Πάρεδροι vacat ΘΕ [- - -]
4 Φιλοφῶν
Θεοδαίσιος
Μνησίλοχος
Φωκίων
8 Θρασύδημος
Μελάνιππος
Καλλιδάμας
Βασιλείδης
12 Φιλοκλῆς
Σάτυρος
Ἀριστομένης

Ἄταρβος
Πρωτόμαχος
Ἀριστό[φ]αντος
Φωκίων
Κλεοστρατίδης
Ἀσκληπιάδης
Εὐέλθων vacat Α[- - -]
[Φ]ανόδημος vacat Φ̣[- - -]

List of assistants of the archons during public sacrifices and ceremonies, ed.pr. ‖ 2. φυλῆς in much larger letters ‖ 15. Ἄταρβος : an Ἄταρβος, father of Ἀρκεσιλάος, is on record in *IG* XII 5 883 L. 10 (1st cent. B.C.).

701-705. Tenos. New epitaphs. Cf. R.Étienne, *op.cit.* (cf. our lemma no. 687) 271/272 nos. 31-35 (ph.).

701: 271 no. 31. **Epitaph of Onasimos, not before 2nd half of the 2nd cent. B.C.** White marble plaque:

[- -]χὶς τῶι ἀνδρὶ | [Ὀ]νασίμωι | [χρησ]τέ, vacat χαῖρε

702: 271 no. 32. **Epitaph of Lampis and parents, not before ca. 50 B.C.** Large marble block, part of a funerary monument.

Διονύσιος καὶ Εὐφρὼ τῆι | θυγατρὶ | Λαμπείδι καὶ ἑαυ|τοῖς vacat ζῶντες

Strong apices; Ξ

703: 271 no. 33. **Epitaph of Aphrodeisia, end of the 1st cent. B.C.** Inscription in a tabula ansata on a marble block.

[. .]ΙΜΕ/ . . [Φ]ανοκράι|του ν τῆι μητρὶ | Ἀφροδεισίᾳ vacat |
χρηστή ν , χαῖ|| vacat ρε vacat

704: 271 no. 34. **Epitaph of Hermes, undated.** Marble stele broken below and above, with part of a cena funebris: Ἑρμῆς Α[ἰσ]|χίνου

Lunar epsilon, sigma.

705: 271/272 no. 35. **Epitaph of Ounion, 3rd cent. A.D.** Marble block.

Οὐνίων · | τόδε σῆμα | βλέπις φιλ|τάτου ἀνδρός, || Πρωτῦδος | υἱός, πολ|λῶν ἀνθρώπων | ἠθε(ῖο)ς vacat

Rectangular sigma, omega || epitaph of Ounion (Greek version of Unio), son of Πρωτῦς, ed.pr. || 7. the final syllable of ἀνθρώπων stands on L. 8 after HΘEC || 8. HΘEC, lapis; either ἠθε⟨ο⟩ς ('unmarried') or ἠθε⟨ῖο⟩ς: 'faithful among many people', ed.pr.

706-709. Tenos. Fragments. Cf. R.Étienne, *op.cit.* (cf. our lemma no. 687) 272/273 nos 36-39 (ph.).

706: 272 no. 36. **Fragment mentioning hieropoioi, ca. 300 B.C.** White marble fragment broken on all sides.

- - - - - - - - - - - - - - - -
[- - -]μὴ ΕΙΙ[- - - - - - -]
[- -]ευομένων ἱεροπ[οι- -]
[- -δ]εικνύωσιν, μὴ ΕΞ[- -]

4 [- -] \ τῶν ἱεροποιῶν ΕΑΝ[--]
[- -]μὴ ἐμφανῆ ἐν τῆι[- - - -]
[- - -]παρὰ τόδε Τ[- - - - -]
- - - - - - - - - - - - - - - - -

Small omega, omikron; A, Π, N, Σ.

707: 272 no. 37. **Fragment, ca. 100 B.C. or 1st cent. B.C.** Small white marble fragment; right edge preserved; found in the sanctuary of Poseidon and Amphitrite.

- - - - - - -
[- - - -] IN
[- - - -] TH

[- - - -]ΕΑΥ
4 [- - - -]ΙΔΕΔΟ
[- - - -]ΣΚΟΝ

5. Possibly Φιλίσκον, ed.pr.

708: 273 no. 38. **Fragment mentioning a person and his phyle, not before ca. 150-100 B.C.** Small marble fragment found in a wall of the Baths North of the sanctuary of Poseidon and Amphitrite.

vacat
- -]κ̣λέους ν φ̣[υλῆς - -

Cf. our lemma no. 700 and *IG* XII Suppl. 315 (= *IG* XII 5 896 and 898).

709: 273 no. 39. **Fragment, undated.** White marble fragment found in the temple of Poseidon.

- - - - - - - - - - - - -
[- - 'Ε]πιχάρου[- - -
- - - - - - - - - - - - -

Ed.pr. points out that the reading Ἐπὶ Χάρου on an amphora stamp (*Tenos* I 253 no. 239) is to be corrected into Ἐπιχάρου.

710. Tenos. Two graffiti. Graffiti inscribed on a marble block of the Smovolon tower. Ed.pr. R.Étienne, *op.cit.* (cf. our lemma no. 687) 270 no. 30 (ph.).

Ἑστιαῖος [- -]στρατος
Βωμίδα[ς] [κ]αλός

1-2. Lunar epsilon, omega, sigma ‖ 3. larger, irregular letters: small omikron; sigma with divergent horizontal strokes: 3rd cent. B.C. ?, ed.pr., who suggests that the names are those of ephebes who guarded the tower.

KEOS

711. Ioulis. Dedication to Dionysos and the polis, 1st cent. B.C./1st cent. A.D. *IG* XII 5 619. The inscription has been refound built into a house in Kastro Chora; white reddish marble block. Republished by L.G.Mendoni in *Poikila* 303/304 no. 6 (ph.).

Γλαύκων Θεοτέλους καὶ οἱ παῖδες | Διονύσωι | καὶ τῇ πόλει

1. Γλύκων, *IG* [for lemmata 712 and 716 cf. *Horos* 8/9 (1990/1991) 207-212, Pleket].

712. Karthaia. Fragments of the same stele. L.G.Mendoni in *Poikila* 298/299 no. 3 (ph.), points out that the white marble fragment, published by Mitsos in *AE* (1950/1951) 45/46 no. 26 and now in the Epigraphical Museum in Athens, belongs to the same stele as the inscribed fragment of *IG* XII 5 1072/1073 (**front**: 1072, part of two Karthaian decrees; **reverse**: 1073, catalogue of πρόξενοι). The front of Mitsos' fragment contained part of a Karthaian decree; the reverse was mistakenly regarded as an Attic text: *IG* II^2 2455. Date: 3rd cent. B.C.

713. Karthaia. Dedication to Apollo, ca. 350 B.C. Lower part of a gray-white cipollino base with kymation found in the ruins of the Athena temple. Ed.pr. L.G.Mendoni in *Poikila* 292-298 no. 2 (ph.).

Ἐπαμείν[ω]ν | Ε[ὐκ]τ[ή]μον[ος] | Ἀπόλλων[ι] | [ἀ]νέθ[ηκεν]

1-2. Well-known names in Karthaian epigraphy, ed.pr., who reconstructs the stemma of this elite family (*IG* XII 5 545-548, 1076 and 1086; *F.Delphes* III 4 402 IV), which owned land on the island and furnished magistrates.

714. Karthaia. Two inscribed akroterion bases, 4th cent. B.C. Two corner akroterion bases of Parian white marble found in the temple of Athena: **(A)** has already been published: *SEG* XXV 948 (dated to the early 5th cent. B.C. or slightly earlier); **(B)** is new. Ed. pr. L.G.Mendoni in *Poikila* 287-292 no. 1 (ph.): **A)** Θ̣ησεύς **B)** 'A[ν]τ̣ιόπη

Ed.pr. dates the text on palaeographical grounds to the middle of the 4th cent. B.C. when relations between Karthaia and Athens were intense.

715. Koresia. Kalos inscription, 5th cent. B.C. Large schist block built into the archaic wall of the akropolis. Ed.pr. L.G.Mendoni in *Poikila* 299 no. 3 (ph.): [N]ικάνθ̄ες καλός.

716. Koresia (area of: Hagia Eirene). Inscribed Attic skyphos, beginning of the 5th cent. B.C. *SEG* XXV 960. L.G.Mendoni in *Poikila* 300-302 no. 5 (ph.; dr.), offers the following reading of the text engraved around the ring surface of the base of the skyphos.

ἡόδ' ἀκό[ρ]εσστος καυ[χ]όμηνο[ς νικᾶ]ν τόσδη ἰτα[μ]ὸς ἔστω

H used for epsilon, as in *SEG* XXV 960, where in the app.crit. the words Κορέσσιος καυ[χό]μενος were read. The dedicant probably won a contest during a symposion and subsequently dedicated the skyphos, ed.pr.

717. Unknown provenance. Epitaph of Andromachos, 3rd cent. B.C. (or somewhat later). In the inventory of stone objects of the National Archaeological Museum in Athens, which is based on the old catalogue of the Archaeological Society in Athens from 1912, L.G.Mendoni in *Poikila* 305 no. 7, found a copy of the following epitaph inscribed on a white marble funerary relief representing a seated woman, a child and a man clad in hymation: 'Ανδρόμαχε | χρηστέ, χαῖρε.

ANDROS

718. Andros. Honorary decrees of Adramytteion for an Andrian judge and his secretary, 106 B.C. *IG* XII 5 722; *IG* XII Suppl. pp. 127/128. G.Reger, *EA* 15 (1990) 1-6, studied the stone at Andros and republishes the second decree (LL. 23-44) as follows. We do not repeat R.'s elaborate app.crit. Important new readings are rare (perhaps LL. 35-37).

vacat Ἀπόκριμα Ἀδραμυτηνῶν vacat
Ἀρχόντων γνώ[μ]η vacat περὶ ὧν προεγράψαντο καὶ ἡ βουλὴ προε-
βούλευσεν vacat [Ἐπ]εὶ Τιμόκριτος Σωκλέους ὁ ἐξαποσταλεὶ[ς]
[δ]ικαστὴς ὑ[π]ὸ τ[ο]ῦ δήμου τοῦ Ἀνδρίων ὄντος συγγενοῦς κα[ὶ]
φίλου κατ[ὰ ψήφισμα] εἰς τὴν πόλιν ἡμῶν τήν τε ἐπιδημίαν ἐ-
ποιήσα[το καλὴν καὶ] εὐσχήμονα καὶ ἀξίαν ἑκατέρων τῶν π[ό]-
[λ]εων vacat καὶ [δι]ε[δίκασ]ε[ν τ]ὰς εἰσαχθείσας δίκας ἴσως καὶ δικ[αί]-
ως τηρῶν τούς τ[ε νόμ]ο[υ]ς κ[α]ὶ τ[ὰ] ψηφίσματα vacat προαιρούμενο[ς]
[δὲ τοὺ]ς δια[φερομένους εἰ]ς ὁμονό[ιαν ἄγ]ειν ἐπέλυσέν τ[ε]
[- - - - - - - - ca. 30-35 - - - - - - - - - - - - ἄ]ξια τῶν τε ἀνα[. . .]
[- - - - - - - - ca. 30-35 - - - - - - - - - - - - ἀντι]στρατηγ[- - - -]
[- - - - - - - - ca. 30-35 - - - - - - - - - - - - πρ]οσηνέγκατο [2-3]
[- - - - - - - - ca. 30-35 - - - - - - - - - - - - Ἰ]φ[ι]κ[ρ]άτης vacat Ἰσο[χρύ]-
[σου ὁ γραμματεὺς φιλοτί]μως [κ]α[ὶ] vacat ? δικα[ίως τ]ὴν καθ' ἑαυτὸν χ[ρεί]-
[α]ν ἀνέ[γκλητον παρέσ]χετο [vacat] κ[α]λ[ῶ]ς [ἔχο]ντος τῶι δήμωι τοὺ[ς]
[κ]αλοὺς [καὶ] ἀ[γ]αθο[ὺς τῶν] ἀνδρῶν ἀποδοχῆς ἀξιο[ῦ]σθαι [ε]ἰς τ[οὺς]
ἄλλου[ς, δ]ε[δό]χ[θα]ι [τῆι τε] βουλεῖ καὶ τῶι δήμωι ἐπηινῆσθαι τε [αὐ]-
[τ]οὺς ἐπὶ τοῖς π[ρο]γ[ε]γρ[αμμένοι]ς καὶ περ[ὶ τῶ]ν [δοθ]ησ[ο]μένων τιμίω[ν]
[α]ὐτοῖς τε καὶ τῶι [ἐξαπεσταλκότι ?] δ[ήμωι] πρ[ον]οιηθῆν[αι] vacat τοὺς ἄρχον-
[τα]ς ἐν [τ]ο[ῖ]ς ἐν[ν]όμοι[ς χρόνοις καὶ ὅπως διακομίζω]ντ[α]ι εἰς τ[ὴν]
[πόλιν, καὶ τ]οὺς ἄρχοντας [διαπέμψασθαι τὸ ἀντίγραφ]ον τοῦδε vacat το[ῦ]
[ψηφίσματ]ος [πρὸς τ]ὸν [δῆμον τὸν Ἀνδρίων vacat ἔ]δο̣ξ̣[εν]

CHIOS

719. Chios. Lease contracts of the phratry of the Klytidai, ca. 400-350 B.C. *SEG* XXII 508; XXVII 536. Cf. D.Behrend in *Symposion 1988* 231-250, for an analysis of various aspects of this text; discussion of the procedure followed by Anaxidemos in A 1 LL. 6-28. In A LL. 48/49, B L. 4 and LL. 49/50 Behrend suggests inserting a semi-colon after ἐνηλάσιον; in B L. 8 he restores [Βαδρομι]ιῶνος, in A L. 61 --]στεῦς Εγ|[--; in A L. 13 he prints a comma instead of a semi-colon before ἔστιν.

720. Chios. Letter of Alexander the Great to the Chians, 332 B.C.? *Syll.*^{3} 283; Tod, *GHI* 192; A.J.Heisserer, *Alexander the Great and the Greeks: the Epigraphic Evidence* (Norman 1980) 79-85; cf. *SEG* XXXIII 691*. I.Worthington, *ZPE* 83 (1990) 207 note 44 (see also notes 36 and 51), suggests that this letter, redated to 334 B.C. by Heisserer (see 206 note 43), may date from 332 B.C. and thus is contemporary with the Mytilenean decree (see our lemma no. 673).

721. Chios. Dedication to Artemis Ephesia, 3rd/2nd cent. B.C. *SEG* XXXV 934; XXXVIII 838. In a review of F.Graf, *Nordionische Kulte* (cf. *SEG* XXXV 1817) A.Martin, *AC* 59 (1990) 462/463, suggests reading [ὁ δεῖνα ὑπὲρ] | Ἀγ[--]ος Ἀράτου | καὶ .ει... τῆς Δωροθέου θυγα[τρὸς] | Ἀρτέμιδι Ἐφεσείηι (cf. *CIG* 2227 = *SGDI* 5668 = *SEG* XXII 516) instead of Ἀγ[--]ος Ἀράτου | ΚΑΙ.ΕΙ...ΤΗΣ Δωροθέου θυγά[τηρ] | Ἀρτέμιδι Ἐφεσείηι [but see now *SEG* XXXVIII].

722-725. Chios. New inscriptions. *SEG* XXXIX 883, 886, 894 and 902. G.Forrest (per ep.) kindly sent us his transcription of the following texts.

722: *SEG* XXXIX 883. In LL. 6/7 τὸ π[αίδ]ιον is secure. In L. 8 F. reads [..]ΙΟήσω: [ἐπ]ιθήσω ?

723: *SEG* XXXIX 886. F. gives the following text, engraved on a dark gray limestone block.

[ὁ δεῖνα (ca. 9)] Ἡραίου, Ὄλβιος Ἰσιδώ-
[ρου, ? Κόϊντο]ς Γράνιος Κοΐντου υἱός
[γυμνασιαρ]χήσαντες ἐπὶ Λεωνί-
[δου Ἑρμῆι κ]αὶ Ἡρακλεῖ καὶ τῶι Δήμωι

3. Leonides was stephanephoros somewhat later than the 1st cent. B.C. (*SEG* XVII 381 Db LL. 7/8 and 382 B L. 4), F., who refers to G.Dunst, *AFP* 16 (1958) 182 and *LGPN* s.v. Ἡραῖος and Ἰσίδωρος

724: *SEG* XXXIX 894. F. prefers to date it to the first half of the 4th cent. B.C.

725: *SEG* XXXIX 902. Stone and photo confirm Σαραπίωνος.

SAMOS

726. Samos. Hands in Samian inscriptions, ca. 320-ca. 235 B.C. S.V.Tracy, *Chiron* 20 (1990) 59-96, studies the style of the lettering of a great number of inscriptions on the basis of the collection of squeezes and photos at the Kommission für Alte Geschichte und Epigraphik at Munich. He distinguishes two general letter styles (Samos has no predominant local style) and five individual hands of cutters (description of their letter types). His starting point for each cutter is a well-preserved, securely dated fragment, which provides a standard for further attributions, and an approximate date for the whole series. This results in more precise or revised dates for all texts (see also our lemmata nos. 735 and 728). T. also publishes six new texts (our lemmata nos. 729-734) and presents a number of new readings and observations (our

lemma no. 727). References in bold face are to *MDAI(A)*.

A) General styles:

1) 'Plain style' (plain lettering without serifs; number of characteristic letter-shapes; this style appears on some of the earliest texts): **44 (1919)** 7/8 no. 5 I (*SEG* I 356); **72 (1957)** 171-174 nos. 4-6 (for no. 6 cf. sub B 1); 179/180 no. 15 (cf. sub B 3); 183-186 no. 19 (*SEG* XXXVII 721); 186-188 no. 21; 197/198 no. 30; **87 (1972)** 204-206 no. 5; *Syll.*^{3} 333 (cf. *SEG* XXXVII 68)

2) 'Elegant style' (handsome lettering with small serifs; number of characteristic letter-shapes; this style begins somewhat later and is the prevalent style in the 1st half of the 3rd cent. B.C.): **44 (1919)** 8-12 nos. 5 K, L (cf. sub B 2), M (*SEG* I 355; 352 and 351); 24-29 nos. 11-13 (*SEG* I 364-366); **72 (1957)** 190-192 no. 23 (*SEG* XXXVII 720); 209 no. 48; 212/213 no. 50; 224-226 no. 58; **87 (1972)** 208-210 nos. 7/8 (for no. 7 cf. sub B 4); *Syll.*^{3} 976 (cf. our lemma no. 735).

B) Hands of cutters:

1) Cutter of Samos 247 (ca. 320-ca. 315 B.C.): **44 (1919)** 5/6 no. 5 F (*SEG* I 350; ph.); 15/16 no. 6 (*SEG* I 361; ph.); **72 (1957)** 173/174 no.6 [= inv. no. 247] (ph.)

2) Cutter of Samos 161 (ca. 305-ca. 270 B.C.): **44 (1919)** 9/10 no. 5 L (*SEG* I 352; ph.) [= inv. no. 161]; 12 nos. 5 N, O (*SEG* I 353; 360; ph.); 20/21 no. 8 (*SEG* I 369; ph.); **51 (1926)** 26-28 no. 1; **72 (1957)** 193 no. 25 (*SEG* XXXVII 719) (ph.); 196/197 no. 29; 201-203 nos. 35-39 (ph. of nos. 36, 38/39); 213-216 nos. 51/52 (ph.; cf. our lemma no. 727); 217 no. 55 (ph.); *AD* 9 (1924/1925) 95-102 no. 1 (*SEG* XXXVII 725; cf. our lemma no. 728; most, but not all of the lines are by this cutter); *SEG* XXX 1077/1078; XXXV 946/947; *CIG* 2256 (*SEG* XXXI 751; XXXVII 722); six inscriptions from the Heraion: our lemmata nos. 729-734

3) Cutter of Samos J 214 (ca. 300 B.C.): **72 (1957)** 175/176 no. 9; 179-181 nos. 15/16 [no. 15 = inv. no. J 214] (for no. 16 cf. our lemma no. 727); 186 no. 20; 193-195 no. 26 (*SEG* XXXVII 718; cf. our lemma no. 727; ph.)

4) Cutter of Samos J 329 (283/282-shortly after 280 B.C.): **87 (1972)** 208/209 no. 7 (ph.); *RC* 7 [= inv. no. J 329]; L.Robert, *EEP* 113-115

5) Cutter of Samos J 35 + J 284 (ca. 235 B.C.): **72 (1957)** 226-230 no. 59 (*SEG* XXXIX 904); **87 (1972)** 210-225 no. 9 (*SEG* XXVII 545; ph.) [= inv. no. J 35 + J 284].

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727. Samos. New readings. After study of squeezes at the Kommission für Alte Geschichte und Epigraphik in Munich S.V.Tracy, *Chiron* 20 (1990) 70-74, presents new readings and restorations in and observations on the following inscriptions:

MDAI(A) 72 (1957) 201 no. 35 and 213 no. 51, possibly also 213-216 no. 52 (cf. our lemma no. 726 sub B 2) LL. 23-29, belong to the same text; no. 52 LL. 1-22 belong to another text. Under the left side of the delta in L. 29 T. reads a sigma; consequently in Habicht's restoration of

LL. 30/31 T. reads ἀναγραφῆ]ς [and divides [ἐπιμεληθῆ|ναι τὸν] instead of [ἐπιμεληθῆ-ναι | τὸν];

MDAI 72 (1957) 180/181 no. 16 (cf. our lemma no. 726 sub B 3): above the initially preserved letters IA the lower half of a sigma is legible;

MDAI(A) 72 (1957) 193-195 no. 26 (*SEG* XXXVII 718; cf. our lemma no.726 sub B 3): in L. 1 [ἔδοξεν τ]ῆι instead of [ἔδοξε τ]ῆι; in L. 8 in fine εἴ τ[ου δέοιντο] instead of ΕΠ[; L. 10 in fine ΕΠΗΓ instead of ΕΠΗΠ; cf. G.Dunst, *ZPE* 18 (1975) 175 note 17: [Ἀ]ναίοις ἐπήγ[α-γε ---] (*MDAI(A)*: [ἰδ]ίαι, οἷς ΕΠΗΠ[---]);

SEG XXX 1077 (cf. our lemma no. 726 sub B 2): the coupling of the prytaneis and the secretary is unusual (the third known case), since most decrees of this nature name the secretary alone. From T.'s study of hands it is now clear that the views of M.Schede, *MDAI(A)* 44 (1919) 14/15 and C.Habicht, *MDAI(A)* 72 (1957) 263/264, that the combination is an indicator of a date before 306 B.C. should be rejected;

SEG XXX 1078 (cf. our lemma no. 726 sub B 2): in L. 1 [Λ]εωκράτης instead of [Λ]εώκρατες.

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728. Samos. List of names, ca. 285 B.C. *SEG* XXXVII 725. S.V.Tracy, *Chiron* 20 (1990) 66 and 71, assigns the largest part of this text to the 'Cutter of Samos 161' (cf. our lemma no. 726 sub B 2), which dates it to ca. 285 rather than ca. 230 (C.Habicht apud L.Robert, *Hellenica* XI-XII, Paris 1960, 209/210) or ca. 200 B.C. (ed.pr. V.D.Theophanidis, *AD* 9, 1924/1925, 95-102 no. 1). The earlier date is corroborated by the presence of Ἄσιος Ἀρήτου (drum 10 part 1 Col. II L. 5) who is also on record in *MDAI(A)* 72 (1957) 196/197 no. 29 (cf. our lemma no. 726 sub B 2) as the proposer of a decree of ca. 300 B.C. After study of squeezes at the Kommission für Alte Geschichte und Epigraphik in Munich T. presents the following new readings and observations:

Drum 2 Col. I L. 5: Μοσχίων Πα[υ]σανίου instead of Μοσχίων [--]ανίου;
Drum 2 Col. IV LL. 1/2: Οὐλιάδης Ἀπολλω[νίδ]ου | Δημοφάνης Οὐλιάδου instead of Αὐλιάδης Ἀπολλο[δώρου] | Δημοφάντης Οὐλιάδου;
Drum 2 Col. IV L. 4: Ἑρμογένης Δημ[η]τ[ρίο]υ instead of Ἑρμογένης [Ἀπολλοδώ]ρου;
Drum 2 Col. V L. 1: Βότ[ω]ν Θεμιστοδίκου instead of Βότων Θεμιστοδώρου;
Drum 4 Col. I L. 4: Καλλίας Σατυρίδου instead of Ἄλλιος Σατυρίδου;
Drum 4 Col. III LL. 2/3: Πρηξίθεμις Διόμωνος | Κρέων Λυκόφρονος instead of Προξιθέ-μης Διόμονος | [- 5 -]ρος Λυκόφρονος;
Drum 4 Col. VI L. 2: Μένης Ζηνοδώρου instead of [--]ιμένης Ζηνοδώρου;
Drum 5 Col. II L. 3 a: Λῦσις Φαινομένου (omitted by ed.pr.);
Drum 6 Col. I LL. 1-4: Ἀλαιεῖς | Εὐβοέων ἡ μείζω | Ξανθιππίδης Μαιά[νδρου ?] | Παν-τωνακτίδης Ἱπποδ[άμαντος] instead of Ἀλαιεῖς | Εὐβοέων ἡ μείζω | Ἀνθιππίδης Μαι | [Π]αντωνακτ[ίδη]ς Ἱπποδ[άμαντος]; for L. 2 cf. already L.Robert, *RPh* 3 (1929) 125; for L. 4 G.Dunst, *Philologus* 111 (1966) 310 note 1. LL. 1/2 have larger letters and serve as a heading. L. 4: a son, Ἱπποδάμας Παντωνακτίδου, is attested in L.

2 of *MDAI(A)* 44 (1919) 25 no. 13 (ca. 245 B.C.; cf. our lemma no. 726 sub A 2) and in *CIG* 3091 L. 14;
Drum 6 Col. III L. 2: Λεωφείδης Διόμωνος instead of [Λ]εωφείδης Διομώνου;
Drum 7 Col. I L. 3: on 99 (cf. our lemma no. 735) T. identifies Σθεννίδης Ζωίλου with the homonym on record in *SEG* I 367 D L. 7, which should also be dated to ca. 285 B.C.; since Σθεννίδης is entered just after his father (Col. I L. 2), he may have been fairly young when it was inscribed. The list of names may precede *SEG* I 367 by a few years;
Drum 7 Col. II L. 1: 'Απολλόδωρος 'Ιατροκλείους instead of 'Απολλόδωρος 'Ιατροκλείδους;
Drum 7 Col. II L. 4: Δίων 'Αριστ[αγ]όρου instead of Δίων ' Αριστ[...]ίου;
Drum 8, part a, Col. I L. 1: Νουμηνίου instead of [- 5 -]λυμήνου;
Drum 8, part a, Col. II LL. 3/4: Λαμπίας Δημητρίου | 'Ωνησίλεως N[----] instead of [- 4 -]λαμπίας | Δε[----] | [- 4 -]ωνησίλεως;
Drum 8, part b, Col. I L. 3: [Πο]λύαινος 'Ηρακλεί[----] instead of [- 4 -]αινος 'Ηρακλέ[ους];
Drum 8, part b, Col. II L. 1: on 99 note 15 (cf. our lemma no. 735) T. points out that Θρασυδήιος is a false reading; on the squeeze only a kappa is legible; T. reports that G.Dunst reads this line in his manuscript as Φιλ[ίσ]κο[ς ----]; for the Θρασυδήιος on record in L. 2 see our lemma no. 726 sub 5);
Drum 9, part a, Col. II LL. 2/3: Θεόδωρ[ος ---] | Λυκίσκ[ος ---] instead of Θεοδοτ | Λύκις

729-734. Samos. Inscriptions from the Heraion, ca. 285-ca. 275 B.C. Six inscriptions on white marble fragments found in the Heraion between 1912 and 1956. Published on the basis of squeezes and photos in the collection of the Kommission für Alte Geschichte und Epigraphik in Munich by ed.pr. S.V.Tracy, *Chiron* 20 (1990) 67-70 nos. 1-6 (ph.). The date is based on the hand of the lettering: all texts were engraved by the 'Cutter of Samos 161', who was active ca. 285 B.C. (cf. our lemma no. 726).

729: 67 no. 1. **Decree, ca. 285 B.C.** Stele found built into the enclosure wall in 1912.

Ἔδ[οξεν τῆι βουλῆι κτλ.] | Ω[----] | Λ[----]

3. Λ or Δ or M, ed.pr.

730: 67/68 no. 2. **Honorary inscription for Patroklos, general of Ptolemy II, ca. 275 B.C.** Statue base found in 1937.

'Ο δῆμ[ος ὁ Σαμίων] | Πάτροκ[λον Πάτρωνος ?]

The honorand is very probably Patroklos, son of Patron, a subordinate of Ptolemy II, who was priest of Alexander in 271/270 B.C. and general of Ptolemy in the Chremonidean war (268-262/

261); the base was probably erected shortly after 280, when Ptolemy assumed power over Samos; this inscription, the statue base for his daughter Berenike *MDAI(A)* 44, 1919, 20/21 no. 8 and the list of sailors (or soldiers ?) L.Robert, *EEP* 113-115 can be placed within ten years of 280 B.C. on the basis of the hands; this points to immediate and strong Ptolemaic presence, ed.pr.

731: 68/69 no. 3. **Honorary inscription for Epicurus, ca. 285 B.C.** Statue base found on the late Hellenistic road in 1914: Ἐπίκουρος | [Z]ήνωνος

Probably a statue erected by the honorand himself, ed.pr.

732: 69 no. 4. **Honorary decree for the Parians and Parian decree, ca. 285 B.C.** Stele found in 1952 or 1953 between the temple of Hera and the 'Nordhalle'.

[---------- τῆς δὲ ἀναγραφῆς]
[ἐπιμεληθῆν]αι τὸν [γραμματέα τῆς βουλῆς]
vacat
['Έδοξε τῶι δ]ήμωι τῶι Παρίω[ν --------]
[-- ca. 6 -- Σ]αμίων ἔν τε τῶ[ι ----------]
[-- ca. 5 --]ει τῶι δήμωι τῶι Π[αρίων -----]
[-- ca. 5 --]ΤΟΣ αὐτῶι ὅπ[ως ----------]
[-- ca. 4 --]τους καὶ τοῦ [----------]
[- ca. 2 - πε]ρὶ τούτων [----------]
[-- ca. 4 --]ΩΝ καὶ ΤΗ[----------]
[- ca. 2 - τῆ]ς φιλίας [----------]
[-- ca. 4 --]ΕΡΔΗΤΟ[----------]
[-- ca. 5 --]τριον [----------]
[-- ca. 6 --]Ν[----------]

1-2. End of a decree which probably honored the Parians for their actions in helping the citizens of Samos, ed.pr. || 3-13. copy of a Parian decree in which the Parians affirmed their friendship for the Samians, ed.pr. || 5. in fine Π, Γ or Ε, ed.pr.

733: 69/70 no. 5. **Decree of Eresos, ca. 285 B.C.** Stele with moulding found in 1954.

[------ ἔγνω] δᾶμος περὶ ὧν [---------]
[----------] περὶ στεφάνω κα[ὶ -------]
[----------] τῶ̣ δάμω τῶ̣ Ἐρ[εσίων ----]
[-------- τᾶ]ς ποιησαμένα[ς βολλᾶς---]
[------ δεδό]χθαι τῶ̣ δά̣[μω ----------]
[----------]ΑΝΠΕΠ[----------]

Decree of the people of Eresos acknowledging honors bestowed on them by the Samians, ed.pr. ‖ 1. e.g. περὶ ὧν [οἱ πρέσβεες ἀπαγγέλλοισι ----], ed.pr., with reference to *IG* XII 2 526 a L. 33.

734: 70 no. 6. **Honorary inscription for Lysimachos, ca. 285 B.C.** Statue base found in 1956: Βασιλ[έα] | Λυσίμ[αχον] | ὁ δῆμ[ος]

Lysimachos controlled Samos from some year between 301 and 289 until 281 B.C.; perhaps the statue was erected on the occasion of Lysimachos' adjudication in favor of the Samians in their territorial dispute with Priene in 283/282, ed.pr.

735. Samos. Grain law, ca. 260 B.C. *Syll.*^{3} 976; *SEG* XXXVII 724* and 1944. L.Migeotte, *SEJG* 31 (1989/1990) 297-308 (ph.), gives a brief survey of past editions and interpretations, argues after revision of the stone in the Kastro at Pythagoreion that originally another block stood on the one we now have and that the original text was probably twice as long. He suggests that the total amount of money contributed by those who made an ἐπίδοσις to the grain fund, was ca. 49,680 dr. (ca. 8 1/3 talent). The fund produced an interest of ca. 5000 dr. per annum, which would buy ca. 900 medimnoi of grain (σῖτος: wheat rather than barley) on the assumption that the minimum price of 5 dr. 2 ob. to be paid for the grain from Anaia was that of a medimnos and that the σιτώνης, who was elected to purchase supplementary grain, if necessary, paid about the same price. The grain was to be distributed free of charge to the citizens divided into χιλιαστύες, at the beginning of each month at a rate of 'two μέτρα per month'. M. rejects the interpretation of μέτρον as μέδιμνος [cf. already *SEG* XXXIX 1775] - the distributions would have benefitted 450 citizens for only *one* month - in favor of the μέτρον being one choinix (= daily allowance of wheat for one adult fed by the city). On these assumptions the beneficiaries would have been 7200 citizens for three or 5400 for four months and the Samian grain law does not provide free grain for all the citizens throughout the year but rather is 'une mesure de complément, comparable aux largesses organisées en certains jours de fête'.

On 302 note 14 a few minor notes on the text:

L. 7: a iota adscriptum at the end of the second verb

LL. 51/52 and 57: the dotted letters are clearly visible

L. 57: an omega on the stone; no need for a correction

L. 58: THM, not THN; in the ed.pr. XPONOY has been omitted.

Cf. also our lemma no. 1646 for problems concerning the grain supply; for the Samian text cf. L.Migeotte, *Les souscriptions publiques dans les cités grecques* (Quebec-Genève 1992) 185-191 no. 62; D.J.Gargola, *Phoenix* 46 (1992) 12-28.

S.V.Tracy, *Chiron* 20 (1990) 97-100, dates this text to ca. 260 rather than to ca. 200 B.C. on the basis of the writing: a developed form of the 'elegant style' (cf. our lemma no.726 sub A 2) by an unidentified cutter, whose script is very similar to that of the Cutter of J 329 (ca. 280 B.C.; cf. *ibid.* sub B 4). He presents the following prosopographical arguments to support the earlier date: 1) Ἀρίσταρχος Ζωβίου (B L. 30) is honored ca. 270 with a statue by his son: *MDAI(A)*

68 (1953) 13/14; **2**) Βοίσκος Πυθόλεω (B L. 55) is known as the father of Πυθόλεω(ς) Βοίσκου on record in *SEG* I 367 B L. 5, now datable to ca. 285 B.C. (cf. our lemma no. 728 sub Drum 7 Col. I L. 3); he is known himself from the undated list of victors *MDAI(A)* 49 (1924) 37; **3**) on the basis of (1) and (2) Διόδωρος Διοσκουρίδου (B L. 42) should be identified with the homonym in *MDAI(A)* 68 (1953) 12/13 L. 3 (ca. 260 B.C.) rather than with the homonymous doctor known from *MDAI(A)* 72 (1957) 233 no. 64 (ca. 200 B.C.); **4**) in C L. 18 T. restores [Βο]υλαγόρου instead of [Π]υλαγόρου, since the latter name is not otherwise attested in the Samian evidence; Βουλαγόρας Ἀλέξεω, honored in *SEG* I 366 (243/242 B.C.) is certainly a relative, perhaps his son; **5**) in C L. 21 T. restores [Θρα]συδηίου, since this is the only possible name attested on Samos ending in -συδήιος; a man of this name on record in the list of our lemma no. 728 (ca. 285 B.C.), Drum 8, part b, Col. II L. 2, could be his father. A Θαλίτης Θρασυδηίου on record in *MDAI(A)* 68 (1953) 12/13 L. 6 could be the same man.

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736. Samos. Dedication of a statue of the Roman People to Hera, 190-150 B.C. Inscription on a white marble block from the Heraion belonging to a pillar-monument (height more than 8 m; the inscribed block at ca. 4.5 m!) which must have carried a statue of the Roman People. Ed.pr. C.Habicht, *MDAI(A)* 105 (1990) 259-268 (ph.; dr. on 226 and 235); cf. also M.Tiede, *ibid.* 223-237, for the archaeological aspects of this monument.

Ὁ δῆμος ὁ Σαμίων
τὸν Δῆμον τὸν Ῥωμαίων
ἀρετῆς ἕνεκεν
καὶ εὐεργεσίας τῆς εἰς ἑαυτὸν
Ἥρηι

Ed.pr. amply comments on (dedications of) representations of the personified Δῆμος; the earliest example of the personified Roman demos known so far is *I.Délos* 465 c L. 20 (170 B.C. or slightly earlier). The motive for the Samian dedication is probably the pro-Samian decision of a Roman senatorial commission led by the consul Cn. Manlius Vulso in a conflict with Priene over a piece of land on the Ionian coast in 188 B.C. (*I.Priene* 41 LL. 4-7; cf. 40 LL. 3-5; for the history of the conflict cf. *I.Priene* 37 = *Syll.*^{3} 599), ed.pr., with a discussion of Roman-Samian relations (alliance, probably without a treaty) starting from the war of Rome, Rhodes and Pergamon against Antiochos III in 191/190 B.C. in which Samos was the naval base of the allies.

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737. Samos. Metrical hymn on Hera by the praeses provinciae insularum Ploutarchos, reign of Julian. *SEG* XXXVII 730. Cf. A.Chaniotis in *Πεπραγμένα τοῦ στ΄ Διεθνοῦς Κρητολογικοῦ Συνεδρίου*, vol. A 2 (Chania 1990), 393-401, for comment on the cult of the Idaean Cave on Crete. He argues that some terms in this hymn (Ἥρα παμβασιλεία; λάτρις ἁγνός) point to a mystery cult with Orphic influence.

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738. Samos. Stamped tiles, 6th cent. B.C. Twelve fragments of tiles of the Corinthian type with stamp reading ΓΟ; found in the Heraion. G.Schmidt, *MDAI(A)* 87 (1972) 167/168.

A.Ohnesorg, *Hesperia* 59 (1990) 190-192 (ph.), reports that these tiles are made of Samian clay and that πό(λεως) is preferable to Πο(λυκράτης). Cf. also R.C.S.Felsch, *ibid.* 308.

AMORGOS

739. Minoa. Inscription concerning Arsinoe. L.Marangou, *EAH* (1989) 112 (ph.), mentions a stone fragment found in the area of the theatre, with the words Ἀρσινόης Φιλαδέλφου; cf. also *AR* (1989/1990) [1990] 69/70; *BCH* 114 (1990) 816. Cf. our lemma no. 763 (private altar).

THASOS

740. Thasos. Athenian ? decree on the restoration of democracy at Thasos, 407 B.C. *IG* XII 8 262 and XII Suppl. p. 150; *SEG* XXXVIII 851. G.Reger, *Klio* 72 (1990) 396-401, adduces evidence for the Athenians requiring rebellious subjects to tear down their walls and argues that [---κ]ατασκαψάντων ἐς ἔδ[αφ|ος --] in A LL. 16/17 refers to the demolition of fortifications built by the oligarchs in 408 B.C. rather than to the destruction of houses of the oligarchs. For LL. 15/16 he considers restoring [--- magistrates] τῶν τε ἄλλων ἀφηγείσθω[ν καὶ --- κ]ατασκαψάντων. The allusion to the Διονύσια in L. 17 perhaps implies public announcement at Athens that the stipulations of the decree had been carried out. In L. 18 [--- ἀνοι]κοδομῆσαι τὰς τούτω[ν οἰκίας ---] refers to the rebuilding of houses of the victims of the oligarchic regime rather than to a prohibition of rebuilding houses of the oligarchs. Cf., however, the scepticism of Ph.Gauthier, *BE* (1991) no. 438, who points out that too much of the text is missing to support these suppositions.

As to B LL. 9-13, R. points out that the grant of the status of εὐεργέτης [and πρόξενος ?] to Thasians who gave the Athenians 3,000 drachmai does not warrant any conclusion on the wealth of the Thasian elite, since we do not know how effective it was. Εἰς λίθον in B L. 16 may reflect a local treatment of the Athenian expression εἰς στήλην λιθίνην; B LL. 18/19 also imply local inscription. Cf. also our lemma no. 1736.

741. Thasos. Cult regulation of a family group, ca. 400 B.C. *SEG* XXIX 766. Cf. now C.Rolley in *Mneme Lazaridis* 405-408, who argues that the temenos at Evraiokastro belonged to a Thesmophorion outside the city wall.

742. Thasos. List of archons, ca. 360 B.C. and later. *Recherches --- Thasos* I no. 29. *SEG* XXXIII 702. S.Flory, *TAPA* 118 (1988) 43-56; *CJ* 85 (1990) 196 note 10, accepts the

identification of Λίχης Ἀρκεσίλε[ω] in Col. II L. 17 as the Lakedaimonian whose death is recorded by Thucydides 8.84.4, and explores the implications of this 'new discovery' for the problem of the composition of Thucydides' work.

743. Thasos. Honorary decree for two Thasian judges and their secretary, not later than ca. 150 B.C. *SEG* XXIX 769. G.Reger, *EA* 15 (1990) 4 note 6, suggests restoring χρυσῶι] | στεφάνωι in L. 16 instead of θαλερῶι.

744. Thasos. Dedication to the hero Theogenes ?, ca. 2nd cent. A.D. Marble fragment brought from Thasos to Venice in 1839; now lost. C.Franco, *AIV* 148 (1989/1990) [1990] 134/135 (dr.), publishes a 'provisional transcription' of this inscription on the basis of a copy made by G.Casoni (cf. our lemma no. 1635) shortly after its arrival in Venice.

[--]ΓΕΝΕΙ[--|--]ΝΕΙ leaf A ΛΙΚΙ[--]|ΩΝΙΑΝΟΣ leaf B[--]|
ΕΠΟΝΟΣ Ε [--||...]ΙΚΕΙΣ leaf .[--]

Punctuation (dots) in LL. 1 (in fine), 2 (after A) and 4 (before and after final E); in L. 4 a horizontal stroke above Σ and E; ligatures in LL. 1 (NE) and 2 (NE) || 4. initio , dr. [per ep. F. now suggests reading ΕΓΙΟΝΟΣ]|| 5. initio ΙΛΥ IK, dr. || F. points to similarities in form and contents with the dedication to the hero Theogenes *IG* XII Suppl. 425: [Θεογ]ένει | [ἐ]πιφανεῖ | εὐχὴν | Α. Λικίνιλλος Ποπ[λίου ? --].

LEMNOS

745. Lemnos (Kornos). Fragment, undated. A.Archontidou-Argyri, *AD* 41 (1986) [1990] B 206, mentions an architectural fragment built into the chapel of Panagia near the hot springs of Kornos and inscribed with --- ἱερὸν Ἀρτέμιδος ---.

746. Lemnos (Hephaistia). Inscribed loomweight, undated. Inscribed pyramidal clay loomweight, mentioned by A.Archontidou-Argyri, *AD* 41 (1986) [1990] B 204: Ἀρχίππη. She also mentions from the same place a fragment of a honorary inscription: ΤΕΧΗ | ΠΑΙΟΥ ΒΟΕ [or Υ ?]ΑΗ | ΑΘΗΝΑΙΩΝ | Σ ΔΗΑΗ || [---] ΜΙ and an inscribed fragment of gray marble ΔΑ[---].

IKOS

747. Ikos (Halonisos). Amphora stamp, ca. 450-300 B.C.? Found at Tsoukalia; now in private possession. Edd.pr. A.Doulgéri-Intzessiloglou, Y.Garlan, *BCH* 114 (1990) 371 (ph.): Ἰκίον. On 388 note 78, they collect other published stamps from Ikos and mention two inedita in the local museum. For the wine production of Ikos, see our lemma no. 640.

SAMOTHRAKE

748. Samothrake. The mysteries. P.Collini, 'Gli dèi cabiri di Samotracia: origine indigena o semitica ?', *SCO* 40 (1990) 235-287, on 261 briefly comments on the existence of two classes of initiates, viz. μύσται (εὐσεβεῖς) and ἐπόπται, adducing *IG* XII 8 177/178; 218 and 220. Cf. also *SEG* XXXIX 927.

749. Samothrake. Dedication of the propylon of Ptolemy II in the Sanctuary of the Great Gods, 285-246 B.C. *IG* XII 8 228; P.M.Fraser, *Samothrace* 2 I. *The inscriptions on stone* (Princeton 1960) 50/51 no. 11. A.Frazer, *Samothrace* 10. *The Propylon of Ptolemy II* (Princeton 1990) 94/95 and Pls. 58-63, 83/84 (dr.), presents an up-to-date description of the architrave blocks from the Eastern and Western façade bearing parts of two identical dedications: βασιλεὺς Πτολεμαῖος Πτολεμαίου καὶ Βερενίκης Σωτήρων | θεοῖς μεγάλοις [F. prints three times βασιλεψς, as a result of the vertical line indicating the joint of the blocks in the reconstruction drawings, which gives Y the appearance of Ψ].

EUBOIA

750. Euboia. The introduction of the synedrion. D.Knoepfler, *BCH* 114 (1990) 492/493 and 497/498, argues that the replacement of the boule by the synedrion took place in 167 B.C. Two decrees of Chalkis give a *terminus post quem.*: **1**) The decree for Ariston, ambassador of Ptolemy VI, which mentions the boule and dates to 169 B.C. (*IG* XII 9 900B; *OGIS* 760); **2**) The decree for a citizen of Anthedon (see our lemma no. 755), which also mentions the boule and dates to ca. 169-167 B.C. The Erythraian decree for judges from Miletos (*Milet* I 3 154), which mentions synedroi, should be dated to ca. 160-150 B.C. (cf. the additional note on 498). K. thinks that the change took place after Pydna under Roman influence and that the same happened in Boiotia.

751. Chalkis. Proxeny decree of the Euboian Confederacy for Ergotimos, 191/190-ca. 175 B.C. *IG* XII 9 898; Michel, *Recueil* 348. Cf. D.Knoepfler, *BCH* 114 (1990) 475-477 and 483-486. He comments on the name Ergotimos: the man may be an Athenian; as to his patronymic it is impossible to decide between --νίκου or --τέλους. K. accepts the reading of W.Kolbe in L. 5 (*IG* XII Suppl. p. 192 ad no. 898): ὅπει ἂν against edd.pr. ὅπου ἂν and *IG* ὁπόταν (cf. our lemma no. 752), and argues that the absence of the clause of ἀσφάλεια must be an omission: it is normally always granted. As to the date of the decree, there are several indications that it comes from the beginning of the 2nd cent. B.C. The Euboian Confederacy was active during two periods at that time, 194-192 B.C. and 191 or 190 - ca. 175 B.C. The decree probably dates from the second period.

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752. Chalkis. Proxeny decree of the Euboian Confederacy for an anonymous man, ca. 180 B.C. Block of gray-bluish limestone. Ed.pr. D.Knoepfler, *BCH* 114 (1990) 473-486 (ph.). K. comments on several points: the grant of ἔγκτησις in the territory of the whole Confederacy (L. 1), the ἀσφάλεια and ἀσυλία (L. 2), the πρόσοδος to the ekklesia, i.e. the meeting of the members of the koinon (L. 2), the ἡγεμών (L. 5), who was probably first the federal and later the municipal eponym, the clause concerning the Romans (L. 3) and the chronological implications. The importance of the text lies in the fact that it is written on the same block as *IG* XII Suppl. 645 (cf. our lemma no. 754), a decree of the city of Chalkis. Federal and municipal decrees were engraved side by side (so also in the koinon of the Magnetes, see our lemma no. 470). On 497/498, K. discusses the relation between the federal and the municipal proxeny decrees. The Chalkidians apparently honored their own benefactors in the context of the Confederacy; the assemblies of the city and the Confederacy were confused.

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[εἶναι αὐτοῖς γῆς καὶ οἰκίας ἔγκτησιν ὅπει ἂν βούλ]ωντ[αι κα]ὶ ἀσφάλειαν καὶ
[ἀσυλίαν καὶ πολέμου ὄντος καὶ εἰρήνης καὶ πρόσ]οδον πρὸς τὴν βουλὴν καὶ τὴν
[ἐκκλησίαν ὅταν βούλωνται πρώτοις μεθ' ἱερὰ καὶ τὰ Ῥωμαί]ων καὶ τἆλλα ὑπάρχειν αὐ-
4 [τοῖς πάντα ὅσαπερ καὶ τοῖς ἄλλοις προξένοις καὶ εὐ]εργέταις τοῦ κοινοῦ τῶν Εὐ-
[βοέων γέγραπται. Ἐπὶ ἡγεμόνος τοῦ δεῖνος vacat ?] vacat

Initio not more than four lines lost; above L. 1 at the right some traces of letters, ed.pr., who refers to *IG* XII 9 898 as a parallel (cf. our lemma no. 751).

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753. Chalkis. Proxeny decree for the Sidonian Sokrates, ca. 175 B.C. *IG* XII 9 900 Aa. D.Knoepfler, *BCH* 114 (1990) 490/491, dates this decree to ca. 175 B.C. Several inscriptions from neighbouring cities concern the same shortage of grain: **1**) from Oropos *IG* VII 4262; Michel, *Recueil* 216; cf. *SEG* XXV 491 (185-175 B.C.); **2**) from Chorsiai Migeotte, *L'*

emprunt (see *SEG* XXXIV 1690) 41-44 (ca. 180 B.C.); **3)** from Athens *IG* II^2 903; *Syll.*^{3} 640; *SEG* XXXII 132 (shortly after 176/175 B.C.). Cf. the institution of σιτῶναι at Thespiai, *IG* VII 1719, cf. *SEG* XXXVI 403 (beginning of the 2nd cent. B.C.), and the troubles in Thessaly just before the 3rd Macedonian War.

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754. Chalkis. Proxeny decree for an anonymous man, 172 B.C. or somewhat later. *IG* XII Suppl. 645 (cf. our lemma no. 752). Republished by D.Knoepfler, *BCH* 114 (1990) 486-490 (ph.). K. comments on the date and on the historical circumstances. The military operation mentioned in L. 1 is probably the defence of Chalkis against Perseus in 172 B.C. (see Polybius and Livy).

[.....καὶ νῦν σ]τρατευόμενος [ἐν τῆι πόλει ? e.g. μεγάλας χρείας παρέχεται· δεδόχ]-
[θαι τῆι βουλῆι καὶ] τῶι δήμωι· πρόξε[νον εἶναι καὶ εὐεργέτην τοῦ δήμου τοῦ Χαλκιδέων τὸν δεῖνα]
[τοῦ δεῖνος ethnic κ]αὶ αὐτὸν καὶ ἐκγόν[ους αὐτοῦ καὶ εἶναι αὐτοῖς γῆς καὶ οἰκίας ἔγκτησιν καὶ]
4 [ἀσφάλειαν καὶ] ἀσυλίαν καὶ πολέμο[υ ὄντος καὶ εἰρήνης καὶ πρόσοδον πρός τε τὴν]
[βουλὴν καὶ τὸν] δῆμον ὅταμ βούλωντ[αι πρώτοις μεθ' ἱερὰ καὶ τὰ Ῥωμαίων καὶ τἆλ]-
[λα πάντα ὑπάρ]χειν αὐτοῖς ὅσαπερ κ[αὶ τοῖς ἄλλοις προξένοις καὶ εὐεργέταις τοῦ]
[δήμου τοῦ Χαλκ]ιδέων γέγραπται [vacat ?]

Initio not more than four lines lost; above L. 1 some traces of letters, K. The division of the lines of *IG* is different from the one given here || 1-2. [-- τοὺς στ]ρατευομένο[υς | τῶν πολιτῶν --], *IG* || 3. ἐκγό[νους, *IG* || 3-4. ἔγκτησιν καὶ] ἀσυλίαν, *IG* || 4. τε is added by K. to make the line longer; not in *IG* || 5. βούλων[ται, *IG* || 6. ὑπάρχ]ειν, *IG*; [καὶ, *IG* || 7. Χαλκι]δέων, *IG*.

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755. Chalkis. Decree honoring a citizen of Anthedon, ca. 169-167 B.C. P. Ducrey, *BCH* 94 (1970) 133-137; cf. *SEG* XXVII 557. D.Knoepfler, *BCH* 114 (1990) 494-497, republishes LL. 5-8. He comments on the date and relates the decree to the war against Perseus (171-167 B.C.). After the war the problem of the prisoners sold into slavery was settled by the Roman senate (Livy 43.7.10 and 8.7).

[---------- εἰς Ἀνθ]ηδόνα καὶ πωλουμένων ἐξη- vacat
[γόρασεν ἐκ τῶν ἰδίων ? · ἵνα οὖν ὁ δῆμος εὐχάριστος φαίνηται οἵ τ(ε) ἄ]λλοι τῶν δυναμένων εὐερ- vacat
[γετεῖν αὐτὸν ζηλωταὶ γίνωνται τῶν ὁμοίων, εἰδότες τὴν τῶν] Χαλκιδέων

εὐχαριστίαν· vacat
8 [δεδόχθαι τῆι βουλῆι καὶ τῶι δήμωι· πρόξενον εἶναι καὶ εὐεργέτην] τοῦ δήμου
τοῦ Χαλκιδέων

5. On 495 note 108 K. suggests restoring αἰχμαλώτων | [γενομένων ἐν τῶι περὶ Περσέα πολέμωι κτλ. instead of the suggestion of ed.pr. αἰχμαλώτων | [ἐν τῆι χώραι ὑπὸ τῶν πολεμίων ἁλόντων καὶ ἀπαχθέντων εἰς Ἀνθ]ηδόνα || 6. ἐξη|[γόρασεν αὐτοὺς μνᾶς δύο κατ' ἄνδρα δούς ....], ed.pr.; ὅπως οὖν καὶ ἄ]λλοι, ed.pr. || 7. εὐερ|[γετῶσιν τὸν δῆμον καὶ ζηλωταὶ γίνωνται τῶν καλῶν, τὴν τῶν], ed.pr. || 8. [εἰδότες· δεδόχθαι τῆι βουλῆι πρόξενον κτλ.], ed.pr.

756. Chalkis. Honorary decree for the Spartan Kleon, 168-ca. 150 B.C. *IG* XII 9 900 Ac; Migeotte, *L' emprunt* (see *SEG* XXXIV 1690) 242-244 no. 70. D.Knoepfler, *BCH* 114 (1990) 492/493, argues that this decree dates to the period indicated in the lemma, because of the mention of synedroi in L. 6 (see our lemma no. 750). On 493 note 94, he adds that if the eponymous hegemon Archias (L. 1) is the father of some young victors in the Herakleia and the Hermaia from ca. 120 B.C. (cf. *SEG* XXIX 806; XXXII 1705; XXXVII 388), the decree should not be dated before ca. 150-140 B.C.

757. Chalkis. Epitaph of Boularche, later Hellenistic period. *SEG* XXVII 567. D.Knoepfler in *Greek Colonists and Native Populations* 108 note 67, points out that Boularche's patronymic is Ταργηλίου (Γαργηλίου, *SEG*).

758. Eretria. Decree concerning the procession at the Dionysia, 196-194 or 308 or 313 B.C.? *CIG* 2144; *Syll.*^{3} 323; *IG* XII 9 192; *LSCG* Suppl. 46. A.-F.Jaccottet, *ZPE* 80 (1990) 150-156, republishes the text (no new readings except on 150 note 1 the rejection of all previous restorations of L. 7) with translation. She comments on Dionysos as a liberator in general (Λύσιος) and as a liberator of the city of Eretria: the garrison of Ptolemaios (?) left the city in a miraculous way during the procession of the Dionysia in 308 B.C. The temple near the theatre in Eretria may be the temple of Dionysos Lysios, where the annual procession of the Dionysia started. J. also comments on the political role of Dionysos in the city, for example at the Apatouria and in the ephebeia. The god was not tied to the political and social structure of the city; he did not liberate the city of Eretria as a political entity but he liberated all inhabitants individually.

N.Lewis, *GRBS* 31 (1990) 197-202, studies the text of the inscription, known only from a copy of Cyriacus of Ancona. He proposes a new division of the text into lines of ca. even length, taking into consideration the most obvious placement of the lacunae. He comments on the following points: the suggestion of T.Reinach that ὕμνους in L. 7 refers to oracles, not necessarily of Dionysos, rather than to ritual songs is preferable; the wreaths rented out to non-citizens in LL. 15/16 must have been fashioned of durable material, wood or metal, or, if they were made

of real ivy, must have been made durable by covering them with paint or other substance that would seal them hermetically.

Ὁ ἱερεὺς τοῦ Διονύσου Θεόδοτος
Θεοδώρου καὶ οἱ πολέμαρχοι Σ[ω]σί-
στρατος Πρωτομένου, Αἰσχύλος Ἀν-
τανδρίδου, Ἰθαιγένης Αἰσχύλου
εἶπα⟨ν⟩· ἐπειδὴ τῆι πομπῆι τῆι Διονύ-
σου ἥ τε φρου[ρ]ὰ ἀπῆλθεν, ὅ τε δῆμος
ἠλευθερώθη κ[ατ]ὰ τοὺς ὕμνους καὶ
τὴν δημοκρατίαν ἐκομίσατο, ὅπως
ὑπόμνημα τῆς ἡμέρας ταύτης ᾖι, ἔ-
δοξεν τῆι βουλῆι καὶ τῶι δήμωι· στε-
φανηφορεῖν Ἐρετριεῖς πάντας
καὶ τοὺς ἐνοικοῦντας κιττοῦ στέ-
φανον τῆι πομπῆι τοῦ Διονύσου·
τοὺς δὲ πολίτας [λαβεῖν δημοσίᾳ]
ἀπομι⟨σ⟩θοῦν τε [τοῖς ἄλλοις τὸν ταμί]-
αν [τ]οὺς σ[τεφ]άνους· ἐπάρχεσθαι δὲ
καὶ τοὺς χοροὺς [----------]

7. Restored by *CIG*; κ[αὶ τοὺς π]ατ⟨ρί⟩ους ⟨νόμ⟩ους, *Syll.*^{3}; κ[αὶ μετ]ὰ τοὺς ὕμνους, *LSCG* || 14. [λαβεῖν τοὺς στεφάνους ἀπὸ τοῦ δημοσίου], *CIG* || 15-16. [τὸν ταμί]ιαν, *Syll.*^{3}; [τὸν ἐν ἀρχῆι ὄντα ταμί]ιαν, *LSCG* || 14-16. alternative restorations, restoring only the sense, are [κοσμεῖν δωρεὰν] | ἀπομι⟨σ⟩θοῦν τε [ἄλλοις ὑπὸ ἀσφάλει]ιαν or [δωρηθῆναι πάντας], ἀπομι⟨σ⟩θοῦν τε [ἄλλοις ἐπὶ θεωρί]ιαν or πρὸς εὐτυχί]ιαν or πρὸς εὐσέβει]ιαν, L. || 17ff. the rest (L. 11 of previous editions) is omitted by L.

759. Eretria. Honorary decree for Hipposthenes and his son Aischylos, beginning of the 1st cent. B.C. *IG* XII 9 237. D.Knoepfler, *BCH* 114 (1990) 495 note 107, restores in LL. 17/18 [ἕ]τεροί τε ὧσ[ιν ζηλωταὶ τῶν ὁμοίων ὁρῶντες τιμωμένους ὑ]πὸ τοῦ δήμου [τοὺς τοιούτους τῶν ἀνδρῶν] instead of *IG*'s ζηλωταὶ τῶν παραπλησίων τιμωμένων ὑ]πὸ τοῦ δήμου [τῶν καλῶν καὶ ἀγαθῶν ἀνδρῶν].

760. Eretria. Dedication to Ileithyia, 4th cent. B.C. *IG* XII Suppl. 559. Republished by D.Knoepfler, *AK* 33 (1990) 120-122 (ph.; dr.).

[--4-5--]ὼ : Μενώνδου | [Εἰλειθύ(ι)]ει : ἀνέθηκεν

1. E.g. [Κλειτ]ὼ, K. || 2. e.g. [Ἐρμ]εῖ, *IG* XII Suppl.

761. Eretria. Dedication to Ileithyia, ca. 350 B.C. *IG* XII Suppl. 572 + 560 (joined by B.C.Petrakos, *AD* 23, 1968, A 100 no. 3; cf. J. and L.Robert, *BE* (1969) no. 450; G.Daux, *BCH* 94, 1970, 606/607; *SEG* XXXVI 801 app.crit.). Republished by D.Knoepfler, *AK* 33 (1990) 117-120 (ph.; dr.).

Stoich. 24 Κλευμ̣[3-5 ὑπὲρ 4-6]αγόρης | Ἰλει[θύει εὐξαμένη ἀνέ]θηκεν

Κλευμ̣[ένη Κλε]αγόρης | Ἰλει[θυίαι ἀνέ]θηκεν, Petrakos; e.g. Κλευμ̣[άχη Νικ]αγόρης, Κλευμ̣[ήτρη Εὐ]αγόρης or Ἰσ]αγόρης; Ἰλει[θύηι, Daux; e.g. Κλευμ̣[άχη ὑπὲρ Διονυσ-, or Τελεστ- or Θεμιστ]αγόρης, or Κλευμ̣[ήτρη or Κλευμ̣[νήστη + a shorter name, K., who does not exclude Κλεΰλ̣[λα or Κλευλ̣[έα || K. apud J. and L.Robert pointed out that this dedication comes from the Southeastern gymnasium (palaistra). He now specifies that it was probably erected before the entrance of the sanctuary of Ileithyia, which formed part of the gymnasium-complex. He rejects the view of P.G.Themelis (*art.cit.* in *SEG* XXXVI 801, on pp. 115-118) that this building was a sanctuary with banquet rooms; a boundary stone published by Petrakos 102 no. 6 (K. prefers hόρος | ἱεροῦ to hόρος | [h]ιεροῦ) found in the complex and adduced by Themelis probably comes from a nearby temenos; cf. *SEG* XXVII 577 (hόρος | ἱεροῦ; ph.) found near the agora. Comment on the combination of sanctuaries of Ileithyia with gymnasia (cf. Paus. 1.44.2; 8.32.4).

762. Eretria. Dedication to Artemis Ileithyia, ca. 300 B.C. Square base of local marble originally supporting a statuette; inscription on the front; found in 1977 on the akropolis. Ed.pr. D.Knoepfler, *AK* 33 (1990) 115-127 (ph., also of *IG* XII 9 258; dr.).

[Ἀρτέμιδι Ἰλ]ειθύει | [---] Θέωνος

K. considers several possibilities for the localization of the sanctuary of Artemis Ileithyia: either on the akropolis, or near the sanctuary of Ileithyia in the Southeastern gymnasium (cf. our lemma no. 761 app.crit.), or from the latter sanctuary itself. K. points to the existence of a ἱερὸν κουροτρόφον in Eretria (*IG* XII 9 269; ph.; early rather than late Hellenistic period).

763. Eretria. Private altar for Arsinoe Philadelphos, wife of Ptolemy II Philadelphos, shortly after 270 B.C. Stone slab probably originally attached to a small altar; found in House IV. Ed.pr. K.Reber, *AK* 33 (1990) 113/114 (ph.): Ἀρσινόης | Φιλαδέλφου. Cf. L.Robert, *OMS* VII 626-634; our lemma no. 739.

764. Eretria ? Dedication to Artemis Kolainis. For a dedication to Artemis Kolainis possibly coming from Eretria or Amarynthos see our lemma no. 1608.

765. Eretria. Epitaph of Hypsagore, late 5th cent. B.C. *IG* XII 9 299. D.Knoepfler, *AK* 33 (1990) 118 note 16, points out that this text reads Ὑψαγόρη rather than Διαγόρη.

766. Eretria. Epitaph of Origenes, later Hellenistic period. Marble stele with pediment; in the pediment a round disk; under the pediment an inscription; on the stele in a curved recessed field representation of a standing man with a dog; in the Collection of P.Andreades. Mentioned in *AD* 41 (1986) [1990] B 240 (ph.): ['Ω]ριγένης | Παραμόνου. [However, [Πε]ριγένης is also possible].

767. Lefkandi. Fragment of an epitaph, undated. Cf. E.Sapouna-Sakellaraki, *AAA* 19 (1986) [1990] 35/36, for the following stele: Μυννι[- -] | Νικ[- - -].

CRETE

768. Crete. Temple land and territorial conflicts between Cretan cities. A.Chaniotis, *Ktema* 13 (1988) [1992] 21-39, points out that territorial conflicts often concerned the lands of temples which were situated in mountainous areas belonging to the ἐσχατιά of the cities and important inter alia for transhumant herdsmen. He discusses in some detail *I.Cret.* I XVI 3; *REA* 44 (1942) 35/36; *SEG* XXVI 1049 (where in L. 81 C. restores [θυσ]ίοντι); *Staatsverträge* II 148; *I.Cret.* III IV 9 and 10.

769. Crete. Linguistics. For some linguistic comment on M.Bile's study (cf. *SEG* XXXVIII 889) cf. M.Peters, *Die Sprache* 34 (1988-1990) [1991] 547-550 G 231.

770. Dreros. Archaic law, after 650 B.C. Meiggs-Lewis, *GHI* 2; *SEG* XXVII 620. O.Hansen, *AE* (1986) [1990] 154, comments on the placing and meaning of the first two words θιός ολοιον. Apollo is the punishing god and according to Hansen there is a pun here ('Απόλλων - ἀπόλλυμι).

771. Dreros. Law on hunting, 650-600 B.C. ? *SEG* XXIII 530; *LSAG* 315 no. 1 e. In an article on the role of hunting in Greek society A.Schnapp, *DArch* 8, 2 (1990) 49-59, on 56/57 briefly discusses this inscription, which is the only document directly testifying to the importance of this phenomenon in daily life.

772. Gortyn. Laws. M.Bile, *Cretan Studies* 2 (1990) 79-98, reflects on the 'Homérismes' in Gortynian laws: ἀτά, Foικεύς, κλᾶρος; the pronoun ἴος; δατέομαι, λαγχάνω, μωλέω and ὀπυίω.

773. Gortyn. The law code, ca. 450 B.C. *I.Cret.* IV 72 (*SEG* XXXIX 962*). I.Morris, *GRBS* 31 (1990) 233-254, argues that R.F.Willetts was mistaken in assuming that cross-cousin marriage was important in Gortyn. Analysis of several passages, notably Col. V LL. 9-28 and VII LL. 15-29; discussion of the terms καδεστάς ('a broad term for male affines') and ἐπιβάλλων ('those kin who inherited'), which are not classificatory kinship terms. The implication is that the law code does not contradict the recent view that kinship groups larger than the family were relatively unimportant in the Dark Age and that the *phylai* and *gene* of classical Greece were late and artificial developments.

For an analysis of the legal position of women (the πατρῳῖ̃κος; proprietary rights of wives) inferred from the law code, and a brief comparison with Athens cf. R.Sealey, *op.cit.* (cf. our lemma no. 1742) 50-81. For the ἐπιβάλλοντες cf. S.Avramovic, *ZSS* 107 (1990) 363-370: comment on and translation of Col. V LL. 9-34. In L. 25 A. suggests putting a comma after Ϝοικίας: 'die, die Recht aus der Hausgemeinschaft haben'. Cf. also E.Ruschenbusch, *ZSS* 108 (1991) 287-289, for the problem of a married woman acting as epiklēros (Col. VIII LL. 30-36).

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774. Gortyn. Inscribed disc. Lead disc with representation of Zeus Ammon and the inscription Ζεύς, serving as cover of a beauty case or of a mirror. Mentioned by G.Rethemiotakis, *AD* 39 (1984) [1989] B 296.

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775. Kydonia. Dedicatory epigram to Apollo, Artemis and Lato, 400-350 B.C. *SEG* XXVIII 746 (XXXIII 735 no. 1; *CEG* II 846). J.Bousquet, *REG* 103 (1990) 290, suggests restoring this text as follows.

[Αὔ]ξων τάνδε [πό]λ̣[ιν] καὶ Τίμων [? τετράκις ἥρ|χ]ε̣ [:]
πᾶσι θεοῖς τε ἰαρεὺς γέγο[νεν· τῶι καὶ] | πόλις ἄδε :
δωροτέλει, μναμεῖο[ν ἀγήρων τ' ἐν|θ]άδε, Ἄπολλον [:]
4 σοί τε καὶ Ἄρτε[μι σοί, καὶ τᾶι | Λ]ατῶι με ἀνέθηκε

---

776. Kydonia. Epitaphs in a rock-cut tomb, ca. 300 B.C. A subterranean rock-cut tomb was discovered in the area of Hagios Johannes; part of the cemetery of Kydonia; four loculi on each side of the chamber plus one at the end. On the walls, written in charcoal on the plaster, names of the dead and their patronymics; full description of other finds (pottery, jewelry, coins). Ed.pr. S.Markoulaki, V.Niniou-Kindelis, *AD* 37 (1982) [1990] 7-119, especially 27-40 (ph.; dr.).

1) Δρομεὺς | Σωσικλέος 2) Παγκλῆς | Παγκλέος | ἀρειοφάτας

3. Epithet: so O.Masson, *BE* (1991) no. 209: 'struck by Ares = deceased in the war'; contra edd.pr., who print Ἀρειοφάτας as second name; cf. below ad no. 7.

3) Λεχὼ | Σωσίμα Παγκλέος

1. Epitaph of a woman who died in childbirth, edd.pr., who refer to *I.Cret.* II X 12 (a); the name of the woman is Sosima.

4) Ἀχαιάδας | [E]ὐρυτίμω | Ἀχαιάδας Τιμασιθέω (cf. next text)
5) Τιμασίθ[εο]ς Ἀχαιάδα (cf. preceding text)
6) Ξηνὼ Μ vv ΝΗΓ vvv | Νικιὼ Ἀχαιάδα

1. In fine pi, tau or gamma; the letters are part of Xeno's patronymic, edd.pr. || 2. daughter of Achaiadas from text no. 4, edd.pr.

7) Σωσικ[λῆς] | Δρομέο[ς] | ὀρειφάτας

3. So O.Masson, *loc.cit.*; contra edd.pr., who print Ὀρειφάτας; cf. above ad no. 2.

8) [- - -]ὼ Εὐρυτίμω

Between Ω and E a C.

9) Πίτθις Σωμβρότω | Ξηνὼ Σωνβρότω (sic) | Δρομεὺς Σωμβρότω | Σωσίων Σωμβρότω || Εὐπάτρα Πίτθιος

5. Before the E of Εὐπάτρα a small ᶜ (Ɛ) || on 38-40 edd.pr. give a stemma of the five families buried in this chamber.

777. Lyttos. Two honorary inscriptions for Hadrian and his wife Sabina, 124-125 A.D. G.Rethemiotakis, *AD* 41 (1986) [1990] B 223 (ph.), mentions two inscribed marble statue bases. The same texts now also in A.Chaniotis - G.Rethemiotakis, *Tyche* 7 (1992) 28/29 no. 1 (ph.) and 30 no. 4 (ph.). For another honorary text for Sabina cf. *SEG* XXXVI 815 bis (= *Tyche* 30/31 no. 5); for Hadrian cf. *SEG* XXXVII 753 (= *Tyche* 29/30 no. 2).

a) Αὐτοκράτορα Καί-
σαρα, Θεοῦ Τραϊα-
νοῦ Παρθικοῦ υἱὸν,
4 Θεοῦ Νερούα υἱω-
νὸν, Τραϊανὸν Ἀδρι-
ανὸν Σεβαστὸν, ἀρ-
χιερῆ μέγιστον, δη-
8 μαρχικῆς ἐξουσί-
ας τὸ θ′, ὕπατον
Λυττίων ἡ πόλις
διὰ πρωτοκόσμου
12 Ἀπολλωνίδη Κλευ-
μενίδου

Cf. *I.Cret.* I XVIII 42 (with ὕπατον τὸ γ′ and Ἀπολλωνίδου, for which cf. inscription (b) below LL. 7/8), C.-R.

b) Σαβεῖναν Αὐτο-
κράτορος Τραϊα-
νοῦ Ἀδριανοῦ Σε-
4 βαστοῦ Καίσαρος
γυναῖκα Λυττίων
ἡ πόλις διὰ πρωτο-
κόσμου Ἀπολλω-
8 νίδου Κλευμενίδου

On the implication of the absence of the title Σεβαστή cf. C.-R. 34: Sabina received the title in 128 A.D.

778. Lyttos. Epitaph of Polites ?, ca. 150-200 A.D. Gray stone block; above the inscription a sort of pediment was incised. Mentioned by G.Rethemiotakis, *AD* 41 (1986) [1990] B 224; edd.pr. A.Chaniotis - G.Rethemiotakis, *Tyche* 7 (1992) 36 no. 6 (ph.).

[.....]ος Πολί[... τ]ῷ ἀδελ[φῷ μνήμης] | χάριν

1. Before ΟΣ a Σ or E: perhaps a name in --θεος, edd.pr. || 1-2. possibly Πολί[τῃ ?], edd.pr.

779. Olous (Elounta). Inscribed tile. Inscribed tile-covered chamber tomb in which bones of new-born babies or embryos were found. Mentioned by S.Apostolakou, *AD* 40 (1985) [1990] B 301: Ἀφροδίτας Λόχου ('childbirth of Aphrodita (a woman)' or 'of Aphrodita, patroness of childbirth'?): λόχου (genitive of λόχος) or Λόχου (epithet; nom. Λόχος, variant of Λεχώ (Λοχώ)).

780. Praisos. Two Panathenaic amphoras, 398 B.C.? *Dreros* 1 (1937) 140 ff., 172 ff. P.Valavanis, *BCH* 114 (1990) 325-359, studies three Panathenaic amphoras, two of which have a painted inscription. On 329: τῶν Ἀ[θ]ένεθεν ἄθλων (ph.); on 333: τῶν Ἀθενεθεν ἄθλων (ph.). The third amphora (410-400 B.C.) is broken; the text is lost. On 326 V. mentions two sherds of Panathenaic amphoras (ca. 450-425 B.C.?), which may have been found at Praisos; one has the text [τ]ῶν Ἀθ[ένεθεν ἄθλων].

781. Sitia (area of: Kastri). Inscription, Roman period. Left part of an inscribed tufa stone. Mentioned by N.P.Papadakis, *AD* 41 (1986) [1990] B 234.

ΦΙΛΗΤΟΡΟΣ
ΜΟΡΑΕΤΕΟΣ
ΣΕΛΕΥΚΩ

782. Unknown provenance. Epitaph of Akesidamos and family. F.Naumann in *Staatliche Kunstsammlungen Kassel, Antikenabteilung*. Katalog I: *Sammlung P.Dierichs* (1981) 167 no. 80. C.W.Clairmont in *Festschrift Jale Inan* 217/218 (ph.), rejects N.'s Athenian provenance and argues that we have an atticizing stele made by a Cretan sculptor for a Cretan family. They all probably stayed some time in Athens but eventually returned to Crete. The inscription runs: Ἀκεσίδαμος, Σωτάδας, Ἀριστοδίκα. The names are Doric and all attested in Crete, especially Σωτάδας.

SICILY

783. Sicily. Corpus. *SEG* XXXIX 987 and 1006. For some linguistic comment on Dubois and Arena cf. M.Peters, *Die Sprache* 34 (1988-1990) [1991] 544/545 G 221 and 554/555 G 262.

784. Akragas. History, ca. 471-446 B.C. D.Asheri, *Athenaeum* 68 (1990) 483-501, studies the history of Akragas after the fall of the tyranny mainly on the basis of literary sources. Brief discussions of the historical context of three inscriptions: **1)** 485: dedication (of an ivory statue of the river Akragas ?) at Delphi (*IGDS* 182 a; *LSAG* Add. p. 376): [Ἀ]κραγαντῖνοι τ'[οπόλ]λονι or τ[ὸ ἄγαλμα τôι Ἀπόλ]λονι, which should be dated after 471 B.C., since the formula Ἀκραγαντῖνοι seems typical of a free city: victory or alleged victory over the Syracusans ?; **2)** 489 note 18: dedication of a shield at Olympia (*SEG* XV 252; *IGDS* 95; *LSAG* 275 no. 11); summary of the various readings and interpretations; **3)** 496, with note 36: *IG* XIV 952: evidence for the existence of a ἁλία in Hellenistic Akragas; references to that institution in other places (*IG* XIV 256 (Phintias; cf. our lemma no. 804); 612 (Rhegium); the Entella-decrees (our lemma no. 785)).

785. Entella. Decrees of the people of Entella and Nakona, late 4th/3rd cent. B.C. *SEG* XXX 1117-1123 (XXXII 914; XXXV 999; XXXVI 825; XXXVIII 950; XXXIX 990; 1014). In his article on Gela/Phintias (cf. our lemma no. 794) G.Manganaro, *ASNP* 20 (1990) [1991] 401-405 (ph. of XXXV 999), comments on the historical context of these texts: they should be considered against the background of the First Punic War (for similar views see *SEG* XXXII 914 pp. 253/254). The decree of Entella in commemoration of the συμμαχία with the Geloans (XXX 1118) is comparable with the Geloan decree *SEG* XII 380 (242 B.C.; cf. our lemma no. 794); the συνοικισμός of Entella (XXX 1120) has a parallel in that of Kamarina, which suffered severe losses in 258 B.C., but had recovered in 242 (*SEG* XII 379). Discussion of the difficulties in the corn-supply due to the synoikismos on record in XXX 1121 (cf. XXXII 914 p. 256). In L. 16 M. reads τοὺς ἐξ μετ[ρ]ήσαντας τâι πόλι σîτον (cf. the six μετρήσαντες in LL. 23-28) instead of τοὺς ἐξυ̣[πηρε]τήσαντας τâι πόλι σίτωι (cf. *SEG* XXXII

914 p. 251); in L. 21 τῶν δὲ Σχερίνων instead of Ταυαισχεηνων (cf. also below). Comment on the numeral system, for which cf. now *SEG* XXXIX 1034 (ph.; see app.crit. *ibid.*; as to Δαμάρχου cf. L.Dubois, *BE* 1992 no. 589, who prefers to see in D. the owner rather than a magistrate). As to the relative chronology of the decrees (cf. XXXII 914 pp. 254/255), M. argues that XXX 1117/1118, dated after an eponymous hieromnamon, precede the synoikismos; 1122 like the other decrees postdates the resettlement; consequently in its heading one should restore a date by two eponymous archons rather than by a hieromnamon (so G.Nenci; XXXII 914 p. 252).

For some linguistic comments cf. M.García Teijeiro, T.Molinos Tejada, *Minerva* 2 (1988) 175-182 (non vidimus).

G.Nenci, *ASNP* 21 (1991) [1992] 137-145, gives a survey of the confusing editorial history of the decrees and publishes photos and texts of *SEG* XXX 1117-1121. On the basis of the photos he presents the following new readings:

1117 L. 8 initio: the beta is visible (*SEG*: ἐ[β]οαθόησαν)

1118 LL. 9/10: ἰππεέσ|σι (cf. *SEG* XXXII 914 on p. 251) is correct

1119 L. 7: 'Αλείδα instead of 'Αδειδα; for the name 'Αλείδας cf. Nenci, *ibidem* 926.

1120 LL. 11/12: ἐπίστανι|ται instead of ἐπιστῶνι|ται (so Nenci in his commentary on p. 142; but in his text on p. 141 he still prints ἐπιστῶνι|ται !); comment on the episema in the center of LL. 1-3: a plumed helmet of the 'Apulo-Corinthian' type

1121 L. 21: τᾶμ Σχηρίνων instead of Ταυαισχεηνων (cf. the conjecture of Manganaro above, which comes close to it)

1121 L. 25: Αἰσχυλίς instead of Αἰσχύ[λο]ς (cf. *SEG* XXXII 914 on p. 251). Two numerical signs can now be rendered more precisely: 𐅁 instead of 𐅀 (LL. 19 and 24-26); 𐅂 instead of 𐅃 (LL. 20/21, 24 and 26/27).

Nenci rejects Manganaro's historical observations and once more argues for 312 B.C. as terminus post quem (cf. *SEG* XXXII 914 on p. 254).

786-793. Entella. Various inscriptions. Various inscriptions found during excavations in 1988 and 1989 to be kept in a planned Antiquarium at Entella. Ed.pr. G.Nenci, *ASNP* 20 (1990) [1991] 548-551 nos. 2-10 (ph.).

786: 548 no. 2. **Fragment, 6th cent. B.C.** Nearly rectangular sandstone cippus; both lines are in retrograde script and in the Selinuntian alphabet: [----]νδροις φευ[---]

Date: ed.pr. compares the letter forms with those of *SEG* XIX 615 (*IGDS* 84) assigned to the 6th cent. B.C. || 1-2. end of a name in the nominative, ed.pr. || 2. φευ[----] may have something to do with an exile rather than being a patronymic; this fits in with the use of the Selinuntian alphabet: Selinous was a rival of the Elimoi, ed.pr. [ΦΕV-- is not impossible, Lazzarini].

787: 549 no. 3. **Inscriptions on a loomweight, 5th/4th cent. B.C.** Nearly rectangular terracotta loomweight with slightly tapering sides; inscriptions incised on the top (a) and on a side (b).

a) συ̣λ
b) γυναικ̣[ῶν τ]|ᾶν μᾶζα | αἰλῶτι̣[κά ἐ̣μι]

a) and **b)** are written by different hands and are unrelated, ed.pr. || **b)** μᾶζα: barley-bread; αἰλῶτικός = εἰλωτικός; 'I am the slave-bread of the women' (cf. Aisch. *Ag.* 1041: δουλίας μάζας τυχεῖν), ed.pr., who suggests that this text is a protest written by slave women working at the looms; as a parallel he adduces the graffito Ἡράκλεια λιθά on another loomweight (*IGDS* 168).

788: 550 nos. 4/5. **Stamps on tiles.** Fragments of two terracotta tiles; rectangular stamps in a recessed field: [Ἐπὶ Ῥη]γίνου and [Ἐπὶ Ῥηγ]ίνου

Cf. *SEG* XXXVIII 928 nos. 3-5, ed.pr., who does not exclude the possibility of the potter's name in the genitive (none of the stamps is complete at left so far).

789: 550 no. 6. **Stamp on a tile.** Fragments of a terracotta tile; rectangular stamp in a recessed field: [Ἐπὶ] Λάκο[νος]

Cf. *SEG* XXXVIII 928 no. 6, with reference to XXVI 1070 (5).

790: 550 no. 7. **Stamp on a tile.** Fragment of a terracotta tile; rectangular stamp in a recessed field: Ῥι[----] [Perhaps rather Ῥη̣[γίνου], Lazzarini].

791: 550 no. 8. **Rhodian amphora stamp.** Circular Rhodian amphora stamp with rose in the center: Ἐπὶ Σωσιτεῦς, Ἄρτα

[Probably a month name: Ἀρτα(μιτίου); perhaps Σωσικλεῦς ?, Pleket].

792: 550 no. 9. **Rhodian amphora stamp.** Circular Rhodian amphora stamp with lily in the center: Ζήνωνος

793: 551 no. 10. **Rhodian amphora stamp.** Rectangular Rhodian amphora stamp: Ἄρτα

[Probably Ἀρτα(μιτίου); cf. our lemma no. 791, Pleket].

794. Gela. The Geloans at Phintias. G.Manganaro, *ASNP* 20 (1990) 391-408 (ph. of *IG* IX 1 685; 688; XIV 256; *SEG* XII 379/380; XXXV 999; XXXIX 1034), studies the removal of the Geloans ca. 285 B.C. to a settlement at the foot of the Eknomos: Phintias, the

modern Licata (Diod. 22.2.2). The new polis resulted from μετοικισμός of the Geloans from Gela and συνοικισμός with a preexisting χωρίον of Geloans on the Eknomos dating from the 6th cent. B.C. On this occasion the inhabitants probably organized themselves into δῆμοι/κλῆροι vel sim. (*IG* XIV 256: cf. our lemma no. 804). M. collects other examples of the expansion of the Sicilian colonial cities beyond their walls: e.g. the Danklaioi at Mylai, the Himeraioi at Endesa, the Aitnaioi at Inessa, the Leontinoi at Xouthia, Brikinniai and Euboia, and the Naxioi on the Tauros. Four inscriptions testify to the involvement of Phintias in the Mediterranean world and in Sicilian political life: a Delphian proxeny decree for two Geloans (277 B.C.; *F.Delphes* III 1 125), decrees of Kamarina and Gela/Phintias concerning the recognition of the asylia of the Koan Asklepieion (242 B.C.; *SEG* XII 379/380) and the Phintian honorary decree *IG* XIV 256 (ca. 200 B.C.; cf. our lemma no. 804). The wording of *SEG* XII 379 and 380 is largely identical; a significant difference is συγγενείας τε καὶ οἰκειότατος in 379 (L. 11) against [συγγενείας] τε καὶ οἰκιστ[είλας] in 380 (LL. 9/10): 'relationship' between Kamarina and Kos versus colonization of Gela (inter alia) by Kos (cf. our lemma no. 804). The Geloan decree has an appendix concerning payments by the πωλητῆρες to the Koan θεωροί. M. identifies these treasurers with the Thirty on record in *IG* XIV 256: a magistracy ultimately based on a Koan institution (cf. our lemma no. 804). On 405/406 M. points to similarities in formulas of *SEG* XII 380 with the decrees of Entella and with *IG* XIV 256; they reveal the same religious and civic mentality; cf. also our lemmata nos. 785 and 804.

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795. Gela. Epitaph of Pasiadas, end of the 6th cent. B.C. Dubois, *IGDS* no. 128. Cf. R.Arena, *op.cit.* (cf. our lemma no. 1671) 128-133, for some reflections on the use of τό (σᾶμα) and τόδε (σᾶμα) in archaic Greek epitaphs from Sicily. ΠασιάδαFο τὸ σᾶμα means 'the monument is that of P' rather than 'this is the monument of P.'; some reflections on the genitive form ΠασιάδαFο.

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796. Halaesa. Cadaster inscription, 2nd cent. B.C. *IG* XIV 352; *SEG* XXXIX 991*. A.M.Prestianni Giallombardo, *AAPel* 65 (1989) [1990] 97-105 (with a bibliography), is preparing a new edition which will unite the three fragments known so far: **1)** *IG* XIV 352, the major part of the text, based on two second-hand copies in 16th cent. manuscripts both derived from the lost '*apographum Roysianum*' and one first-hand copy published twice by G.Walther (in 1624 and 1625); **2)** the fragment published by V.Di Giovanni, *Archivo Storico Siciliano* 10 (1885) 123-128 (excellent ph.), now lost; 1) and 2) were published together by V.Arangio Ruiz - A.Olivieri, *Inscriptiones graecae Siciliae et infimae Italiae ad ius pertinentes* (Milano 1925) 47-61; **3)** the fragment published by S.Calderone, *Kokalos* 7 (1961) 124-136, now in the rector's room in the University of Messina. P.G. reports on the find of a third second-hand manuscript copy of the 16th cent. in the Biblioteca Nacional of Madrid (Codex Matritensis 5781 ff. 86/87, 88 v, 89 r; once in the possesssion of the Spanish ecclesiastical official and antiquarian Antonio Agustín), also derived from the *apographum* but more complete than the other two copies and therefore enabling us to check some dubious readings of Walther.

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797. Iaitas (Monte Iato). Stamped tile, Hellenistic period. H.-P.Isler, *AK* 33 (1990) 56, mentions two tile fragments, with a stamp reading --ΔAMAT--; unattested so far; possibly a magistrate named Δαμάτριος.

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798. Kamarina. Onomastics. Cf. *SEG* XXXIX 995. F.Cordano, *PP* 45 (1990) 442-446, studies two groups of names attested in inscriptions from Kamarina: **1)** male names in -ις: Ἄριστις, Ἄθανις, Ἔξακις, Ἴνικις (non-Greek name), Λεόντις, Μοῖρις, Χαῖρις; for similar names in Kyrenaika see *SEG* XXXVII 1659; a special category in Kamarina are names derived from toponyms: Ἔλωρις, Σέλινις and Ὕψις from Ἕλωρος, Σελινοῦς and Ὕψας; **2)** names testifying to relations with other Greek-speaking areas; in general: Ξένος, Ξένων; some names testify to connections with Crete: Νεμονάϊος (cf. Νεμονήιος in *I.Cret.* IV 259 L. 11), a variant of Νεομήνιος/Νουμήνιος; Ἔξακις, Ἐξάκων (from Ἐξακέστας; cf. *SEG* XXXV 989); Ἀρχωνίδας and Εὐάνγελος are also on record on Crete.

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799. Kamarina. Defixiones and graffiti on vases. M.T.Lanza, *MonAL* 54 (1990) (= Serie Misc. 4), publishes P.Orsi's notebooks concerning the excavations of the necropolis of Passo Marinaro from 1904 to 1909. This volume contains: **I)** Orsi's copies of six defixiones (dr. and transcriptions on the basis of earlier editions): **1)** 43/44 no. 1 (ph.; *LSAG* 276 no. 19; *SEG* IV 29; XXXVIII 939; *IGDS* 120); **2)** 84 no. 22 (*SEG* XXXVIII 935); **3)** 85 no. 23 (*LSAG* 276 no. 18; *SEG* IV 30; XXXVIII 940*; *IGDS* 121); **4)** 86 no. 24 (*SEG* XXXVIII 941; *IGDS* 122); **5/6)** 139 nos. 1/2 (P.Orsi, *NSA* 1907, 484/485; no transcriptions); **II)** fifteen graffiti under the feet of Attic red-figured and black glazed pottery (dr. on 182; three were published before): **1)** 23/24 no. 578: A⊢⊢⊢I and I (Beazley, *ARV*^{2} 1041 no. 11); **2)** 52/53 no. 794: Δ (skyphos; ca. 450 B.C.); **3)** 63 no. 891: ΒΣΥ (*ARV*^{2} 538 no. 26); **4-7)** 64/65 nos. 900 (1-4): 1-3): ΔA; 4) X (cups; 460-450 B.C.; ph.); **8)** 69 no. 920 (3): APY (patera; ca. 425 B.C.; ph. [perhaps rather APΓ, Lazzarini]); **9)** 74 no. 973: Δ (lekane; 450-425 B.C.); **10)** 77/78 no. 1003: ΔΛ (patera; 450-425 B.C.; ph.); **11)** 95 no. 113: KY (kylix; 5th cent. B.C.; ph.); **12)** 99 no. 1059: (patera; 425-400 B.C.); **13)** 105 no. 1131 (1): ΛY (kylix; ca. 450 B.C.; ph.); **14)** 124 no. 1252: A⊢III; below: (bell-krater; 360-350 B.C.); **15)** 145 no. 2: ΛEIIII (ΛE in ligature; *ARV*^{2} 1136 no. 17).

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800. Morgantina. Dedication to Herakles ?, 6th cent. B.C. Sherd with graffito (⊞⋿) found on Farmhouse Hill. H.L.Allen, *AJA* 74 (1970) 377. Like A. (377 note 32) J.F.Kenfield, *Hesperia* 59 (1990) 272/273, suggests restoring this graffito as Ἡ[ρακλεῖ] in view of the lion-skin antefixes of the building concerned.

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801. Morgantina. Mosaic inscription, Hellenistic period. *SEG* XVI 576. B.Tsakirgis, *AJA* 94 (1990) 425-443, studies the *opus signinum*-pavements of Hellenistic Morgantina. On 428 (no. 5), 437/438 and 441 she mentions the one and only inscription: Εὖ ἔχει, serving as the threshold of a room in the House of the Doric Capital which is probably a bathroom. Its date

is uncertain, but may be after 211 B.C. From the mistake in the form of the imperative T. concludes (441) that the mosaic was made either by a non-native speaker of Greek (e.g. a Spaniard or Roman) or a poorly educated Sicilian Greek [a rather far-fetched conclusion; for wishes of good health in baths see *SEG* XXXIX 1769, Tybout].

802. Nakona. Decree by the people of Nakona, late 4th/early 3rd cent. B.C. *SEG* XXX 1119; XXXIX 1014. Cf. G.Nenci in *Symposion 1988*, 173-177, for some reflections on κλαρογραφία and ἀδελφοθετία. N. rejects Asheri's view (cf. *SEG* XXXIX) and opts for the concept of a fictitious kinship of patrimonial character, introduced by Segesta and Agathokles in order to establish ὁμόνοια and based on redistribution of property.

803. Naxos. Inscriptions on sling bullets, 5th cent. B.C. *SEG* XXXVIII 953. R.Arena, *Aevum* 42 (1989) 7/8, suggests restoring Ἐπικράτ[ε]ō in text (1). Cf. already Cassio's suggestion mentioned in *SEG* XXXVIII.

804. Phintias (now Licata). Honorary inscription for Herakleidas, ca. 200 B.C. *IG* XIV 256 (*SEG* XVIII 411; *IGDS* 161). In his article on Gela/Phintias (cf. our lemma no. 794) G.Manganaro, *ASNP* 20 (1990) [1991] 405-407 (ph.), discusses this inscription, which is not a forgery (contra D.Adamesteanu; cf. *SEG* XVIII). It can be dated to ca. 200 B.C. on the basis of the letter forms. The treasurers called οἱ τριάκοντα (LL. 27/28; for the reading cf. L.Robert, *OMS* II 952) correspond to the πωλητῆρες in *SEG* XII 380 LL. 30/31; this magistracy was probably transferred to Gela from Kos by the colonist Gorgos in 339 B.C. There were probably ten treasurers for each of the three Doric tribes; each tribe was divided into ten δᾶμοι. M. identifies three of the thirty Phintian damoi: in L. 45 of our inscription he reads Νίκαρος Πύρρου Μακ. instead of Νίκαρχος Πυρρων[ίδα]; in L. 47 Ζώπυρος Ἡρακλείδα Χαρ. instead of Ζώπυρος Ἡρακλείδα, Χαιρ-- (not a son of the honorand Ἡρακλείδας Ζωπύρου, since the latter does not have a demotic in L. 10); for the damos Καλ. see our lemma no. 805. Reflections on the system of three tribes and their subdivisions on Sicily (cf. *IG* XIV 287/288; 359; *SEG* XXX 1119: ἀδελφοθετίαι, corresponding to φρατρίαι; 1121; XXXIX 996-1002). L.Dubois, *BE* (1992) no. 589, points out that the photo clearly shows that in L. 28 we should read καθά κα ἁ βουλὰ καταν⟨α⟩γραφήσηι (KATANO, lapis; cf. Manganaro p. 406).

805. Phintias (now Licata; area of S.Antonino). Fragmentary inscription. Terracotta slab now in the Museum of Agrigento. Ed.pr. G.Manganaro, *ASNP* 20 (1990) [1991] 407 (ph.): [Τῷ δεῖνα τοῦ δεῖνα --]ου Καλ. | [οἱ ----ν]τες εἰς | [μνήμην ? ----]

Undated by ed.pr. || inscription dedicated by a group to a person carrying his demotic: Καλ., ed.pr. || 2. e.g. [οἱ κοινωνεῦν]τες vel sim., ed.pr., who points to a similar sequence of letters in *IG* XIV 261 L. 1:]ΙΤΕΣΕΙΣΙ--O-- .

806. Selinous. Cippus of Zeus Meilichios, ca. 525 B.C. A.Olivieri apud E. Gabrici, *MonAL* 32, 1927, 381-383 no. 3; U.von Wilamowitz-Moellendorf, *Hermes* 65 (1930) 241-258; *SEG* XVII 441 a (I); XXVI 1107; *LSAG* 277 no. 31; M.T.Manni Piraino, *Iscrizioni greche lapidarie del Museo di Palermo* (Palermo 1973) 60; M.L.Lazzarini, *Le formule delle dediche votive* (Rome 1976) 150/151 no. 880 a; *IGDS* 50; R.Arena, *Iscrizioni* 50. C.Gallavotti, *BollClass* 11 (1990) 152-154, reads in LL. 3-5 πὸτ τὰ (= πρὸς τὰ) Εὐμελνιδότō Πελδιάρχō instead of πρōτα Εὐμελνίδō τō Πελδιάρχō (Olivieri), πρὸ τᾶ⟨ν⟩ Εὐμενίδο⟨ν⟩ τō Πελδιάρχō (Wilamowitz; supported by K.Forbes; cf. *SEG* XVII), Προτᾶ Εὐμενlίδō τō Πελδιάρχō (*LSAG* on p. 270; cf. also M.P.Nillson, *GGR* I^2, München 1955, 413 note 10), προτὰ (from πέπρωμαι) Εὐμελνίδō τō Πελδιάρχō (Manni Piraino), πρὸ τὰ Εὐμελνίδō τō Πελδιάρχō (Arena; cf. also *SEG* XXVI (Gallavotti): = πρὸς τὰ), Π⟨υ⟩ρρίᾱ Εὐμελνίδō τô Πελδιάρχō (Lazzarini) or Π⟨υ⟩ρρίᾱ, Εὐμελνιδότō, Πελδιάρχō (*IGDS*). Εὐμενίδō, with genitive in -ō from a nominative in -δᾱς, would be an unexpected atticism, which should be rejected (cf. also our lemma no. 807). The name Εὐμενίδοτος, already conjectured in *IGDS*, is unattested so far.

D.R.Jordan, *ZPE* 86 (1991) 279-282 (dr.), presents a survey of earlier readings and interpretations. He accepts the reading Π⟨υ⟩ρρίᾱ of Lazzarini and Εὐμενιδότō of *IGDS*. Wilamowitz's association of Zeus Meilichios with the Eumenides should consequently be rejected, though an early lex sacra from Selinous now in the J.Paul Getty Museum at Malibu (to be published by Jordan and others) shows that he was instinctively right. The name Εὐμενίδοτος (cf. also an Eumenidas from Halikyai on record in Cic., *Verr.* 5.15) is related to the month-name Εὐμενιδεῖος on record in some Entella decrees (*SEG* XXX 1117/1118 and 1120; cf. our lemma no. 785), which suggests an annual celebration of Eumenideia in that month.

807. Selinous. Cippus of Zeus Meilichios, ca. 450 B.C. *IGDS* 47; R.Arena, *Iscrizioni* 51. C.Gallavotti, *BollClass* 11 (1990) 154, argues that H⟨ε⟩ρlμιō in LL. 2/3 is a genitive of Ἕρμιος rather than Ἑρμίας (Arena), which would be a suspect atticism. Another possibility is to read Ἑρμ⟨α⟩ίō, the regular genitive of Ἑρμαῖος. The same suggestions in *IGDS*. For Εὐκλέας (L. 3) cf. our lemma no. 1689.

808. Selinous (area of: Manicalunga). Epitaph of Dionysis, ca. 450 B.C. *IGDS* 77; R.Arena, *Iscrizioni* 23. C.Gallavotti, *BollClass* 11 (1990) 134-137, points out that this epitaph is a iambic trimeter, used in funerary epigraphy since ca. 550 B.C. and on record in Sicily for the first time in *LSAG* 276 no. 28 (ca. 500-485 B.C. ?; *SEG* XXVI 1091; cf. our lemma no. 1686). He also comments on the metrical structure of *IG* XII 1 709 (*LSAG* 356 no. 15; *SEG*

XXVI 867); XII 3 537 (*LSAG* 323 no. 1; cf. *SEG* XXXII 821); XII 8 683 (*LSAG* 307 no. 67); *DAA* 109.

Διονΰσιος | τόδε | σᾶμα || τõ : Σελίν[ιοις]

5. τõ (= τοῦ, 'son of') is a pronoun going with the genitive Διονύσιος rather than the article of the father's name; the punctuation mark (:) was used because the endings of all other words correspond with line-endings, G.

809. Selinous. Graffito on a lekythos, ca. 550-525 B.C. *SEG* XXXVIII 963*; *IGDS* 81; R.Arena, *Iscrizioni* 57. C.Gallavotti, *BollClass* 11 (1990) 139-145, argues contra Masson-Taillardat (*SEG* XXXV 1020) that the graffito does not contain a dialogue between Pithakos and the vase. It consists of two iambic trimeters connected by δέ. In the first the vase speaks, in the second the legal owner (Aristokleia), who pledged the vase to Pithakos on his request. Translation: 'Della bella Aristocleia io bella sono. E questa è mia, (ma) la tiene Piteco che l'ha chiesta'. The same interruption of the poetic fiction of the speaking vase can be observed in the inscription on Nestor's cup (*SEG* XXXIX 1058*; *CEG* 454). Discussion of other inscriptions revealing a comparable 'duplicità stilistica' (cf. also our lemma no. 1651): *IG* I^2 1084 (*CEG* 87); VII 520; IX 2 249; *SEG* XXIX 418 (*IvO* 166); XXXVI 393* (*IvO* 144; *LSAG* 342 no. 19); XXXVI 394* (*IvO* 160); *GV* 163; 166; 942 and 1210; *IG* I^2 834 = *CEG* 313 (cf. our lemma no. 30).

810. Syracuse. Inscription on a bronze kettle, ca. 600 B.C. *SEG* XXXVIII 965. R.Arena, *Acme* 42 (1989) 6, comments on the genitive form Μελανίπο which he contrasts with genitive forms in -ου in Syracusan colonies. Cf. *SEG* XXXIX 339.

SARDINIA

811. Turris Libisonis (now Porto Torres). Inscription commemorating a victory over the Longobardians, 641-654 or 681-685 A.D. A.Taramelli, *NSA* (1928) 256; S.Mazzarino, *Epigraphica* 2 (1940) 292-313; cf. *SEG* XXXVIII 976-983 on p. 293. G.Cavallo in *Bisanzio, Roma e l'Italia nell'alto medoevo. Settimana di studio del C.I.S.A.M. XXXIV, Spoleto 1986* (Spoleto 1988) 473/474, 476 (non vidimus), adduces the careless script of this text as evidence for the retarded cultural level of Sardinia in this period. Contra L.Pani Ermini in *Quaeritur Inventus Colitur. Miscellanea in onore di Padre Umberto M. Fasola, B.* (Roma 1989) II 513-527 (ph.), who argues that the elevated style and contents are a better indicator than the hand of a single mason. She focuses on the elaborated *sigla*, especially the central Latin cross and the cross at the left with the additional sign $\frac{\text{V}}{\text{O}}$ (= either o plus υ, a monogram of the dedicant, or ὑ(γίεια) or v(ita), used in the sense of symbolic alpha, plus o = symbolic ω). They were probably engraved by another hand and reflect the familiarity of those who commissioned the inscription, whether court-officials or Sardinian authorities, with the Byzantine court culture. A local characteristic may be seen in the peculiar form of the alpha ( ),

which was perhaps imported from Africa (cf. the similar alpha in mosaic inscriptions in the basilica of Gasr Elbia: M.Guarducci, *EG* IV 478/479). The inscription, now kept in the Church of S. Gavinio, was probably erected in a public building rather than a church. P.E. suggests that it may come from the 'Palazzo del re Barbaro', a Roman bath complex reused as a residential building. Its popular name may be connected with the contents of our inscription rather than with a person known from the passion of St. Gavinius.

ITALY

812. Anxia. Inscribed helmet. *IG* XIV 655. *LSAG* pp. 279 and 284 no. 9. R.Arena, *ASNP* 19 (1989) [1990] 32-34, points out that the helmet is a forgery. He wonders whether the forger transformed Δάζιμος Πύρρω, on record in the tabula from Herakleia, into the Ionian-Attic form Δάσιμος Πύρρου on the helmet: 'voleva fare un pastiche nel pastiche ?'

813. Aquileia (area of: S.Canzian d'Isonzo). Mosaic inscriptions, before 250 A.D. Fragments of a mosaic with medallions within geometrical frames with alternating representations of busts of athletes and prize crowns with inscribed fasciae; found in a field in S.Canzian d'Isonzo. Ed.pr. L.Bertacchi, *AN* 59 (1988) 221-240 (ph.):

Μακεδονία Αἔγ[υπτος]

Apparently indications of the provenance of the athletes; Αἔγυπτος: orthography influenced by *Aegyptus*, ed.pr.; another mosaic with inscribed prize crown was found in the Baths of Aquileia: *SEG* XXXI 848 (XXXVIII 989); cf. also our lemma no. 1599.

814. Boscoreale. Two inscribed vases, Augustan period. D.Berranger, *Onomata* 13 (1989/1990) 64/65, comments on two silver vases from the Boscoreale treasure and especially on the inscription 'Αρχίλοχος Μυριναῖος, and argues that Myrina is a Parian deme. She refers to the toponym Μυρσίνης and to *IG* XII 5 244. Non vidimus; cf. S.Follet, *BE* (1992) no. 42.

815. Capena. Christian epitaph. *CIL* XI 4079. Republished on the basis of a copy of E.Stefani by V.Fiocchi Nicolai, *Inscriptiones Christianae Italiae* 4 (Bari 1986) 112 no. 106 (dr.): Νύνφῃ | patroni in.

2. patro[- -]in in ☧ , *CIL* [or perhaps Νύνφη patroni (= Latin version of πάτρωνι) ?, Pleket].

816. Cumae. Inscription on a bronze disk (*sors*), 7th/6th cent. B.C. M.Guarducci, *BCAR* 72 (1946-1948) 129-141; *ArchClass* 16 (1964) 136-138; *EG* I 229ff.; IV 81ff.; R.Renehan, *RhM* 117 (1974) 193-201. J.Champeaux, *MEFRA* 102 (1990) 271-302 (ph.), studies oracles and *sortes* (with the exception of our disk in Latin, Etruscan or Oscan) in Republican and Imperial Italy. On 289 (ph.) she argues contra G. that this *sors* does not provide evidence that the oracle of Cumae originally belonged to Hera. The goddess was rather a secondary participant in the main cult, which was that of Apollo from the beginning. Inscription: ϩέρε οὐκ ἐᾶι ἐπιμαντεύεσθαι (G.) or ϩέρε οὐκ ἐᾶι ἦρι μαντεύεσθαι (R.).

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817. Cumae ? Inscribed ceramic fragment, ca. 550-500 B.C. Black-figured vase manufactured in Campania, with ithyphallic mule (or donkey) and Silenus; between the two a retrograde graffito now in the Museum in Baranello. Ed.pr. G.Dareggi in *op.cit.* (cf. our lemma no. 549) 173-178 (ph.; dr.): τε̃ς ϩέρε[ς]. Ed.pr. points to a similar text from Cumae (τε̃ς ϩέρε[ς]; *BullCom* 72, 1946-1948, 135; M.Guarducci, *EG* I 218; 6th cent. B.C.) and suggests the same provenance for this graffito; further speculations on the relation between Hera and Dionysiac scenes.

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818. Cumae. Defixio, 5th cent. B.C. L.H.Jeffery, *LSAG* p. 240 no. 16. R.Arena, *ASNP* 19 (1989) [1990] 28-30 (ph.), restudies this text. In L. 4 he reads after ε̃ναι a H instead of a kappa: ηα ιΐ τις etc., ηα referring to the preceding ἔπεα καὶ ἔργα, or perhaps ηα ἵ τις if the first vertical hasta is a separation mark; in L. 6 in fine he proposes πάν{α}τας ἔντουθ' ἐ⟨ν⟩κατ(αγράφω̄). The text runs: Τὰ Ὀπόριδος καὶ Ἄσ[τ]ρω̄νος | ἀτε{δ}λέα καὶ ἔπεα καὶ ἔργα | ε̃ναι τὰ Ὀπόριδος καὶ Ἄστ⟨ρω̄⟩νος | ε̃ναι· ηα ιΐ τις πρὸ ἐκέι|νω̄ν ἄλλω̄ς διαλέγε{τ}ιται πάν{α}τας ἔντουθ' ἐ⟨ν⟩κατ(αγράφω̄).

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819. Dertona. Fragments, Christian period. G.Mennella, *Inscriptiones Christianae Italiae* vol. 7: *Regio IX: Dertona, Libarna, Forum Iulii Iriensium* (Bari 1990) 91-95 nos. 98-104 (ph.), republishes seven insignificant fragments of Greek inscriptions. We do not reproduce these heavily mutilated fragments.

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820. Ferentinum. Epitaph. Ed.pr. A.Bartoli, *RAL* 9 (1954) 503 no. 30, who pointed out that the text is a forgery. Cf. now H.Solin, *Supplementa Italica* 1 (Roma 1981) 38 no. 1* (text; dr.).

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821. Vacat.

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822. Herakleia. Graffito, late 4th cent. B.C. G.Pianu, *La necropoli meridionale di Eraclea*, I: *Le tombe di secolo IV e III a.C.* (Rome 1990) 39/40 (ph.), mentions a graffito on a clay beaker: Ε.ΥΣΙΣ or ΕΘΥΣΙΣ.

823. Herculaneum. Painted frieze with inscriptions, 62-79 A.D. Fragments of a painted frieze representing the Labors of Herakles; originally above the architrave of the ground floor of a public building with two superimposed colonnades (basilica ?) partly excavated in 1960 opposite the Casa del Colonnato Tuscanico; inscriptions painted in white letters above and below the scenes, of which very little remains; now in the depot at Ercolano. Ed.pr. M.Pagano, *MDAI(R)* 97 (1990) 153-161 (ph. of most texts; dr. of 7 b), partly on the basis of photos since the paintings faded substantially beween 1960 and 1981, when they were stored in the small room *Ins.* VII, 15. Inscriptions are preserved on eight fragments:

1) Above: **a)** Ἀλκυ[ονε]ύς **b)** [--]ΟΜΑΣ[-- ?]
Below: **a)** Φόλος **b)** Ἡρακλῆς **c)** Ἡρακλῆς
2) **a)** Ἔβρο[ς] | **b)** Σαρπηδ[ών]
3) [Ἴ]τωνος
4) [Ἡρ]ακλῆς
5) [--].Α̣Κ[--]
6) Λιβύ̣[η]
7) **a)** [--]ος **b)** Τ̣άφος | ΒΡΙΛΟΥ
8) [Ἡ]ρακλῆς

5. Before AK a vertical hasta: either Γ or T, ed.pr. || 7 b 2. Β⟨ο⟩ρι̣ά̣ου, ed.pr.: 'the tomb of Boreas', with reference to Apoll. Rhod., *Argon.* 1.1307: Herakles killed the two sons of Boreas on Tenos; their tomb was moved by the breeze of Boreas. || other public buildings in Herculaneum were also adorned with representations of its mythological founder, ed.pr., who collects the few other paintings with Greek labels found in Italy.

824. Hipponion. Orphic text, ca. 400 B.C. *SEG* XXVI 1139; XXXVII 778*. M.Markovich, *ZAnt* 40 (1990) 73-78, offers a slightly revised edition of this text, with bibliography (incomplete: cf. *SEG* XXXVII), translation and brief commentary.

Μναμοσύνας τόδε σρῖον, ἐπεὶ ἂμ μέλλησι θανεῖσθαι

Εἰς Ἀΐδαο δόμους εὐήρεας ⟨ e.g. ἦως ἀφικάνεις,
ἡευρήσεις μελάνυδρον ἐκεῖθ' ⟩ {ἔστ'} ἐπὶ δ⟨ε⟩ξιὰ κρήνα⟨ν⟩,
πὰρ δ' αὐτᾶι λευκὰ⟨ν⟩ ἑστακυ⟨ῖ⟩α⟨ν⟩ κυπάρισ⟨σ⟩ον·
ἔνθα κατερχόμεναι ψυχ{κ}αὶ νεκύων ψύχονται·
Ταύτας τᾶς κράνας μηδὲ σχεδὸν ἐνγύθεν ἔλθηις·
Πρόσθεν δ(ὲ) ἡευρήσεις τᾶς Μναμοσύνας ἀπὸ λίμνας
ψυχρὸν ὕδωρ προρέον· φύλακες δ(ὲ) ἐπύπερθεν ἔασι⟨ν⟩·

[h]οὶ δέ σε εἰρήσονται ἐν⟨ὶ⟩ φρασὶ πευκαλίμαισι
[h]ότ⟨τ⟩ι δὴ ἐξερέεις Ἄϊδος σκότος οὐλοέεντος·
Εἶπον· "Ὑὸς Βαρέας καὶ Οὐρανοῦ ἀστερόεντος,
δίψαι δ' εἰμ(ὶ) αὖος καὶ ἀπόλλυμαι· ἀλ⟨λ⟩ὰ δότ' ὦ[κα]
ψυχρὸν ὕδωρ π[ρο]ρέον τῆς Μνημοσύνης ἀπὸ λίμ[νης]"·
Καὶ δή τοι ἐλεοῦσιν ⟨h⟩υποχθονίωι βασιλῆϊ,
καὶ δή τοι δώσουσι πιεῖν ⟨ταύτας ἀπὸ⟩ {τᾶς Μναμοσύνας} λίμνας·
καὶ δὴ καὶ σὺ πιὼν hοδὸν ἔρχεα⟨ι⟩, hάν τε καὶ ἄλλοι
μύσται καὶ βάχχοι hιερὰν στείχουσι κλ⟨ε⟩εινοί

1. Complete sentence, M., who refers to the Petelia-Pharsalos text (from now on P.-Ph.) L. 14 (see below) || 2-3. for the missing line cf. P.-Ph. 1 (abridged version), M. || 4. cf. P.-Ph. L. 2 || 11. Βαρέας, sc. Γῆς: 'Heavy Earth', M. || 15. the text is due to a mechanical repetition of the formula in LL. 7 and 13 by the scribe, M. || 17. for the relations between Orphism and Dionysos cf. *SEG* XXVIII 659, M. || further comment on Μνημοσύνη.

M. gives the following combined version of the gold leaves from Petelia and Pharsalos (cf. *SEG* XXXIV 1002 on p. 262):

Εὑρήσεις Ἀΐδαο δόμοις ἐνδέξια κρήνην,
πὰρ δ' αὐτῆι λευκὴν ἑστηκυῖαν κυπάρισσον·
ταύτης τῆς κρήνης μηδὲ σχεδὸν ἐμπελάσειας·
Πρόσσω δ' εὑρήσεις τῆς Μνημοσύνης ἀπὸ λίμνης
ψυχρὸν ὕδωρ προρέον· φύλακες δ' ἐπύπερθεν ἔασιν·
Οἳ δέ σ⟨ε⟩ εἰρήσονται ὅ τι χρέος εἰσαφικάνεις·
Τοῖς δὲ σὺ εὖ μάλα πᾶσαν ἀληθείην καταλέξαι·
Εἰπεῖν· "Γῆς παῖς εἰμι καὶ Οὐρανοῦ ἀστερόεντος·
αὐτὰρ ἐμοὶ γένος οὐράνιον· τόδε δ' ἴστε καὶ αὐτοί·
δίψηι δ' εἰμ(ὶ) αὖη καὶ ἀπόλλυμαι· ἀλλὰ δότ' αἶψα
ψυχρὸν ὕδωρ προρέον τῆς Μνημοσύνης ἀπὸ λίμνης"·
Καὐτ[ο]ί ⟨σοι⟩ δώσουσι πιεῖν θείης ἀπ[ὸ κρή]νης,
καὶ τότ' ἔπειτ' ἄ[λλοισι μεθ'] ἡρώεσσιν ἀνάξει[ς]·

[Μνημοσύ]νης τόδε δ[ῶρον, ἐπὴν μέλλησι] θανεῖσθ[αι]

825. Hipponion (Vibo Valentia). Inscription on a silver ring. *IG* XIV 2412 (36). Republished by M.Buonocore, *Inscriptiones Christianae Italiae* 5 (Bari 1987) 56 no. 47: Πέτρου.

826-832. Kroton (area of: Capo Colonna). Inscriptions from the Heraion, 6th-1st cent. B.C. G.Spadea Noviero, *PP* 45 (1990) 289-312 nos. 1-8, republishes one Latin (*CIL*

X 106; *ILS* 4039); 307-312 no. 8; ph.) and seven Greek inscriptions found in the sanctuary of Hera Lakinia at Capo Colonna.

826: 291/292 no. 1 (ph.). **Dedication to Hera on a kylix, 600-550 B.C.** Fragment of an Attic black-glazed kylix. Mentioned by G.Foti, *Klearchos* 57-60 (1973) 125ff.; C.Delplace, *AC* 43 (1974) 412; P.G.Guzzo - G.Iaculli, *Prospettiva* 1 (1977) 40 note 1: [- -] ἡ̣ε̄ρα [- -]

827: 293-297 no. 2 (ph.; dr.). **Dedication to Hera Eleutheria ?, 550-525 B.C.** *LSAG* 261 no. 21 (*SEG* XXXIV 997). S.N. supports G.F.Maddoli's reading ἡέρας | Ἐλευθερία[ς] (cf. *SEG* XXXIV) and suggests that the stone may have marked the boundary of the sacred precinct.

828: 297-299 no. 3 (ph.; dr.). **Fragment, early 5th cent. B.C.** P.Orsi, *NSA* (1911) Suppl. 100/101 (cf. *SEG* XXXIV 998). After revision of the stone in the Museo Nazionale of Reggio di Calabria S.N. reads [-- ἐλε]υθερίας· τ[--]; she rejects D.Comparetti's restoration (apud Orsi) τ' ἡ[ήραι ἀνέθηκεν ὁ δεῖνα ὑπὲρ ἐλε]υθερίας, since there is no aspirate after the tau. A connection with the cult of Hera is evident, but restoration is impossible.

829: 299-302 no. 4 (ph.; dr.). **Dedication to Hera Lakinia, 4th cent. B.C.** P.Orsi, *ibid.* 94/95; *SEG* XXXIV 998. S.N. prefers G.F.Maddoli's restoration to that of D.Comparetti (apud Orsi; cf. *SEG* XXXIV).

830: 302-305 no. 5 (ph.; dr.). **Names (?) on bronze tablets, 4th cent. B.C.** P.Orsi, *ibid.* 93. After revision of the tablets in the Museo Nazionale of Reggio di Calabria S.N. presents the following texts:

A)
[- -]ι ροδ[- -]
[- -]ρατο[- -]
[- -]μονε[- -]
4 [- -]ονφιλο[- -]

B)
[- -]πο[- -]
[- -]θεοδοτ[- -]
[- -]εγε[- -]
4 [- -]ς [- -]

The underlined letters were seen by Orsi but are now lost. ‖ A. 2. possibly a name in -ρατος (probably -κρατος or -στρατος), S.N. ‖ 3. perhaps a name in -μονεύς, e.g. Ἡγεμονεύς, Δαιμονεύς, S.N. ‖ B. 2. Θεόδοτ[ος], S.N. ‖ 3. ΕΓΕ: central part of a name, S.N.

831: 304/305 no. 6. **Inscription on a bronze tablet, 4th cent. B.C.** P.Orsi, *ibid.* 95. After revision of the tablet in the Museo Nazionale of Reggio di Calabria S.N. presents the following text: [- -]φιον ι ι [- - | - -]ρ̣γιαν [- -]

2. Probably the last part of a noun: -ργίαν, e.g. [δαμιου]ργίαν, [λειτου]ργίαν, S.N.; [- -] ονων [- -] or [- -] ον αν [- -], O.

832: 305-307 no. 7 (ph.; dr.). **Dedication to Hera Lakinia, 1st cent. B.C.** Globular bronze lamp with pointillé inscription on one side; now in the Museo Nazionale of Reggio di Calabria. Mentioned by A. De Franciscis, *Novità al Museo Nazionale di Reggio C.* (Reggio C. 1959) 6/7: Ἥραι Λακινίαι.

833. Lanuvium. Bilingual dedication of two ambassadors of Ptolemais to their patron, late 1st cent. B.C. *IG* XIV 1122 (*IGR* I 399; *CIL* XIV 2109). J.Reynolds, *art.cit.* (cf. our lemma no. 1600) 66-68, dates this inscription to the late Republican or early Augustan period, since the patron A.Terentius Varro Murena could be the consul Varro Murena of 23 B.C. Contra S.Applebaum, *Jews and Christians in Ancient Cyrene* (1979; cf. *SEG* XXIX 1670) 168-169, who prefers a later date on the assumption that the ambassador Ἰθαλλάμονος τοῦ Ἀπελλᾶ (L. 6) is to be identified with [Ἰτθ]αλάμμων Ἀπελλᾶ mentioned in L. 22 of the list of ephebes *SEG* XXVI 1839 (so also D.Feissel: cf. *SEG* XXXIII 1537) dated to 4/3 B.C. by Applebaum. However, this date may be in fact 68/67 B.C.; if so, the ambassador and the ephebe may be identical; if 4/3 the ephebe is more likely the ambassador's grandson. R. rejects A.'s view that the ambassadors of the Kyrenaean *Ptolemaiei* (L. 3) were Jews; *Ptolemaiei*, a Latinization of Πτολεμαιεῖς, is an ethnic formed from the name of the city rather than 'the people of Ptolemy', i.e. the people living on the former royal estates of the last king Ptolemy of Kyrene, many of whom allegedly were Jews (so A.). The adjective *Cyrenenses* was chosen as one which would be immediately meaningful in Latium.

834. Libarna. Inscribed Christian oil ampullae, 6th cent. A.D. G.Mennella, *op. cit.* (cf. our lemma no. 819) 124-136 nos. 120-130 (ph.), republishes eleven oil ampullae originating from the Holy Land and taken home by pilgrims. They are all in A.Grabar, *Ampoules de Terre Sainte (Monza-Bobbio)* (Paris 1958) nos. 1/2, 7, 10-16 and 20. M. also republishes four inscribed gray terracotta medallions: 136-141 nos. 131-134 (ph.). No new readings. We do not reproduce these standard texts.

835. Lokroi Epizephyrioi. Archive of the Olympieion, ca. 350-250 B.C. *SEG* XXXVIII 994*. Cf. F.Costabile in *Symposion 1988* 193-200, for some comment. The βασιλεύς is a local magistrate (ἄρχων; cf. already *SEG* XXXVIII !!); reference to a study by R.Fuda on the magistracies and on the relation between phratries, phylai and demes [now published in F.Costabile (ed.), *Polis ed Olympieion a Locri Epizefiri* (1992) 125-132 and 203-209].

836. Lokroi Epizephyrioi. Honorary epigram for Dexandros, ca. 350-300 B.C. or somewhat later. *SEG* XXIX 951; cf. *CEG* II 835. Republished by J.Ebert, *ZPE* 82 (1990) 49-57 (dr.; translation). E. discusses the number of teams in a chariot race (see L. 3): 6 is the normal number of participants; the ἅρματα are four-horse chariots. E. cites as a parallel the

epigram for Attalos of Pergamon (*I.Pergamon* 10; *IAG* 37; J.Ebert, *Griechische Epigramme auf Sieger an gymnischen und hippischen Agonen*, Berlin 1972, 59).

Πολλοὶ τόν[δ' ἐσόρων, ὅτ' ἔλαυν' ἐν Ὀλυμπίαι ἵππους],
Λοκρῶν Δέξανδρον [νικηφόρον ἡνιοχῆα]·
Πῖσα δέ νιμ πένθ' ἄρ[μαθ' ἑλόντ' ἔστεψεν· ἐπεὶ γὰρ]
[ἀθρ]όα τῆς ὕσπλ[ηγος ὑπὸ ψόφου ἧιξεν ἅπαντα],
[ἥρα]το ταῖς ἀρετ[αῖς ἵππων κλέος· αὐτίκα δ' ἔν]θεν
βόμβος ὅδ' ἔσπαρτ[αι ζηλωτῆς εἵνεκα νίκης]·
"πατρίδα Δέξανδ[ρ]ο[ς τιμᾶι πώλοις ἀε]θληταῖ[ς]·
τοῖοι γὰρ Λοκρῶν μ[εγαθύμων ἄνδρες ἔασιν]"

1. Πολλοὶ τῶν [Λιβύων ? --], *SEG*; E. sees an omikron on the ph. || 2. Δέξανδρον [πόλις -- μοῦνον ἔπεμψεν ?], *SEG* || 3. πᾶ[σ]α, *SEG*; E. sees the upper part of a vertical hasta; Πενθαι[--], *SEG*; E. sees part of a rho on the ph. || 4. ὕσπλ[ηγος --], *SEG* || 5. ἀρετ[αῖς πώλων νίκαν Νεμέα?]θεν, *SEG* || 6. [θά]μβος, *SEG*; E. sees a rounded letter before mu; κόμπος, E. in *CEG*; βόμβος, restored by Hansen in *CEG*; ἔσπαρτ[αι κατὰ --], *SEG* || 7. Δέξανδ[ρ]ο[ς -- ἀ]θληταί, *SEG* || 8. Λοκρῶν μ[εγαθύμων --], *SEG*.

837. Lokroi Epizephyrioi (area of: Bovalino Superiore). Architrave of a public building, ca. 50 B.C. *SEG* XXXII 1018. Republished by M.Buonocore, *Supplementa Italica* 3 (Roma 1987) 22/23 no. 4 (ph.), who gives F.Costabile's reading in L. 2: νέαν π[---] instead of Νεα[---]. B. dates the text to ca. 50 B.C.

838. Lokroi Epizephyrioi. Dedication to Aphrodite, 5th cent. B.C. White limestone block reused in a wall built ca. 350 B.C. over a recently excavated shrine (used from ca. 500 to ca. 350 B.C.) belonging to the sanctuary of Aphrodite. Edd.pr. M.Barra Bagnasco, *PP* 45 (1990) 62/63 (majuscle text; ph.) and G.Pugliese Carratelli, *ibid.* 63/64 (transcription). Cf. also M.Barra Bagnasco in *op.cit.* (cf. our lemma no. 842 bis) 598 (ph.) and L.Dubois, *BE* (1991) no. 688: Παντά[- -] | ἀνέθη[κε] | Ἀφροδί[ται]

Παντά[νωρ] or Παντά[ρης], P.C., who argues that the absence of a patronymic suggests that the dedicant was a famous personality; Pantares could be the Olympian victor from Gela on record in *IvO* 142 (ca. 530-520 B.C.) and in Herod. 7.154; in that case our inscription would be a copy of an older one. Contra Dubois: 'Ce qui reste du nom du dédicant ne permet pas, selon moi, d'échafauder la moindre hypothèse historique sérieuse'. || on 63 B.B. reports on a terracotta tile fragment inscribed IEP [i.e. ἱερόν or ἱερά] found in the same area.

839. Lokroi Epizephyrioi (area of: Centocamere). Dedications to Aphrodite on vase fragments, 4th cent. B.C. M.Barra Bagnasco, *PP* 45 (1990) 46/47, mentions some graffiti on vase fragments found in or near the shrine mentioned in our lemma no. 838: **1)** PA (kylix; fragment of rim); **2)** A (fragment); **3)** [Ἀ]φροδίτης (bottom of skyphos dating to 500-

450 B.C.; more recent graffito along the lower rim; ph.; cf. also ead. in *op.cit.* (cf. our lemma no. 842 bis) 598 (ph.)). Similar dedications on vase fragments from the same area are briefly referred to on 48 (*SEG* XXXV 1030; XXXVIII 996; ph. of XXXV 1030 C). L.Dubois, *BE* (1991) no. 689, correctly points to the similarity of the lettering of our no. 3 and *SEG* XXXV 1030 C (4th cent. B.C.) and suggests that no. 3 may have been engraved after the model of *SEG* XXXV 1030 C on a vase which was already in the sanctuary for at least one century.

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840. Lokroi Epizephyrioi (area of: Marasà). Letters on waterspouts, ca. 450-400 B.C. Fifteen moulded limestone slabs with waterspouts in the form of lion's heads found 1985-1988; reused in a house ('casa dei leoni') ca. 350-300 B.C., probably originally from a nearby Ionic temple; now in the Antiquarium of Locri. On the flat upper sides of ten slabs one or two incised letters. Ed.pr. M.Barra Bagnasco, *BA* 60 (1990) 1-24 (ph.; dr.). The nos. are those of B.B.'s catalogue on 4-10: 1) Γ; 2) ΓΙ; 3) ⊓; 5) Π; 7) ⊓Ι; 8) ⊢Ι; 9) Ι≶; 11) Τ; 12) Ι; 14) Ẹ.

Numerals (mixture of akrophonic system with other signs) indicating the order of the blocks, e.g. Π = 5; ⊓Ι = 6; Ι≶ = 2; Ι = 1, ed.pr.

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841. Lokroi Epizephyrioi. Christian epitaph, mid 4th cent. A.D. *IG* XIV 625 (*CIG* 5767 add. p. 1252; *SEG* XXXV 1031). Republished by M.Buonocore, *Inscriptiones Christianae Italiae* 5 (Bari 1987) 10/11 no. 6 (ph.); cf. also id., *Supplementa Italica* 3 (Roma 1987) 19. In LL. 6/7 B. reads ἐπάνο (= ἐπάνω) θελή|σι (= θελήσει) and in L. 8 ἀποδόσι (= ἀποδώσει). In L. 6 in fine the mason corrected λι in λη. The provenance of the stone, now in the Museo Nazionale of Naples, is Lokroi rather than Rhegium (so *IG*); cf. also id., *Supplementa Italica* 5 (1989) 46. For *IG* XIV 2401 (1/2) and (4) (inscriptions on tiles) B. refers to F. Costabile, *Municipium Locrensium. Istituzione ed organizzazione sociale di Locri romana (attraverso il corpus delle iscrizioni latine di Locri)* (Casoria 1976) 73/74 (ph. of 2401 (1/2)).

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842. Magna Graecia. List of Greek inscriptions. R.Arena, *ASNP* 19 (1989) [1990] 15-48, presents a list of all Greek inscriptions found in the Greek colonies of Magna Graecia and prior to 400 B.C.: texts, brief bibliographical notes, and detailed analysis of the grammar of the texts (phonetics, morphology). The cities, covered by A.'s list, are: Pithekoussai, Cumae, Neapolis, Rhegium, Sybaris, Posidonia, Laos, Pissunte, Pandosia, Temesa ?, Metapontum, Kroton, Crimisa, Petelia, Tarentum, Heraklea, Lokroi Epizephyrioi, Hipponium, Velia. Updated bibliography on many of these texts is available in *SEG*.

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842 bis. Metapontum. Cippi dedicated to Zeus. A.Bottini in *La Magna Grecia e il lontano occidente. Atti del ventinovesimo convegno di Studi sulla Magna Grecia, Taranto, 6-11 Ottobre 1989* (Taranto 1990) 565/566, reports on the find of a new cippus with inscription in the Achaian alphabet, found in the sanctuary near the agora and to be dated to the 2nd half of the 6th

cent. B.C.: Διὸς ἀγλαῶ̃ (rare epithet, perhaps with Orphic connotations, also attested on a cippus found in the extra-urban sanctuary of Artemis at S.Biagio: Διὸς Ἀγλαιῶ̃; cf. D.Adamesteanu in *Atti del quarto convegno di Studi sulla Magna Grecia 1964*, Naples 1965, 129/130 and M.T.Manni Piraino, *PP* 23, 1968, 443-446). In relation to the altar of the 5th cent. B.C. the position of the cippus is symmetrical with that of the cippus of *SEG* XXIX 955 (Διὸς ἀγορά; 1st half of the 6th cent. B.C.). The two cippi, complementing each other, testify to the 'antitesi concettuale ed ideologica' of Ζεὺς Ἀγλα(ι)ός and Ζεὺς Ἀγοραῖος.

843. Metapontum. Dedication to Herakles, ca. 525-500 B.C. *IG* XIV 652; *SEG* XXXIV 1004. R.Arena, *ASNP* 19 (1989) [1990] 30-32 (ph.), returns to this text and argues that the text has been inscribed on the obeliskos in the following order; cf. also id. in *op.cit.* (cf. our lemma no. 1671) 133-136.

Χαῖρε, Φάναξ ἥρακλες· ὅ τοι κεραμεύς μ' ἀνέθηκε |,
Νικόμαχός μ' ἐπόη· |
δὸς δέ F' ἰν ἀνθρό̃ποις | δόξαν ἔχην ἀγαθ⟨ά⟩ν,

A. opts for a date ca. 500 B.C.

844. Metapontum. Inscribed vase, ca. 500 B.C. *PP* 23 (1968) 422/423. R.Arena, *op.cit.* (cf. our lemma no. 1671) 121/122, points out that Λάκονος has a long alpha: Λᾱ́κων, Λα corresponding with Λαο/Λεω. Consequently a connection with the ethnikon Λάκων is improbable. The text runs: Λᾱ́κονός: [ἔ̃μι τ]ô ἱαρô.

845. Neapolis. Corpus. E.Miranda published vol. I of *Iscrizioni Greche d'Italia: Napoli* (Rome 1990): 86 texts all concerning the religious, political and agonistic life of the city (cf. especially nos. 81-86: consolation decrees). A second volume will contain the epitaphs, other private inscriptions, incerta and the indices. Excellent photos and drawings. *IG* XIV 64/65 are falsa, whereas 727 (*OGIS* 14; *SEG* XXVI 1142) is not from Neapolis. Inedita: nos. 17 (honorary fragment for Claudius), 22 (fragment mentioning Sept. Severus) and 26/27 (insignificant fragments). We give a comparatio numerorum.

SEG	Miranda	772	59/60, 66
IV		**XXXVIII**	
94	2	998	19
95	20	999	29
XIX		**XXXIX**	
622	46	1053	33
XXXIII		1054	81
770	54	1055	44
771	58		

CIG	**Miranda**
5785	43
5787 e	11
5789	42
5790	3
5790 e	4
5791	1
5792	8
5793 e	6
5796 e	33
5797	30
5799	34
5800 e	37
5801	29
5802 b	16
5802 e	28
5803	24
5804/5805	51/52
5806	50
5807	56
5808	13
5810	36
5811	39
5812	14
5869	10
IG XIV	
63*	7
714-726	1-14
728	16
729	20
730	29
731-733	23-25
734	28
735	35
737-739	47-49
741	30
742	42
743-745	31-33
746-748	50-52
749-751	36-38
753	39
754/755	56/57
755 a-i	59-68
755 k-v	69-80
756 a	34
757/758	82/83
759	43
760	85
IGR I	
429	1
430	3
431	6
432	9
433	11
434	16
435	20
436	29
437	28
438/439	31/32
440/441	37/38
442-446	47-51
447	56
448	55
449	52
450-453	82-85
ILS	
6460	84

For a review cf. P.Lombardi, *Campania Sacra. Rivista di storia sociale e religiosa del Mezzogiorno* 23 (1992) 123-126. L. argues that the λαυκελάρχης (nos. 3/4) was the head of the Neapolitan ephebes, that this function entailed admission to the boule and that the ex-laukelarchai were entitled to designate young ephebes who had reached the age of adulthood, for future membership of the boule (cf. ἐκλεχθεὶς εἰς τὴν -- βουλὴν ὑπὸ τῶν λαυκελαρχησάντων in no. 4). Initiation in the mysteries of Ἥβων (nos. 3/4) may have symbolized adulthood.

846. Nola (area of: Brusciano). Epitaph of Rabbi Abba Maris, 4th/5th cent. A.D. *SEG* XXIX 968. D.Korol, *Boreas* 13 (1990) 99/100 (ph.), briefly discusses this inscription and some anepigraphic documents testifying to the presence of Jews in Nola and other Campanian cities.

847. Ocriculum. Bronze Christogram, 5th cent. A.D. C.Pietrangeli, *RAC* 18 (1941) 275. Bronze cross with rho at the top and A and ω attached to the horizontal bar. Now in the Museo Cristiano of the Biblioteca Vaticana. Republished by G.Binazzi, *Inscriptiones Christianae Italiae* 6 (Bari 1989) 11 no. 6 (ph.).

848. Pisaurum. Two forgeries. *IG* XIV 2252 (*CIG* 9867). Mentioned by G.Cresci Marrone, *Supplementa Italica* 1 (Roma 1981) 84. Republished by G.Binazzi, *Inscriptiones Christianae Italiae* 6 (Bari 1989) 215/216 no. 152* (ph.), who reports that A.Ferrua, like de Rossi and Silvagni (*ICUR* I p. LIX (20)), considers this text as a forgery, probably made by the 17th century antiquarian G.B.Passeri.

IG XIV 343*, another forgery in the Museo Oliveriano at Pesaro, is republished by Binazzi 217 no. 153* (ph.). [This inscription, commonly held to come 'e coemeteriis urbis', is the same as the one discussed by A.Ferrua, *RAC* 46 (1980) 106 no. 24; cf. our lemma no. 883, Lazzarini].

849. Pisaurum. Epitaph of Ouranis and others, 6th/7th cent. A.D. *IG* XIV 2253 (*CIG* 9868); M.Guarducci, *Studia Oliveriana* 12 (1964) 27-35; cf. G.Cresci Marrone, *Supplementa Italica* 1 (Roma 1981) 84. Republished by G.Binazzi, *Inscriptiones Christianae Italiae* 6 (Bari 1989) 206/207 no. 135 (ph.).

Οὐράνις, | Ἄννα, | Θομᾶς, | Εἰσταβάριlς ἐνθάδε{ι} καῖτε· | ἑκατὸν ἔτα

1-5. Hexameter || 4-5. or εἰσταβ⟨λ⟩άρις ? (= stabularius), *IG*; fourth name, Guarducci, B. || 5. καῖτε = κεῖνται; κῖντε, *IG* || 6. either the age of one or the total age of all of the deceased, *CIG*, *IG*; equivalent of the formula εἰς τὸν αἰῶνα, Guarducci ('tale interpretazione dà adito a molte perplessità', B.).

850. Pithekoussai. Inscription on Nestor's cup, 8th/7th cent. B.C. *SEG* XXXIX 1058*; *CEG* 454. D.Jourdan-Hemmerdinger *op.cit.* (cf. our lemma no. 428), 145-182, interprets the four letters above L. 3 (N above the O in ἡίμερος; N and EI in ligature above ΕΣ in Ἀφροδίτῆς) as musical signs indicating some tones/timbres, and the marks between groups of words (:) as articulations of the rhythmical structure, separating the cola (the beginning and the end of the text should be taken together as one colon). Lengthy attempt to reconstruct this alleged musical piece, which is supposed to have imitated a bird's song (cf. the doves on Nestor's cup as described by Homer, *Il.* 11.633-635). Analysis of the metre. In L. 2 J.-H. reads ἡὸς δὰ τô δὲ

(δὰ = δὴ) instead of ἠὸς δ' ἂν τόδε, the N between LL. 2 and 3 apparently being irrelevant for the constitution of the text; in the same line she restores ποτε̄ρι[ον] (vocative) rather than ποτε̄ρί[ō] (genitive).

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851. Placentia. Sculptor's signature, ca. 200-150 B.C. Inscription on a fold of the drapery of a 'Pentelic' marble statue of which only the lower part is preserved; now in the Museo Civico at Piacenza: Κλεομένης | 'Αθηναῖος ἐποίησε. G.A.Mansuelli, *Jdl* 56 (1941) 155; *EAA* IV 369/370 s.v. Kleomenes. M.Verzár-Bass, *MEFRA* 102 (1990) 367-388 (ph.), regards this sculpture as a cult statue of Apollo (derived from the Lykeios-type) rather than of Aphrodite and dates it to the first half of the 2nd cent. B.C. on stylistical grounds. She reflects on the probability of a cult of Apollo in Placentia and on the occasion when the statue might have come to Placentia: probably already in the 2nd cent. rather than ca. 50 B.C., when Asinius Pollio, whose *atrium Libertatis* contained statues by Kleomenes (Pliny, *N.H.* 36.33), was proconsul and governor of Cisalpina. These statues, Muses from Thespiai, were probably brought by L.Mummius from Thespiai to Rome (Cic.,*Verr.* 4.2.4; cf. *N.H.* 36.39); an Apollo Kitharoidos may well have belonged to the group; possibly this is the statue of Placentia.

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852. Puteoli. Letter of the Tyrians in Puteoli to Tyre, and answer of Tyre, 174/175 A.D. *CIG* 5853; *IG* XIV 830; *IGR* I 421; *OGIS* 595; cf. *SEG* XVII 443, XXXVIII 1002. W.Ameling, *ZPE* 81 (1990) 192-194, rejects the view of J.Teixidor (*Syria* 57, 1980, 453-464), that this text proves that Tyre controlled the citizens living abroad and their economic activities. The inscription merely shows that the boule (?) of Tyre was competent in financial matters, not that it possessed the power to give instructions to the στατιών at Puteoli. See our lemma no. 187.

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853. Rhegium. Various inscriptions. *IG* XIV 617-629; 2405 (46); 2406 (72). M. Buonocore, *Supplementa Italica* 5 (Roma 1989) 45-47, gives updated bibliographies for these texts and descriptions of the stones, now in the Museo Nazionale of Reggio di Calabria unless stated otherwise; 621-623 and 628 were not found in 1983. We present most of B.'s observations and new readings in separate lemmata.

617-621: cf. our lemma no. 855
623: in L. 3 M(νῆμα) or M[νῆμα]
624: cf. *SEG* XXXIX 1037
625: cf. our lemma no. 841
626: *CIL* X 11 (cf. B. p. 42: 2nd/3rd cent. A.D.); *SEG* XXXI 861
627: 2nd/3rd cent. A.D.
628: cf. our lemma no. 861
629: *SEG* XIII 469
2405(46): cf. our lemma no. 864.

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854. Rhegium. Honorary inscription for C.Norbanus C.f., 84-80 B.C. *SEG* I 418; IV 69; M.L.Lazzarini in E.Lattanzi (ed.), *Il Museo Nazionale di Reggio Calabria* (Roma 1987) 159 no. 30. Republished by M.Buonocore, *Supplementa Italica* 5 (Roma 1989) 58/59 no. 11. The honorand, who helped Rhegium during the siege by the Italians in 88/87 B.C., was praetor of Sicily and subsequently consul in 83 B.C.; for the date of the inscription see F.Costabile, *Istituzioni e forme costituzionali nelle città del Bruzio in età romana. Civitates foederatae, coloniae e municipia in Italia meridionale attraverso i documenti epigrafici* (Napoli 1984) 107, 112 and 129/130.

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855. Rhegium. Celebrations and offerings in honor of Apollo and/or Artemis, 1st cent. A.D. *IG* XIV 617-619 (= *IGR* I 469-471), 620/621 (cf. *SEG* XXIX 986); *SEG* XXIX 987-989. M.Buonocore, *Supplementa Italica* 5 (Roma 1989) 35, comments on the magistrates (ἀγορανόμος, ἄρχων, πρύτανις, συμπρυτάνεις) and cult officials (higher functions: ἱεροκήρυκες, ἱεροσαλπισταί, ἱεροπαρέκται, ἱεροσκόποι and μάντεις; lower functions: καπναῦγαι, μάγ(ε)ιροι, σπονδαυλαί and ταμίαι) on record in these inscriptions and discusses their date. They testify to the persistence of Greek institutions after the foundation of the municipium (89 B.C.) until the introduction of the quattuorvirate somewhere in the 1st cent. A.D. It is unclear whether and to what extent the municipal officials took part in the religious life of the city. On 45/46 B. comments on *IG* XIV 617-621 and on 59-62 nos. 12-14 (ph.) he republishes *SEG* XXIX 987-989 (ca. 50 A.D.; *SEG*: 1st half of the 1st cent. A.D.); descriptions of the stones (in the Museo Nazionale of Reggio di Calabria unless stated otherwise; *IG* XIV 621 was not found in 1983) and updated bibliographies. We give the new readings.

IG XIV 617:	in L. 6 initio ΘΥΤΗΣ is the cognomen (Θύτης) rather than a second cultic office (θύτης) of the ἱεροσκόπος Γ(άιος) Ἀντώνιος; now in the British Musuem in London;
IG XIV 620:	in L. 1 ἀγ[ορανόμος] ('senza dubbio'; cf. *SEG* XXIX 987 LL. 1/2); now in the Museo Nazionale of Naples;
SEG XXIX 988:	L. 1: μάντ[ις ---]; in LL. 2, 3 and 5: Λ(ούκιος) [---]; in L. 4: Α(ὖλος) [---].

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856. Rhegium. Epitaph of Akindynos, 2nd cent. A.D. C.Turano, *Klearchos* 2 (1960) 68/69 no. 2 (ph.); M.L.Lazzarini in *op.cit.* (cf. our lemma no. 854) 158 no. 26. Marble block in the Museo Nazionale of Reggio di Calabria. Republished by M.Buonocore, *Supplementa Italica* 5 (Roma 1989) 68 no. 22 (ph.): Ἀκίνδυνε | Κυζικηνέ, | χαῖρε.

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857. Rhegium. Epitaph of Ber(e)nike, 2nd/3rd cent. A.D. C.Turano, *Klearchos* 2 (1960) 69-71 no. 3; M.L.Lazzarini in *op.cit.* (cf. our lemma no. 854) 158 no. 25. Marble block in the Museo Nazionale of Reggio di Calabria. Republished by M.Buonocore, *Supplementa Italica* 5 (Roma 1989) 67 no. 20 (ph.).

Βερνίκη ἄωρος, | φίλαν⟨δ⟩ρος, ⟨ἀγ⟩αθή, χρη|⟨σ⟩ίμη εὐψύχι· ἐλαφρά σοι γῆ

1. Βερνίκη: cf. *SEG* XXX 649 (Βερνίκα), B. || 2-3. ΦΙΛΑΝΔΡΟΣΝΑΘΗΧΡΗΙΟΙΜΗ, lapis.

858. Rhegium. Defixio, late 2nd cent. A.D. P.Orsi - D.Comparetti, *Archivio Storico della Calabria* 3 (1915) 3-6; K.Preisedanz, *APF* 9 (1928) 135. Lead tablet now in the Museo Nazionale of Reggio di Calabria. Republished by M.Buonocore, *Supplementa Italica* 5 (Roma 1989) 76 no. 37 (dr.).

[-- Σ]κρειβώνις· παραδίδω-
[μι τοῦτ]ον Πλούτωνι κὲ Κόραι ἵ]-
[ν' αὐτὸν τ]άχιστα ἀπάγεεν, [τ]άχ-
[ιστα κὲ Π]ελαγιανὸν πα[ρ' α]ὐτῷ·
[Πλούτ]ων κὲ Κόρα πάρ⟨γ⟩ε αὐτὸν ἐ-
[ς Ἄιδη]ν τάχιστα

1. A lambda engraved in fine somewhat under the line has probably magical value, Comparetti, B.; Σκρειβώνις (= Σκριβώνιος), perhaps preceded by a praenomen, B. || 3. ἀπάγεεν = ἀπάγοιεν, B. || 5. ΠΑΡΠΕ, tablet (rho inserted above the line); πάργε = πάραγε, B. || the formulas are those from Latin defixiones (παραδίδωμι = trado; ἀπάγω, παράγω = abduco), Comparetti, B.

859. Rhegium. Jewish inscription, 300-350 A.D. *CIJ* I^2 635b; A.Ferrua, *ASCL* 24 (1955) 27 (cf. J. and L. Robert, *BE* 1939 no. 583 and 1955 no. 303). Now in the Museo Nazionale of Reggio di Calabria. Republished with updated bibliography by M.Buonocore, *Supplementa Italica* 5 (Roma 1989) 74/75 no. 35 (ph.): [Συναγω|γὴ τῶ]ν | Ἰουδαίων

B. reports that substantial remains of a synagogue were recently found at Bova Marina (40 km. from Reggio di Calabria).

860. Rhegium. Christian epitaph, ca. 450 A.D. N.Putortì, *Bollettino della Società Calabrese di Storia Patria* 7-12 (1919/1920) 167 and 177; A.Ferrua, *ASCL* 24 (1955) 24. Now in the Museo Nazionale of Reggio di Calabria. Republished by M.Buonocore, *Inscriptiones Christianae Italiae* 5 (Bari 1987) 4/5 no. 2 (ph.) and *Supplementa Italica* 5 (Roma 1989) 75/76 no. 36 (ph.).

---------- ?
[--]Λ Α Γ Ο[--]
[τῇ πρὸ --] ἡμέρᾳ Ἀφρ[οδίτης],
[ὑπ(ατίᾳ) --] ἔζησεν ἔτη κ[-]'
[μῆνας - ἡμέρας -· καὶ] ἐνθάδε κῖτε μ[ετὰ]
[--· μν]ήθησι κ(ύρι)ε το[ῦ]
[δούλου σου καὶ τοῦ ὀν]όματος αὐτ[οῦ]

1. Perhaps Φιλαγόρας, B.; [ἀνεπαύσατο Παι]δαγω[γός --], Ferrua || 5. μνήθησι = μνήσθητι, B.; [τῆς συμβίου αὐτοῦ], Ferrua.

861. Rhegium. Epitaph of Maria, 530 A.D. *IG* XIV 628 (*CIG* 9541; *SEG* XXXI 862). Republished by M.Buonocore, *Inscriptiones Christianae Italiae* 5 (Bari 1987) 3/4 no. 1 (dr.) and *Supplementa Italica* 5 (Roma 1989) 46/47.

† Ἐνθάδε κῖτε ἐν | εἰρήνῃ Μαρία· | ἔζησεν ἔτη [μι]|κρόπρος β΄ [--]· || ἐτελιώθη μ[ηνί] | Λῴου ? κς΄ ὑπ[ατί]ᾳ Φφλλ. Ὀ[ρέστου] | καὶ Λαμπαδίου λαμπρ(οτάτων)

3-4. For μικρόπρος see *SEG* XXXI 862 and 1655. || 5-7. ἐτελιώθη Ἰ[ου]|λίου κ΄ ὑπ[ατί]|ᾳ Φλ(αβίου) Φα[ύ]σ[του], *IG* || 6. 26 Λῷος = 19 July, B., who refers to A.Ferrua, *RAC* 61 (1985) 72 note 3 || 7-8. Φφλλ. = Φλάβιων δυοῖν; for the consular couple see D.Feissel, *T&MByz* 7 (1979) 318; cf. *SEG* XXIX 643.

862. Rhegium. Epitaph, later Roman Imperial period. Marble block in the Museo Nazionale of Reggio di Calabria. Ed.pr. M.Buonocore, *Supplementa Italica* 5 (Roma 1989) 73 no. 31 (ph.).

---- | [----]ηρ | [---- ἔζησεν] ἔτη κε΄ | [-- ἐβίωσε μετὰ --]σίου ἀνδρὸς ἔτη η΄

2. TH in ligature; small epsilon above the line || horizontal stroke above the numerals.

863. Rhegium. Fragment of an epitaph ? N.Putortì, *Bollettino della Società Calabrese di Storia Patria* 7-12 (1919/1920) no. 1. Marble fragment reported to be in the Museo Nazionale of Reggio di Calabria by P.; now lost. Republished by M.Buonocore, *Supplementa Italica* 5 (Roma 1989) 74 (ph.): [----] ? | . [----] | βη΄ [--] | [----]. Undated.

864. Rhegium. Christian inscription on a lamp, ca. 450 A.D. *IG* XIV 2405 (46). Republished by M.Buonocore, *Inscriptiones Christianae Italiae* 5 (Bari 1987) 7/8 no. 4 (ph.) and *Supplementa Italica* 5 (1989) 47: Κ(ύρι)⟨ε⟩, βοήθησον τοῦ ἐργαστηρίου | μου

Initio KC, lamp || ἐργαστηρίου | Νικίου, *IG*.

865. Rionero (Apulia). Graffito on an olpe, 375-350 B.C. Red-figured Apulian olpe with a representation of Eros standing in front of a half-draped seated woman; graffito in red wash on the base. Now in the National Museum of Fine Arts in Budapest. A.D.Trendall - A.Cambitoglou, *The red-figured vases of Apulia* I (Oxford 1978) 245 no. 159.

ΓΑΚΕΙΡΟΙ ΑΝΔΡΟΦΥΚΤΑΙ

Probably the graffito has an obscene meaning; cf. our lemma no. 908.

866. Rome. Corpus. L.Moretti, *IGUR* IV (Rome 1990), published the fourth and final volume of his Corpus of Greek inscriptions from Rome (nos. 1491-1705). Nos. 1491-1651 are mostly texts inscribed on works of art (portraits of philosophers, sculptors, writers etc.; sundials included). Nos. 1657-1705 are texts which appeared after 1968, when the *IGUR*-project started, or escaped M.'s attention. Nos. 1652-1656 are fragments of unknown nature. On pp. 143-167 a series of Addenda and Corrigenda for texts from *IGUR* I-III.

There is a small number of inedita: nos. 1497, 1565, 1587, 1639, 1656-1658, 1661, 1677, 1679, 1681, 1683, 1688, 1697, 1699, 1701 and 1704.

No. 1655 = *SEG* XXXVII 806; no. 1689 = *SEG* XXXVI 929; no. 1660 (*SEG* XXVIII 805) may come from Asia Minor; for no. 1684 cf. now *SEG* XXXVIII 1007 (in L. 5 Νεικία instead of *IGUR*'s Ὑνεικίᾳ). If *SEG* XXXVIII 1009 bis comes from Rome, it has to be added to *IGUR* IV.

867. Rome. Two inscriptions in the Einsiedeln 326 manuscript. C.B.Rose, *JRA* 3 (1990) 163-168, focuses on folio 77' of this manuscript, containing inter alia the Julio-Claudian dedications *CIL* V 6416, which come from the Porta Appia in Rome (reuse of inscriptions of unknown provenance in the 5th cent. A.D.) rather than from a triumphal arch in Pavia (ms.: IN PORTA PAPIA, to be emended to APPIA).

This folio also contains copies of two Greek inscriptions in § 75 and § 82: *IG* XIV 1085 (*CIG* 5900; *OGIS* 679; *IGR* I 136; *IGUR* 62, with a survey of the history of the text also based on two other copies (stone lost); honorary inscription for Λ. Ἰούλιος Οὐηστῖνος, ἐπιστάτης τοῦ Μουσείου καὶ ἐπὶ τῶν ἐν Ῥώμῃ βιβλιοθηκῶν Ῥωμαικῶν τε καὶ Ἑλληνικῶν καὶ ἐπὶ τῆς παιδείας Ἀδριανοῦ τοῦ αὐτοκράτορος) and *ICUR* 82 (*CIG* 8816; a gilded early Christian statue in St. Peter's ; cf. 167 note 28). Majuscle texts of the Einsiedeln copies on 168.

868. Rome ? List of contributors. Marble block. Now in private possession. Ed.pr. Th.Fischer, *ZPE* 82 (1990) 182 (ph.). F. notes that the acrophonic numeral system was in use mainly at Athens.

[- - - - - - - - - - - - - - - - - -]
[---- σὺ]ν υἱῶι [----]
[------]υδοτος [----]
4 [------]ου H Δ' NII[---]

[----]ευς καὶ υ[ἱὸς ---]
[----]μου καὶ υ[ἱὸς ---]
[----]μβρο[τος -----]

Undated by ed.pr. ‖ 2. after υἱῶι a numeral, perhaps πεντήκοντα, ed.pr. ‖ 3. E]ὔδοτος or Πολ]ύδοτος, ed.pr. ‖ 7. Ἐχέ]μβρο[τος or Ἡγησί]μβρο[τος vel sim., ed.pr. [The script and the use of the acrophonic numeral system do not point to Rome; nor does the date: late Hellenistic, Lazzarini].

869. Rome. Funerary epigram for M.Sempronius Neikokrates, end 3rd cent. A.D. *IG* XIV 200; *IGUR* 1326; *GV* 1049. Republished by S.Walker, *Catalogue of Roman Sarcophagi in the British Museum* (London 1990) 28/29 no. 25 (ph.). Cf. S.Follet, *BE* (1991) no. 65.

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869 bis. Rome. Funerary epigram for Proklos, 3rd cent. A.D.? *IG* XIV 2469; *GIBM* 1106; *GV* 735; *IGUR* 1316. Republished by S.Walker, *op.cit.* (cf. our lemma no. 869) 28/29 no. 26 (ph.). Non vidimus; cf. M.-Th.Le Dinahet, *BE* (1991) no. 65.

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870. Rome. Jewish epitaph, Roman Imperial period. *CIJ* 173. N.Kokkinos, *Latomus* 49 (1990) 133 note 49, argues that in LL. 1/2 [---- συνα]γωγῆς | Ῥοδίων ('of the Rhodians') rather than ['H]ροδίων should be read [However, the photo in *CIJ* clearly shows a vertical hasta belonging either to H or to I before P; *CIJ* explicitly rejected the reading Ῥοδίων suggested by earliers scholars, Tybout].

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871. Vacat.

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872. Rome. Epitaph of the Christian priest Eulalios, ca. 350-400 A.D. *ICUR* 7200: Εὐλάλιος ἑαυτῷ. P.Pergola in *Quaeritur Inventus Colitur. Miscellanea in onore di Padre Umberto M.Fasola* (Roma 1989) II 543-560 (ph.), reexamines the cubiculum *La* in the catacomb of Domitilla which contained the arcosolium of Eulalios (inscription on the architrave of the cubiculum's entry). On archaeological grounds he dates it to ca. 350-400 (so P.Crostarosa, *Nuovo Bull. Arch. Christ.* 7, 1901, 57-59) rather than to the 3rd cent. A.D. (so E.Stevenson, *ibid.* 3, 1897, 187-200 and 4, 1898, 31-41). The Latin graffiti *ICUR* 7279 (cf. also 7282) identifying the deceased as a priest testify to a non-official cult in his honor comparable to that of the martyrs in Rome in that period. Though this worship is likely to have started some time after Eulalios' death, the graffiti also belong to the 4th cent. A.D.

873-887. Rome. Epitaphs, late Roman Imperial period. A.Ferrua in *Quaeritur Inventus Colitur. Miscellanea in onore di Padre Umberto M. Fasola* (Roma 1989) I 279-290 nos. 1-19 and *RAC* 66 (1990) 101-120 nos. 20-40, (re)publishes and/or comments on Latin and Greek inscriptions on record in copies of J.B.De Rossi which were not included in *ICUR* I nova series (Rome 1922) by A.Silvagni, either inadvertently or because of doubts about their authenticity, date or Christian character. The following nos. concern Greek texts; 289/290 nos. 14/15, 17, 19 (dr.) and 113/114 no. 31 are fragments bearing various versions of the Christogram, with or without A and Ω. F. gives no dates except where stated; 'no transcription' means that we read the text on the basis of the dr. since F. does not offer a (full) transcription. [Wessel = C. Wessel, *Inscriptiones graecae christianae veteres Occidentis* (Bari 1989; cf. *SEG* XXXIX 1036].

873: 281/282 no. 1 (dr.). **Epitaphs of Serenos and Phlorion.** R.Fabretti, *Inscriptiones Antiquae* (Roma 1702) 755 no. 614: 'apud DD. de Monciattis' in Rome; perhaps from their vineyard 2 km outside Porta Portese.

a) Σερῆνε,
εὐψύχι·
ἐ(τῶν) εμ′, μη(νῶν) ε′

b) Φλωρί-
ων, εὐψύ-
χι· ἐ(τῶν) η′, μη(νῶν) ε′

The two epitaphs on one stone, divided from each other by a dot between each line || for the formula cf. *IG* XIV 4032 (*IGUR* 939: pagan): epitaph of another Serenos, whose parents came from Egypt, and some Christian epitaphs from Alexandria (G.Lefebvre, *Recueil des inscriptions grecques-chrétiennes d'Égypte*, Cairo 1907, nos. 28ff.). Our epitaphs were probably erected by Christian immigrants from Egypt, F.

874: 282/283 no. 2 (dr.). **Epitaph of Antonia Concessa.** Sarcophagus with a relief representing a standing woman holding a scroll. Seen by De Rossi in the house of the antiquities dealer Vescovali: Ἀντωνίαν Κόνκεσσαν | τὴν σεμνοτάτην

· Probably non-Christian, F.

875: 283 no. 3 (dr.; no transcription). **Epitaph of Ausonius.** From a copy by Marini made 'apud Piranesium': Αὐσόνι(ε), ε[ὐ]ψ[ύχει]

There are also copies by De Rossi of *IG* XIV 782 (Ἐρῶτι, | εὐψύχι), which he considered as non-Christian and non-Roman, and of *IG* XIV 2022 (Στεφανήφορε, εὐψύχει), which he and L.Moretti (*IGUR* 954 adn.) considered as possibly Christian, F.

876: 283/284 no. 4 (dr.; no transcription). **Epitaph of Eusebios, 3rd cent. A.D.** *IG* XIV 1613 (Christian); *CIG* 6392 (pagan); 9835 (Christian); both *IG* and *CIG* on the basis of a copy of Thorlacius. Relief representing a man goading a quadruped with a stick; now in the Galleria Lapidaria Vaticana. De Rossi's copy confirms the reading of *CIG* and *IG*: Εὐσέβιος ἐνθάδε κεῖμε Θεῷ μεμελημένος

Dactylic sequence, except for the name, F. || for Θεῷ μεμελημένος cf. *ICUR* 4040; our inscription is also Christian, F. || the deceased was probably a donkey-driver, F.; 'videtur hominis christiani, qui beluis obiectus periit', *IG*.

877: 284 no. 5 (dr.; no transcription). **Epitaph of Hesychios.** Large marble slab; copied by De Rossi in the house of the antiquities dealer Vescovali.

Ἡσύχιος Δαλ.Ι.Μ πιστό[ς]

Δαλμα(τεύς), De Rossi, who considered the inscription as Christian.

878: 284 no. 6. **Epitaph of Zilotos.** Marble slab; copied by De Rossi 'in S.Cosmatis trans Tib.': Ζιλ[ώτω] | οἱ ἰδί[οι ἐπι]|κάμν[οντες]

The name of the deceased is Ζήλωτος vel sim., F., who prints ΖΙΛώτω | ΟΙ ΙΔΙοι επ. | ΚΑΜΝοντες.

879: 284/285 no. 7 (dr.; no transcription). **Epitaph of Gerontios.** *IG* XIV 1519 (on the basis of a copy of C.Hülsen); F.W.Goethert, *Katalog der Antikensammlung des Prinzen Carl von Preussen im Schloss zu Klein-Glienicke bei Potsdam* (Mainz 1972) no. 419 Taf. 117. Copied by De Rossi in the house of the antiquities dealer Vescovali: Γερο|ντίου

ΓΕΡΟΙΝΤΙΟ; either Γερόντιο[ν] (female name) or Γερόντιο[ς], *IG* || De Rossi and L.Moretti (*IGUR* p. 504 note 6) considered this epitaph as Christian.

880: 103/104 no. 21 (majuscle text). **Epitaph of Droute.** Copied by Ph. de Winge in S. Maria in Aquiro or in S. Salvatore Transtib.: Δρού|τη Φιλοτέ|κνου

Perhaps Δρούτη = Δρού⟨σ⟩η, daughter or wife of Φιλότεκνος; cf. *ICUR* VIII 21951: Zethus Filotecno filio dulci; possibly the stone was a slab of a columbarium, F.

881: 104/105 no. 22 (dr.; no transcription). **Epitaph of Tryphon.** *IG* XIV 2047; *IGUR* 987 (*IGR* I 357; *CIG* 6478); both on the basis of M.Gudius, *Antiquae inscriptiones* (Leeuwarden 1731) 333 no. 15. Copy of De Rossi made 'in aedibus Camucciniorum'.

Ἐνθάδ|ε κεῖται | Τρύφων | Λαδικεὺς || τῆς πρὸς | leaf Λύκον leaf

4. Λαδικ⟨ε⟩ὺς (lapis: ΛΑΔΙΚΥΣ), earlier editions || non-Christian, De Rossi, F., who points out that this is one of the few pagan epitaphs in Italy and Sicily beginning with ἐνθάδε κεῖται.

882: 105/106 no. 23 (dr.; no transcription). **Epitaph of the physician Alexandros.** *CIG* 9792; Wessel 143, both on the basis of G.T.Reinesius, *Syntagma inscriptionum antiquarum* (Leipzig 1682) 898 no. 5.

☧ Ἔνθα κ⟨α⟩τακῖτε Ἀλέξανδρος ἰατρὸς χριστιανὸς | καὶ πνευματικός ☧

1. ΚΛΤΑ, copy || 1-2. ἐνθάδε κεῖται Ἀλε⟨ξ⟩ανδρος (lapis: Z), *CIG*, Wessel || 3. πνευματικός: a special school of physicians, *CIG* and Wessel; Montanist sect, De Rossi and F., who refers to *ICUR* II 4437, *RAC* 31 (1955) 98, and *Echos d'Orient* 5 (1902) 148 = 7 (1904) 53. Cf. D.Feissel, *BE* (1991) no. 755: '--était un montaniste'.

883: 106 no. 24 (dr.). **Epitaph of Flavius.** *CIG* 9844; *IG* XIV 343*; Wessel 321. F. argues that De Rossi rightly was suspicious about the authenticity of this stone. But cf. our lemma no. 848.

884: 118 no. 36. **Epitaph.** Marble fragment; below the inscription a relief representing a cricket eating a grape; found on the Aventine and brought to London by Charles Wilheim Wilshire: [-- ἔζη|σε]ν ἔτη κδ′, | μ(ῆνας) ϛ′, ἡμ(έρας) ιθ′ leaf

Probably non-Christian in view of the relief, De Rossi.

885: 118/119 no. 37 (dr.; no transcription). **Funerary epigram.** *CIG* 6322 (pagan) and add. p. 1266 (Christian); *IG* XIV 2174; Wessel 373 (only L. 1); cf. De Rossi, *ICUR* II p. XXIV adn. 5.

Λουτροῖς ἀενάοισι⟨ν⟩ ΑΘΥ----
ΕΝΙΑΟΖΑΝΕΩΓΕΝΕΤΗ----
ΠΑCΑΡΟΛΩΜΙΕΝΟCΚ----

1. Transcription of *CIG* and *IG* (lapis: ΟΙCΙΑΘΥ); ἀθύρ[ματα --], *CIG*; *IG*; ἄβυ[σσον --], *ICUR*, Wessel || 2. ΓΕΝΗΤΑΙ, *CIG*; ΓΕΝΕΤΗ, *IG*; δόξαν ἐῷ γενέτῃ, *IG* || Christian text, F.

886: 119/120 no. 38 (dr.; no transcription). **Epitaph.** Marble slab to be inserted in a pavement; found during the construction of Stazione Termini in 1868.

[--]ΕΝΚΑΙ[--ι--]ΤΗΡCΑ[--]

887: 120 no. 39 (dr.). **Epitaph.** *IG* XIV 2213 (pagan); cf. *IGUR* p. 508 note 20 (Christian). Relief representing a praying man and a peacock. Inscription below: χαῖρε. Now in the Museum of Parma. Christian text, F.

888-890. Rome. Christian epitaphs. Ed.pr. D.Mazzoleni in *Quaeritur Inventus Colitur. Miscellanea in onore di Padre Umberto M. Fasola* (Roma 1989) II 465-481 nos. 1-14 (ph.), publishes fourteen epitaphs from the Catacomba di Panfilo on the Via Salaria Vetus. Three of them are in Greek or contain a Greek word; they are painted in red.

888: 476/477 no. 9. **Epitaph of Hermais**: Ἑρμαϊ̈[ς] | ἐν θεῷ | ἰχθ

3. ἰχθ(ῦς); the whole formula is equivalent to 'in deo Christo', ed.pr.

889: 480 no. 13. **Epitaph of Eusebios**: Ευσεβει | mater Paulina | tecun pace

1. = Εὐσεβει; probably a genitive after Latin Eusebii rather than a vocative of Εὐσέβιος, 'sopranome collegiale' of Paulina, in male form, which sometimes occurs with women, ed.pr. [or perhaps εὐσέβει, imperative of εὐσεβέω, Lazzarini].

890: 481 no. 14. **Epitaph of Daphnikos**: Δαφνικός

This name is known only from pagan Latin inscriptions at Rome, ed.pr. [cf., however, *SEG* XVIII 503 (*GV* 1323) L. 3, Tybout].

891. Rome and the Roman Campagna. Tabulae Iliacae, early 1st cent. A.D. *IG* XIV 1284-1293; *IGUR* 1612-1633; *SEG* XXXIX 1072/1073*. A.Rouveret, *BSAF* 1988 [1990] 166-176 (dr.), argues that the epic scenes on these tablets may have served as an aide-mémoire for orators, using a mnemotechnic device on record in ancient orators and based on the association of *loci* and *imagines* with the order and contents of the oration. Consequently the distich [Τέχνην τὴν Θεοδ]ώρηον μάθε, τάξιν Ὁμήρου | ὄφρα δαεὶς πάσης μέτρον ἔχῃς σοφίας (*IG* XIV 1284 = *IGUR* 1612; *IGUR* 1613) and the inscriptions Θεοδώρηος ἡ τέχνη (*IG* XIV 1285 = *IGUR*1614; *IGUR* 1613; 1615/1616; *SEG* XXXIII 800 = *IGUR* 1631; for the arrangement in a magic square, probably derived from Egyptian-hieroglypic practice, cf. the bilingual votive tablet of Moschion from Xois: E.Bernand, *Inscriptions métriques de l'Égypte gréco-romaine*, Paris 1969, no. 108 = *SEG* VIII 464) are held to refer to this device, of which Theodoros is said to be the inventor, rather than to the skilful craft (or 'finished product'; cf. *SEG* XXIX 993) of Theodoros. On 175 F.Chamoux gives a translation of *IG* XIV 1284 which accounts for R.'s interpretation: 'prends connaissance de l'habile expédient (τέχνη) inventé par Théodoros: grâce à lui, instruit de la suite (τάξις) des chants d'Homère tu posséderas la juste mesure de toute science'.

892. Rome. Graffiti, Roman imperial period. Two Greek and one Latin graffiti on the walls of two rooms of a *domus* in the Via Eleniana (Regio V). Ed.pr. M.Bertinetti, *BCAR* 93 (1989/1990) [1991] 94: **1**) Ὀνήσιμος (ph.; North-East wall of room C; probably a slave); **2**) NIKE VIVAS (ph.; same wall; NIKE = Νίκη, mostly transcribed Nice in Latin); **3**) καλῶς οὖν (?) κεῖντ(αι ?) -- | -- | -- (North-East wall of room C; 'l'espressione lieta e spontanea di una condizione di piacere forse di tipo erotico' [in L. 2 perhaps --μὴ ἅπτε--, Lazzarini]).

893. Rome. Dipinto on an amphora, late 4th-6th cent. A.D. Dipinto in red on the shoulder of an amphora found in a room of a *domus* in the Via S.Paolo alla Regola. Ed.pr. L.Quilici, *NSA* 40/41 (1986/1987) [1990] 313 no. 41 (dr.): CΨOE ⤿

Measure of capacity: 775 chous.

894. Setia (area of). Dedication to Diana, 2nd cent. A.D. *SEG* XXXII 1068. Republished in *Supplementa Italica* N.S. vol. 6 (Rome 1990) 19 no. 1 (ph.).

895-896. Spoletium. Two fragments. Marble blocks found in the Church of the Holy Apostles. Republished by G.Binazzi, *Inscriptiones Christianae Italiae* 6 (Bari 1989) 113/114 nos. 70/71. For *CIL* XI 7924 cf. Binazzi 91/92 no. 49 (dr.), with D.Feissel, *BE* (1990) no. 966.

895: 113/114 no. 70 (ph.). C.Pietrangeli in *Martiri ed evangelizzatori della chiesa spoletina, Atti del Primo Convegno di Studi Storici Ecclesiastici, Spoleto 2-4 gennaio 1976*, 12 and 22. Now in a private Collection at Pian della Noce (near Spoleto).

[--]ω ιβ | [--]θλιος | [--]ω γλυκυ[ς ?]

[3. Perhaps --]ῳ γλυκυ[τάτῳ ?], Lazzarini].

896: 114 no. 71 (dr.). R.Paribeni, *NSA* (1924) 423. Now lost.

[--]ιου | [--]ιος | [--]μτη

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897. Sulmo (area of: Pettorano). Greek fragment of Diocletian's price edict, 301 A.D. *SEG* XIV 635; XXXV 1052. Republished by M.Buonocore, *Supplementa Italica* 4 (Roma 1988) 35/36 no. 1* (ph.), with updated bibliography and a survey of the opinions concerning the provenance of the stone (cf. *SEG* XXXV 1052). Perhaps from Naples or Puteoli, both cities visited by Greek merchants (B.).

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898. Tarentum (area of: Satyrion (Saturo)). Dedication to Aphrodite Basilis, 550-525 B.C. Fragments of an Attic black-figured amphora signed by Exekias; dedication incised on the rim. Ed.pr. F.G.Lo Porto in *Atti Taranto* (1976) 730/731 (ph.) and (1977) 499. Cf. M.Osanna, *PP* 45 (1990) 81-94, especially 90: Λεοκράτεια ἀνέθēκε τᾶι Βασιλίδι. Hesych. s.v. Βασιλίς testifies to a cult of Ἀφροδίτη Βασιλίς in Tarentum. On the basis of these testimonia O. restores Βασιλίδ[ι] or Βαʜιλίδ[ι] instead of Βασιλίδ[ας] or Βαʜιλίδ[ας] (name of dedicator) in eight archaic dedications from the akropolis of Sparta (cf. our lemma no. 351). He argues that the cult of Aphrodite Basilis was one of the oldest cults imported by the Laconian colonists. Reflections on the nature of the cult in Sparta and Tarentum. Exekias' signature runs as follows: **a**) to the left: Ἐχσεκί[ας]; **b**) to the right: ἐμ[ὲ ἐπ]οίēσε[ν] (read by Lazzarini from the photo).

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899. Tarentum (area of: Masseria Gravinola). Graffito on a kylix, ca. 500 B.C. *SEG* XXXVIII 1016. O.Musso, *ASNP* 20 (1990) [1991] 371-374, restores Πολυξένō ἔμὶ λ(επαστά), with reference to Ath. 11.484 f-486 a: a lemma on the κύλιξ λεπαστή (a large type of kylix) in which verses of many poets containing the term are cited (*SEG*: perhaps λ(αταγεῖον)). M.I.Gulletta, *ibid.* 797/780, prefers λ(άκαινα), also a type of kylix mentioned by Ath. 11.484 f. F.G.Lo Porto, *Taras* 10 (1990) 71, dates the text to ca. 560 B.C. and interprets the final Λ as abbreviation of Λ(ακεδαιμονίō).

900. Tarentum. Inscribed kylix, 540-520 B.C. C.Gallavotti, *BollClass* 25 (1977) 24. Brief discussion by R.Arena in *op.cit.* (cf. our lemma no. 1671) 125/126, who points out that the omicron in κόρας is short and that we have 'una successione di tre epitriti primi seguiti da un dimetro giambico catalettico'. The text runs: Μελṓσας · ἔμὶ · νικατέριον · ξαίνōσα · τὰς κόρας · ἐνίκē.

901. Tarentum. Painted inscription on an amphora, beginning of the 3rd cent. B.C. E.M.de Juliis in *Atti del XXIV Convegno di Studi sulle Magna Grecia, Epiro e Macedonia* (Taranto 1990) 563, mentions a Chiote amphora, reconstructed from sherds during restoration work on finds from 1983; titulus pictus on its shoulder: [---]ορα | ἐφόρου Ἀριστοδάμου. On the assumption that this is an inscription of the customs officials in Tarentum, ed.pr. argues that we have here the first epigraphical attestation of the ephorate in Tarentum.

902. Trebula Suffenas. Magical inscription on a gold phylactery, 2nd cent. A.D. ? D.Faccenna, *NSA* (1948) 304-306; *Atti e Memorie della Società Tiburtina di Storia e Arte* 24 (1951) 265/266; F.Sciarretta, *Trebula Suffenas* (Tivoli 1974) 34. Rectangular gold sheet with round corners; in the center within an oval frame a frontally rendered nude male figure (Aion ?) with a snake winding around him; in the right hand a key, in the left hand an unidentifiable object. Inscriptions along the oval framing the figure (a), left and right of the legs (b) and at the upper left side outside the frame (c). Formerly in the possession of a goldsmith in Rome; stolen some years ago. Republished by M.G.Granino Cerere, *Supplementa Italica* 4 (Roma 1988) 142/143 no. 8 bis (ph.); cf. also A.Chaniotis, *Kernos* 5 (1992) 281 no. 61, with parallels for the magical formula and the representation.

a) αβλαναθαναλβα Ιαω ακραμαχμαρι Αδωναει
b) left: MIƆΛ; right: Ɔ IIEΛIM
c) Προκ[--]

a). For Ακραμαχ(α)μαρι cf. G.Bevilacqua, *Antiche Iscrizioni augurali e magiche dai codici di Girolamo Amati* (Roma 1991). || b) left: or EΛ ?, Chaniotis.

903. Tridentum. Epitaph of Dias, ca. 400-430 A.D. *SEG* XXXI 883. Republished in *Supplementa Italica* N.S. vol. 6 (Rome 1990) 172/173 no. 35 (ph.).

904. Velia. Dedications to Eros. B.Otto in *Akten XIII. Kongresses* 400, reports on some objects found by M.Napoli in 1966 in the so-called 'pozzo sacro' in the Southern part of the city: **1)** a terracotta statuette of Eros; a nearby rock inscription reads Ἔρ(ως), another has only an epsilon; **2)** sherds with graffiti reading EP. O. refers to B.Neutsch in *Miscellanea E.Manni* V (1979) 1618/1619, who draws attention to the cult of the aniconic 'Urgott' Eros in Thespiai also found in the cosmogonic tradition of Orphism, especially in the theogony of Parmenides of Elea (Velia).

905. Velitrae. Bilingual honorary inscription for M. Mindius M.f. Marcellus, 36-27 B.C. *SEG* IV 102. Republished after revision of the stone in the Museo Civico at Velletri by R.Volpe, *Supplementa Italica* 2 (Roma 1983) 45/46 no. 8 (ph.). The stone is now broken and substantial parts of the text are lost. Bibliography of the career of the honorand and his connections with Octavianus. He probably came from Velitrae like Octavianus.

906. Unknown provenance. Epitaph of Diodoros, ca. 150-200 A.D. *SEG* XXX 1801. P.-L.Gatier, *Syria* 67 (1990) 204/205, dates this epitaph to ca. 150-200 A.D. on the basis of the letter forms, which he compares to *IGUR* 26 and 59. He argues that its provenance from Italy (probably Rome) is certain: the deceased is an immigrant from the Syrian Δεκάπολις, which is twice attested in other inscriptions: *I.Sestos* 53 (*SEG* XXXI 675; ca. 90-100 A.D.) and *IGR* III 1057 (134 A.D.). The formula ἀπὸ Συριακῆς Δεκαπόλεως Γαδάρων (LL. 3-5) shows that the Dekapolis was a geographical and administrative unit belonging to the province of Syria to which Gadara (and Abila: cf. *IGR* III 1057) belonged. The Dekapolis probably did not exist formally after some date between 70 and 106 A.D. (cf. *SEG* XXXI), but the vocabulary of administrative geography remained in use.

907. Unknown provenance (Apulia). Inscriptions on a krater, late 4th cent. B.C. *CVA* Karlsruhe 2 (1952) 30/31; A.D.Trendall - A.Cambitoglou, *The red-figured Vases of Apulia* II (Oxford 1982) 504 no. 82. Two fragments of a krater by the Darius-painter now in the Badisches Landesmuseum in Karlsruhe. G.Zuntz, *AK* 33 (1990) 93-106 (ph.; dr.), gives a survey of earlier scholarship on this object. He argues that the two fragments belong to one vase and that its decoration (an underworld-scene featuring Πειρίθοος and Δίκη, [Ὀρ]φεύς and Εὐρυδίκη, Φερ[σεφόνα or -νη] (or Φερ[σέφασσα]), [Μίνως] (or [Ῥαδάμανθυς]), [Αἰα]κός and Τριπ[τόλεμος]) includes a scene based on an otherwise unknown Alkmaion-tragedy. The inscription in question should be read as [Ἀλκμ]αίων, with ΑΛΚΜ to the left and ΑΙΩΝ to the right of the figure's head, rather than Αἰών (or Αἴων, son of Haimon and Antigone). The now missing person to the left of Alkmaion was [Ἐριφύ]λα. Consequently

against the prevalent opinion this vase provides no testimony for the existence of the god Αἰών already in the late 4th cent. B.C. The deified Aion is on record only from the Augustan period: cf. G.Zuntz, *Aion Gott des Römerreichs* (*AHAW* 1989, 2).

908. Unknown provenance (Apulia). Graffiti on a pelike, ca. 330 B.C. Red-figured Apulian pelike with a representation of: **a**) a half-draped youth with wreath and phiale seated between a woman holding a mirror and a woman with a fan leaning against a laver; above a flying Eros with fillet and wreath; **b**) a youth with stick and phiale standing in front of a woman seated on a rock and holding a wreath; above an Eros holding a fillet in each hand and flying to the youth. Graffiti on the bottom. Now in a private Collection at Brusuglio. A.D. Trendall - A.Cambitoglou, *The red-figured vases of Apulia* II (Oxford 1982) 510 no. 131 (dr.). A. Johnston, *PP* 45 (1990) 41, adduces this graffito as evidence for a form κατάπυγος, contra M.Lombardo, *PP* 40 (1985) 300/301 (cf. *SEG* XXXV 1032).

a) B 𐅄 · · ⊢
b) Βουκολ⟨ί⟩ων | μέλεος, | Λίβυσσα | κατάπυγος

a). Probably a price indication, T.-C., J. || b). ΒΟΥΚΟΛΩΝ, vase; 'probably meant to indicate that Boukolion is miserable, having been deceived by the hetaira Libyssa who is a bitch', T.-C., who point out that graffiti on Apulian vases are rare and refer to that in our lemma no. 865; 'it may be more plausible to see all four painted words as derogatory, if not obscene adjectives', J., who stresses the oddity of this inscription on a vase with a presumed sepulchral destination.

909. Unknown provenance. Inscribed melting pot, 4th/3rd cent. B.C. F.Ferrandini Troisi, *AFLB* 32 (1989) 93-97 (ph.), publishes a melting pot used for mixing colors and now in the Museum in Bari: Ἐργοτελείας | ΦΙΛ. Ergoteleia is the owner; ΦΙΛ: either φίλ(ης) (= καλῆς) or the beginning of the name of the artisan or φίλ(ον), referring to the pot.

GAUL

910. Gaul. Gallo-Greek inscriptions. For some comment on M.Lejeune, *Recueil des inscriptions gauloises* vol. I (Paris 1985) cf. K.H.Schmidt in *Gedenkband für Hans Herter* (Athens 1990) 216-222.

911. Vacat.

912. Lugdunum. Stamped collyria, ca. 200 A.D. Six (or seven) Greek and one (or two) Latin stamps on hardened sticks of eye ointments (collyria) found in a small brass oculist's chest also containing instruments and a grinding tablet; found in a tomb in a Gallo-Roman cemetery near the Rue de la Favorite at Lyon. Edd.pr. R.Boyer et alii, *Gallia* 47 (1990) 215-249, especially 235-243 (ph.; dr.); for similar finds in Great Britain see R.Jackson, *Britannia* 21 (1990) 275-283 (new Latin stamp from Cambridge and reference to other Latin specimina).

1) 236/237 no. 1: Z[μ]αρά[γδου] | στρατιωτικόν
2) 237 no. 2: Z[μα]ρά[γ]δου | [σ]τρατιωτικόν
3) 237 no. 3: [Zμ]αρ[άγδου | στρ]α[τιωτικόν]
4) 237/238 no. 4: [.]M[--] | AN[--]
5) 238/239 no. 7: Zμαρ[άγ]δ[ου] | δ[ιὰ λιβ]άνου
6) 239/240 no. 9: Zμαράγ[δου] | κροκώ[δης]
7) 242 no. 19: [Z]μαράγδου | [δ]ιὰ ἐλαίου

1-3. Same stamp; Ζμάραγδος: cf. *SEG* XXXII 1659; στρατιωτικόν (*stratiotides*, *stratioticum*): this name evokes two plants, viz. στρατιώτης ('pistie ou salade du Nil') and στρατιωτική ('herbe aux soldats'), though none of the known recipes for *stratiotikon* uses these plants, edd.pr. || **4.** either Greek or Latin; in L. 1 perhaps [Z]μ[αράγδου], in L. 2 the name of an ointment: *anacollema*, *anethinum*, *anicetum*, *anodynum*, *anthera* and *anthemium* are the known species beginning with AN--, edd.pr. || **5.** διὰ λιβάνου (*dialibanum*): collyrium based on incense, edd.pr. || **6.** κροκώδης (*crocodes*): collyrium based on saffron, or merely indicating the color, edd.pr. || **7.** διὰ ἐλαίου (*dielaeum*: oil-based collyrium, edd.pr., who provide parallels from *CIL* XIII 10021 for all these collyria || the four stamps are probably those of one parallelepiped stamp, edd.pr., who point out that this is the first find containing more than one Greek collyrium stamp; for isolated Greek stamps cf. *CIL* XIII 10021 (54); (139); (213/214) and (217).

913. Nemausus. Greek contests. P.Ghiron-Bistagne in *Spectacula* II (Musée Archéologique H.Pirailes 34; Lattes 1990) 223-232 (ph. of *IG* XIV 2495), on 223-225 presents a survey of the mutual influences of Greek and Roman contests (ἀγών; *certamen*; *ludus*) in the East and West after the Roman conquest of the Greek East: Greek agones in honor of Roman emperors and/or Rome (Ῥωμαῖα) in the East; Greek agones in the West, especially Italy; Romans in Greek Dionysiac associations; combination of Greek and Roman specialisms and the ensuing Romanization of Greek agones rather than the Hellenization of Roman *ludi* (e.g. *munera/venationes* in Eastern Greek theatres; (panto)mimes in Greek agones). On 225-232 she discusses the inscriptions concerning Greek dramatical and musical competitions in Nemausus (texts and translations): *IG* XIV 2495-2502 (*IGR* I 17-20; cf. also *SEG* XXXVI 1580; some are bilingual) and *CIL* XII 3183 (+ Add. p. 836) and 3347. Existence of a ἱερὰ θυμελικὴ σύνοδος (2496 = *IGR* 18), possibly because Trajan's wife Plotina was a native of the city; relations with a Dionysiac association at Naples; *Liberalia* in Nemausus (2495 = *IGR* 17 = *CIL* XII 3232); *archiereus synhodi*: Lucius Sammius Maternus (*CIL* XII 3183 + Add. p. 836; perhaps also on record in *IG* XIV 2497 as τρισαρχιερεύς and ὑποκρίτης and in 2498 = *IGR* 19); 2499 = *IGR*

22 gives some specialisms (κωμῳδός; χοραύλης). Comment on the protection of the contests by the Nemausian elite and by Roman emperors.

Cf. also ead. in *Realia. Mélanges sur les réalités du théâtre antique. Archéologie, Épigraphie, Anthropologie, Littérature* (Cahiers du GITA no. 6, 1990/1991) 57-78: texts and translations of the same inscriptions.

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914. Sigean (area of: Pech-Maho). Commercial transaction, ca. 450-440 B.C. *SEG* XXXVIII 1036. Once more published with translation and more concise commentary by ed.pr. J.Pouilloux in *op.cit.* (cf. our lemma no. 842 bis) 205-212; on 212/213 J.de Hoz briefly comments on the names of the witnesses: Iberian, but Σεδεγων (L. 9), .αναρυας (L. 12) and Βλερυας apparently belong to some indigenous stratum (no Gauls at this date). Cf. now also H.van Effenterre, J.Vélissaropoulos-Karakosta, *RD* 69 (1991) 217-226, for a text, translation and brief commentary; C.Ampolo - T.Caruso, *Opus* 9/10 (1990/1991) 29-56.

SPAIN

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915. Emporion. Business letter on a lead tablet, ca. 530-500 B.C. *SEG* XXXVII 838; XXXVIII 1039. R.A.Santiago, *ZPE* 84 (1990) 14, proposes the following corrections on the basis of photographs. L. 8: [--]τα καὶ: tau is clearly visible. L. 9: traces of epsilon and perhaps the upper part of iota are visible, so ε̣ἰ instead of [εἰ]. L. 10: πρ[οέσ]θ[ω --] instead of προ[έσ]θ[ω --]. L. 11: θέλ[ηι --] is correct. In L. 3 it is preferable to restore ἐπιβα[ίνηις --] instead of ἐπιβά[ταισιν --] (*SEG*: ἐπιβα[ίνεν --]). Ἄρσαν in L. 6 belongs to an implied ἀκάτιον, 'a light boat', rather than to πλοῖον; τούτων in L. 7 may refer to such ἀκάτια.

For the history of Emporion see E.Sanmartí-Grego in *op.cit.* (cf. our lemma no. 842 bis) 389-410, with a brief reference to our text on 405 (ph.; dr.).

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916. Emporion. Letters on antefixes, 450-400 B.C. E.Sanmartí-Grego in *op.cit.* (cf. our lemma no. 842 bis) 399, reports on the recent find of a number of antefixes from the temple in the Southern part of Emporion assigned to Asklepios, made in limestone from the area of Montpellier/Nîmes; the three drawings on 400-402 show relief letters on their top back sides, apparently indicating the order of application: Φ, Ψ, Ω|

LUSITANIA

917. Olisipo. Inscription on a relief, reign of Nero. Fragment of a marble relief representing Melpomene; part of head and left arm are preserved; inscription above the arm; originally decorating the front of one of the niches of the *proscaenium* of the Roman theatre. I.Moita, *Revista Municipal de Lisboa* 124/125 (1970) 18ff., Pl. 13 and 31. Republished by T.Hauschild, *MDAI(M)* 31 (1990) 382/383 (ph.; dr.): Μελπο[μένη].

BRITANNIA

918. Cataractonium. Graffito on a jar, 1st/early 2nd cent. A.D. Rim sherd of a greyware jar found in Catterick (North Yorkshire); graffito below the rim. Edd.pr. M.W.C. Hassal - R.S.O.Tomlin, *Britannia* 21 (1990) 376 no. 67: Γερ(όντιος)

PANNONIA

919. Savaria. Defixio, late Roman Imperial period. Lead tablet found in a late Roman nekropolis in Szombathely (Savaria). Ed.pr. D.Gáspár, *Tyche* 5 (1990) 13-16 (ph.; dr.); cf. M.Sève, *BE* (1991) no. 144.

Αβρασαρξ, παρατίθεμαί
σοι Ἄδιεκτον, ὃν ἔτεκεν
Κουπεῖτα, ἵνα ὅσον χρόνον
ὧδε κεῖται μηδὲν πράσσοι
ἀλλὰ ὡς σὺ νεκρὸς εἶ, οὕτως κἀκῖ-
νος μετὰ σοῦ, εἰς ὁπόσον χρόνον ζῇ

1. Variant of the isopsephic αβρασαξ (= 365, i.e. the whole year; cf. εἰς ὁπόσον χρόνον in L. 6) also attested on unpublished defixiones from Amathous (Cyprus; cf. *AJA* 85, 1981, 184), ed.pr.; αβρασαρξ was probably understood as ἀβρὰ σάρξ, i.e. the flesh of someone recently deceased, D.R.Jordan apud ed.pr. ‖ 2-3. Latin names: Adiectus, Cupida, ed.pr. ‖ 3-4. 'damit er (= Adiektos), solange (die Tafel) hier liegt, nichts tun kann', ed.pr. ‖ 5-6. 'sondern wie du tot bist, so soll auch jener mit dir leben, für alle Zeit', ed.pr., who interpunts χρόνον, ζῇ; 'mais de même que tu es mort, qu'il le soit aussi avec toi, tout le temps de sa vie', S.

920. Vajta. Signature of Rouphos from Tarsos on a strigil, mid 2nd/early 3rd cent. A.D. *SEG* XXIX 1058. Mentioned in a note on Pannonian sport life by E.B.Bónis in *Akten XIII. Kongresses* 609 (ph.). Perhaps Rouphos was a 'Wandermeister'. The photo shows that there is no article ὁ before Ῥοῦφος (so J. and L.Robert; cf. *SEG* XXIX app.crit.).

AFRICA PROCONSULARIS

921-922. Carthage. Two defixiones, ca. 250-300 A.D. Ed.pr. D.R.Jordan in J.H.Humphrey (ed.), *The Circus and a Byzantine Cemetery at Carthage* vol. I (Ann Arbor 1988) 117-129 nos. 1/2 (ph.). Found during excavations in the Circus.

921: 120 no. 1. **Curse against a charioteer and his horses.** Lead sheet.

[ερεκισισφθη αραραχαραρα] ιφθ[ισ]ηθιρ[ε]
[E]υ λ α μ ω
[Ιωερβηθ Ι]ωπακερβηθ [Ι]ωβολχοσηθ Ιωπ[ατ]α-
[θναξ - ca. 4 -] Βασααυ[μ Πα]νταθνμαξ Θεθωνι
[Ρινγχοσεσρ]ω Απομψ [Π]ακερβωθ [Π]ακαρθα-
[ρα Ιακουβια Α]πψκοκε[χ] Ναρ[το]ν[τ]ουλιψ Οβριουλ- Μ
[ημ Ευλαμω -ca. 3]α Κυμωνα[.]ονα ν Κυμμωνα ΑΛ
[---ca. 10 ---]α ν Κβρ ν Κβρα Π[ο]ντουλιψα κατάσ-
[χων τὸν κ]αρπὸν τῶν Σο[δ]όμων καὶ Γομμόρ- Θ
[ρων, κατά]σχε⟨ς⟩, κατάδησον, ἐμπόδι{δι}σον τὸν .[.]ε-
[-3-5-ὸν ἔτε]κ[εν] Εὐπρεπία· Ἀνάμσατε τὰ μέλη, τὰ νεῦρα, ΑΗ
[---ca. 10 ---]-ca. 2- καρδία⟨ν⟩, νοῦν, φρένας σὺν τοῖς ἰδίοις Α
[ἵπποις ἐν τῷ ἱ]π[π]οδρόμῳ, μάλιστα τῷ Πελαγ⟨ί⟩ῳ καὶ Εὐα- Α
[---ca. 10 ---]Ρ[.]ΙΩ Εὔδ[ο]ξον καὶ Οὐ⟨ι⟩ργίνιον σύνζυ- Σ
[γον --ca. 7--]ΙΣ-ca. 2-ΑΕΝ ἀσθένιαν παρὰ ..[.].[.]ς ἡνιόχου
[---ca. 10---]σατε, ἐνποδίσατε αὐτο[ὺ]ς ἐπ' ὅλοις ⟨τοῖς⟩ ΠΕ
[μέλες, ἵνα μὴ] δυνηθῶσιν τρέχιν μηδὲ ἡνιοχεύ[ι]ν
[---ca. 10---]-ca. 2- ΑΙΥ[?]ΜΑ.[?]Α.ΜΗΝ καὶ (?) Δ.ΗΝΗΠΣΑ[.]ΟΝ
[---ca. 10---]ΥΜΩ, ἵνα τοὺς ἐνγεγραμμένους ἵππ[ο]-
[υς --ca. 8--] ἐ⟨π⟩' ὅλοις τοῖς μέλες καὶ νεύροις Π
[---ca. 12----]ΑΝ Ευλαμω ἐνγεγ- Ιωιααω
[---ca. 12----] Υλαμωε ραμμέ- Ιωτοντωνρει
[---ca. 12----] Λαμωευ νους Ιωερβηθ
[---ca. 12----] ΝΗ Αμ⟨ω⟩ευλ Ιωπακερβηθ Ε
]ΩΣΙΝ
[---ca. 12----] Ωευλαμ Ιωβολχοσηθ Ξ
] ΡΡΕ
[---ca. 12----] Ευλαμω Ιωβολχοδη
] ΑΝ
[Ισισρω Σι]σιφσερμαρ Αβρασαξχ
[Σορορμα]ρ Φαργαρβαρμαρ Φριουριγξ, ΟΣ
[ἐπικαλοῦμαί] σε, ὁ μέγας καὶ ἰσχυρὸς ὑπὸ ΣΤΕΙΝ.
[κρατῶν καὶ] δεσμεύων δεσ[μ]οῖς ἀλύτοις αἰωνί-
[οις ἰσχυροῖς (?) -ca. 2-]ΕΧΕ[--3-5-]καὶ παῦσον ψυχήν, [κρ]ά-

32 [τησον ---- ca. 9 ----]ΟΠ[--------ca. 20---------]
[--------ca. 17---------]Α[--------ca. 20---------]
- -

Nos. 252 and 253 in A.Audollent, *Defixionum tabellae* --- (Paris 1904; both from the Amphitheatre) are parallel in format and formulas to this one, ed.pr., who assigns the new text to the date indicated in the heading on palaeographical grounds; restorations are based on nos. 252/253 ll 2 (and 7). Ευλαμω: name often occurring in magic: 'eternal', ed.pr. ll 3 (and 23). Ιωερβηθ: Iao and Seth are incorporated, ed.pr. ll 4-5. Θεθωνι and Πακαρθαρα occur only in this text and in Audollent nos. 252/253, ed.pr. ll 9-10. read Γομόρρας; 'grasping the fruit or the wrist of Sodom and Gomorrah', ed.pr., who points out that these lines solve the textual problem in Audollent 252 LL. 6/7 and 253 LL. 8/9 ll 10. cf. Audollent 252 L. 7: κατάσχες, ed.pr.; in fine the name of the charioteer; first letter Α, Δ, Λ or Χ; third letter Ε or Θ; cf. L. 15 ll 11. read ἀνάψατε, ed.pr. ll 14. initio ρ, υ or γ, followed by ι or τ and ω, μ or β, ed.pr., who comments: 'Eudoxus may be a horse, but Virginius is a fellow charioteer, racing as a partner (σύνζυγος)' ll 15. initio Ι, Ν or Π; Σ, Φ or Ο; Ε or Σ; Ν, Ι or Τ; in fine the name of the charioteer (as in L. 10): first letter Α, Δ, Λ or Χ; second letter β or ρ; fourth letter π or τ or γι ll 17 (and 20). read μέλεσι, ed.pr. ll 29. in fine: Audollent 252 and 253 have a similar crux: ....υ..τος or ..ην.εοτος.

922: 126-129 no. 2. **Curse against charioteer(s) ?** Lead sheet.

[.]ΜΟΙΔΟΙΔΥΕΤΕ χθόν-
ιε [π]υρρόες ΕΒΑΡΑ λέθην
σκώτιον ΟΓΚΙΕΕΛΕΓΕ
4 ΘΡΟ ταρθάρεο⟨ν⟩ Ἀκέροντα
[.]ΡΑΤΑ[-ca. 4-] Τεριηλ ΣΕΕΑ
ΕΤΟ[-ca. 3-] -ca. 2-όμενον ΣΥ
[?]ΕΥΔ[-1-2-]Ρ κ(αὶ) μοίρας
8 [.]. κ(αὶ) ΣΑ[-1-2-]ΛΟΕΛΑΚΕ
[?] κ(αὶ) ΑΥΣΑΝ κ(αὶ) ταρτα-
ρέων
[-ca. 2-]ΥΔ-ca. 4 -ΛΤΙΝΕΝΕΥ
[?]-1-2-Α-ca.3-Ν[-ca. 4--]ΣΕ-
ΜΕΙ
12 [.]ΓΗΣΜ -1-2-ΝΔΕΕΥΘΑΝΙ
[?]ΕΣ ν κ(αὶ) -ca. 3 ΟΥΔΕΕΜ-
ΦΙΣ
[-3-4-]ΕΥ -ca.3-ΡΟΓΕΑΔΑΜΑ
[-3-4--]ΜΙΟΥΝΥ Υεσσεσμι-
16 [γαδων] ΑΦΑΚΑΙ.[-ca.2].ΟΝ
[-ca.4-]ΙΣ κ(αὶ) Κ[.]ΜΟΥΑ-
ΥΡΟΥΗΘ
[-ca. 4-]ΑΥΡΥΡΕ Περσιφώ-
[νη -ca.2-]ΣΜΕΥΚΕΚΑΤΕΣΤΩ
20 [-ca.2] δαίμωμ (sic) ὠκυλό-
κε[α]
[Σεμι]σελα[μ -ca.2-]ΛΑΜΜΑ-
ΕΧΑ[0-1]
[----ca. 10 ---]ΛΑΛΟΥ vacat
[----ca. 10 ---]ΕΚΑΛΜΗΙ[0-1]
24 [----ca. 12 -----]ΥΚΙΦΩ[0-1]
25-32 faint traces

'The text contains a few Greek words, a few known voces magicae, and apparently the abbreviation ⅋ (= καί); the rest is pronounceable but outlandish', ed.pr., who argues that the scribe probably copied from a formulary that he ill understood (cf. also our lemma no. 1396) ll 2. second letter ε, θ, ο, σ or ω; ρ or φ; β or ρ; λέθην = λήθην, ed.pr. ll 3. read σκότιον; ΕΕ: written as ⋔; perhaps originally a Φ; perhaps φλεγέθων stood in the original (Ω misread as PO), ed.pr. ll 4.

read ταρτάρεον and 'Αχέροντα, ed.pr. || 5. Τεριηλ: angel's name ?, unattested, ed.pr.; in fine Σ or E; E, A or X; A or Ω || 6. initio E or Σ; in fine Σ or E, ed.pr. || 8. initio K, P or Y, followed by κ(αί) or B, ed.pr. || 9. Y or Γ; Σ or E, ed.pr. || 12. Σ or A; M or Σ; I or E, ed.pr. || 13. O or Σ; Δ or Λ, ed.pr. || 14. E or Σ; Γ or I, ed.pr. || 15. M or Σ; I or P; O or Θ, ed.pr. || 15-16. Υεσσεσμιγαδων: common word, ed.pr. || 16. A or Ω, ed.pr. || 17. I or M; O, Θ or E; P or B; H or I; Θ or O, ed.pr. || 18-19. read Περσεφόνη || 19. Σ or E; Y or K; K or ΠΕ, ed.pr. || 20. read ὠκυλόχεια ?, ed.pr. || 21. Σεμισελαμ: 'eternal sun' in Hebrew; occurs also in ed.pr.'s no. 3 (Latin text); ΛΑΜΜΑΕΧΑ: perhaps a corruption of the common αχραμμαχαμαρι, ed.pr. || 22. Λ or A; Λ or Δ, ed.pr. || 23. E or Σ; I, N or K, ed.pr. || 24. K or IE, ed.pr.

CARIA

923. Caria. The Hekatomnids. S.Hornblower, *REA* 92 (1990) 137-139, responds to some misrepresentations of his views in *Mausolus* (Oxford 1982; cf. *SEG* XXXII 1096) by A.Gunter (cf. *SEG* XXXVI 966). H. did and does recognize that the dynasty's activity did not straightforwardly tend in the direction of Hellenization. As to G.'s 'few new suggestions', H. points out that G.'s view that the Milesian dedication *F.Delphes* III 4 176 was erected at the instance of the Hekatomnids in order to signal the dynasty's financial part in the reconstruction of the temple at the time of the Third Sacred War of 356-346 B.C., is a 'wild guess'.

924-944. Aphrodisias. Sculptors. K.T.Erim - J.Reynolds in *Festschrift J.Inan* 517-538, present a corpusculum of all texts from this site relating to sculptors, preceded by a brief introduction largely on the problem of the social status of sculptors in Aphrodisias (cf. already *SEG* XXXII 1103-1107). For the sake of convenience we present the entire dossier.

924: 520 no. 1 (ph.). Cut around the ankle of a fragmentary marble foot; late 3rd cent. A.D. (?; letter forms): Ἀλεξανδρᾶς

Perhaps the subordinate craftsman responsible for a leg rather than the master craftsman responsible for the final product, edd.pr.

925: 521 no. 2 (ph.). *SEG* XXXII 1103.

926: 521/522 no. 3. On a statue base, inscribed on two faces; T.Reinach, *REG* 19 (1906) 136/137 no. 69; rediscovered during the current excavations; 2nd/3rd cent. A.D.

A: Ἰουλία Γαΐου Ἀπολλοδότου θυγάτηρ Παῦλλα ἀρχιέρεια ἀνθηφό- | vacat ρος
B: Ἀνδρόνεικος ἐποί | vacat ει vacat

A. Probably the same as the homonym in *MAMA* VIII 564 (early 3rd cent. A.D.), E.-R. ‖ B. cf. our lemma no. 937.

927: 522/523 no. 4 (ph.). Cut on a marble plinth restored from two pieces, carrying the sandalled feet of a statue; 1st cent. A.D.: Ἀπελλᾶς [Κ]ωβλανός

Cf. *IG* XIV add. p. 690 ad no. 697 b, from Sorrento: Ἀφροδισιεὺς Κωβλανὸς εἰργάσατο, on the plinth of a statue of an athlete (Flavian period), edd.pr.; for Κωβλανός cf. names like Κωβαλις, Κωβελλις, perhaps to be connected with κώβαλοι ('pomegranate flowers'), edd.pr.

928: 523 no. 5. Cut on the representation of a helmet beside the left foot of a headless imperial statue; cf. K.T.Erim apud J.Inan, E.Alföldi-Rosenbaum, *Römische und frühbyzantinische Porträtplastik aus der Türkei* (1979), ad no. 79; late 1st/early 2nd cent. A.D.: Ἀπολλώ|νιος Χρυσίπ|που Ἀστὴρ | ἐποίησεν

For the sculptor cf. our lemma no. 934.

929: 523/524 no. 6. Cut on the face of a rectangular marble base; Augustan period (?; letter forms): Μένιππος Ἀφροδισίου ἐποίει.

930: 524 no. 7 (ph.). Cut on an oval plinth carrying a female statue; 1st cent. A.D. (statue):

Μηνόδο[τος ..?..]μάχου τοῦ Μηνοδότ̣[ου] | vacat ἐποίε̣ι [? vacat] vacat

An ineditum (1st cent. A.D.) mentions a Menodotos, son of Nikomachos, grandson of Menodotos, who with his father promised and dedicated a statue of the Demos: 'act of an elite family'.

931: 524/525 no. 8 (ph.) = *SEG* XXXII 1104. The use of the ethnic may suggest that the sculptor produced for export.

932: 525 no. 9. Cut on a plinth carrying a statue of a woman, probably the empress Sabina; cf. K.T.Erim in *op.cit.* (cf. our lemma no. 928) no. 49; 2nd cent. A.D.

[--] Ἀπολλώνιος [--|--] Ἀπολλωνίου [--] | [ἐποί]ε̣[ι] vacat

Perhaps identical with the sculptor in our lemma no. 933, E.-R.

933: 525 no. 10 a. Cut on a base; cf. J.M.R.Cormack, *ABSA* 59 (1964) 20 no. 13 (b); undated: - - -] Ἀπολλωνίου | [- - ἐπο]ί̣ει vacat

Probably identical with a text on a base now in the Museum storeroom; published as no. 10 b (ph.); in L. 2: ἐποί]ε̣ι.

934: 525/526 no. 11. Cut on a marble fragment, probably part of a plinth; 1st/2nd cent. A.D.: [Ἀπολλώνι]ος Χ̣ρ̣[υσίππου Ἀστὴρ] | [vacat ἐπ]οίησε̣[ν vacat]

Cf. our lemma no. 928.

935: 526 no. 12 (ph.). Cut on a damaged plinth carrying the bust of a boy; 1st cent. A.D. (Julio-Claudian period; the bust): - - -]νος ἐπό(ι)ει

Ζήνω]νος ?, edd.pr.

936: 526 no. 13. Cut on a fragment of marble statuary; undated: ---] | vacat ἐποίει vacat

937: 526/527 no. 14 = *SEG* XXXII 1107. For further discussion of the problem of 4th cent. A.D. sculptors' signatures on 2nd cent. A.D. statues cf. N.S.Hannestad in *Studies Rudi Thomsen* (Aarhus 1988) 195-203; M.F.Squarciapino in R.R.R.Smith-K.T.Erim, *Aphrodisias Papers* 2 (*JRA* Suppl. Ser. vol. 2; Ann Arbor 1991) 126 (4th cent. A.D. statues, made from Carrara marble, which implies the existence of 'branch-ateliers' in Rome).

938: 527/528 no. 15 a and b = *SEG* XXXII 1105/1106.

939: 528/529 no. 16 (ph.). Cut on a marble fragment with moulded underside; found in 1913 and rediscovered in 1988; 4th cent. A.D.

[. 1-2.] Παλλάδιος ἐ[π]οίει καὶ ἀνέθηκεν

1. Initio perhaps [Φλ(άβιος)], edd.pr.

940: 529-531 no. 17 = *MAMA* VIII 519 (2nd/early 3rd cent. A.D.).

...]
νίου τοῦ Ἀθηναγό-
ρου νεικήσας τὸν
ἀγῶνα τῶν ἀγαλμα-
τοποιῶν τῶν Λυσιμα-
χήων Τατιανήων τῷ
ἀγάλματι τῆς α΄ τετρα-
ετηρίδος κατὰ τὸ γενά-
μενον ψήφισμα ὑπὸ
τῆς βουλῆς καὶ τοῦ
δήμου ἀνέσστησεν
ἀγωνοθετοῦντος
Μίλωνος δ' τοῦ Ἑρμίου

1-2. T.Ritti, *RAL* 26 (1971) 189-197 (cf. *BE* 1972 no. 414), referred to an Apollonios, son of Athenagoras in *MAMA* VIII 478 (elite family) 'but the evidence is --- too fragile to assert identity ---' (E.-R.) || 3. either a regular contest for sculptors at each celebration of the festival or, as E.-R. suggest, a competition for a specific commission in connection with the celebration of the first tetraeteric games || 4-5. the pentaeteric Lysimacheia (*CIG* 2741 and 2759) were extended and became tetraeteric after the city received a legacy from a second donor (either Tata, from *MAMA* VIII 492, or Antonia Tatia from *MAMA* VIII 405 or an unknown benefactor Tatianos or -a (E.-R.)) || 12. for Hermias cf. *MAMA* VIII 517, E.-R.

941: 531-533 no. 18 (ph.) = *MAMA* VIII 520 bis; rediscovered by the current expedition; late 2nd cent. A.D.

[ἡ βουλὴ καὶ ὁ δῆ]-
[μος ἐτείμη]-
[σαν Διο]νύσιον
[..ca. 8..] τοῦ Τα-
[..ca. 5..ο]υ τοῦ Δημη-
[τρίου ...] τοῦ Πε-

[..ca. 5..] παῖδα τῶν
[εὖ γεγο]νότων, τε-
[λευτήσ]αντα προ-
[μοίρ]ως, ἀσύνκρι-
[τον γενό]μενον
[περὶ τὴν] πλαστι-
[κὴν τέχ]νην, τοῦ
[..ca. 7..]ΥΤΟΥΣΩ
[..ca. 5.. ἀν]ατεθει-
[κότος τῇ] κρατίστῃ
[βουλῇ εἰ]ς αἰωνί-
[ους κλή]ρους ΚΑΙ
[..ca. 4.. ἀρ]γυρίου *ρι΄
[ποιησαμέ]νου δὲ
[τήν τε κατ]ασκευ-
ὴν [καὶ τὴν ἀ]νάστασιν
τοῦ ἀν[δριάν]τος
leaf παρ' ἑ[αυτο]ῦ leaf

1-8. Clearly the young man belonged to an elite family, E.-R. || 12-13. 'the art of modelling', i.e. the creation of models in plaster or wax or just sculpture; the making of models was part of the sculptor's technique, E.-R. (cf. also pp. 519/520, with reference to Lucian's *Somnium* 2) || 13-16. perhaps τοῦ | [πατρὸς α]ὐτοῦ Ϛω (or Ϛω)ι[--ca. 5-- ἀν]ατεθει[κότος τῇ] etc., E.-R. || 19. initio [διανομάς] is rather long for the space, E.-R.

942: 533-535 no. 19 (ph.). Slightly tapered marble stele, which originally carried a crowning member on which a statue was placed; the opening lines of the inscription were cut on its front side.

[ἡ βουλὴ καὶ ὁ δῆμος]
[? vacat ἐτείμησαν vacat]
[Μ]ᾶρκον Αὐρήλιον [...]
[.]νον Ἀρτέμωνος τοῦ
[Κ]αλλικλέους ἐπίκλην
Κωλώτην ἀγαλματοποι-
ὸν ζήσαντα ἐδημόνως
καὶ σωφρόνως πρὸς ὑπό-
leaf δειγμα ἀρετῆς leaf
vacat
τὴν δὲ ἀνάστασιν τοῦ
ἀνδρειάντος ἐποιήσατο
leaf Ζηνᾶς ὁ υἱὸς αὐτοῦ leaf

The honorand and his ancestors are unattested so far, edd.pr.

943: 535 no. 20. Cut along the edge of two seats at the East end of row 10 in the stadium; 2nd/3rd cent. A.D.: [Ἀπολλ]ωνίου [ἀ]γα[λ]ματογλύφου

Most seat reservations refer to organized groups (ephebes, gardeners, goldsmiths, linen-workers, oikonomoi, tanners); one reservation is for a πρωταυράριος, found in an area reserved for αὐράριοι, edd.pr. [For these groups cf. now Ch.Roueché, *Performers and Partisans at Aphrodisias in the Roman and Late Roman periods* (London 1993) 83-128; the text of Apollonios is on p. 88, the αὐράριοι on p. 98, Pleket].

944: 536/537 no. 24 = *MAMA* VIII 574; cf. L.Robert, *Hellenica* XI-XII (Paris 1960) 47/48; rediscovered by the current expedition.

Ζῶσιν ·
αὕτη ἐστὶν ἡ
σορὸς καὶ τὸ ὑ-
ποκάτω μνῆ-
μα Μάρκου Αὐ-
ρηλίου Γλύκω-
νος ἀγαλματο-
γλύφου καὶ Ἀλε-
ξάνδρου πιμε-
νταρίου leaf

Not before M.Aurelius' reign (cf. LL. 5/6), E.-R. ‖ 9-10. 'dealer in paints (and/or unguents)', E.-R.

945. Aphrodisias. The construction of the Aphrodite temple, late Republican-Augustan period. J.Reynolds in C.Roueché - K.T.Erim (edd.), *Aphrodisias Papers. Recent work on architecture and sculpture, including the papers given at the Second International Aphrodisias Colloquium held at King's College London on 14 November, 1987* (Journal of Roman Archaeology, Supplementary Series 1; 1990) 37-40, collects and discusses the inscriptions bearing on the construction of the temple of Aphrodite: J.M.Reynolds, *Aphrodisias and Rome* nos. 35 (*SEG* XXXIX 1102): erection of boundary stones by Γάιος Ἰούλιος Ζώιλος, agent of Octavian and priest of Aphrodite, before the beginning of 27 B.C.; 37: part of the frame of a monumental door; after revision of the stone R. reads τὸν ναόν instead of τὸ ἱερόν; donation of C.Iulius Zoilos; the temple was apparently under construction during his lifetime and was probably begun ca. 40-30 B.C.; it was probably ceremonially dedicated early in Augustus' reign; *CIG* 2738: part of another monumental door; dedication to Augustus after 2 B.C. (pater patriae); the donors are members of the family which gave the propylon and North side of the Sebasteion which were probably begun under Tiberius; T.Reinach, *REG* 19 (1906) 220-223 nos. 122-125 and one unpublished text: tabulae ansatae on the fluted columns of the peristasis; donations by two approximately contemporary married couples (for one of them cf. *SEG* XXXI 900, 914 and 913 app.crit.), whose floruit was in the later part of the reign of Augustus; construction apparently continued into this period. It is unclear whether the temple was a new building or the replacement for an earlier one. Also discussion of *CIG* 2754 recording the construction of τὸ πρόδομον, which is very likely to be a feature associable with the temple, and of some texts concerning subsidiary installations (*MAMA* VIII 413, probably 448; unpublished texts). Cf. also our lemma no. 946.

946. Aphrodisias. Building inscription, 117-138 A.D. Architrave blocks found in 1987 on the line of the peribolos of the temple of Aphrodite or in proximity to it. Inscription erased but partly legible; fragments on three blocks mentioned by J.Reynolds in *op.cit.* (cf. our lemma no. 945) 39/40; cf. also S.Doruk, *ibid.* 73 (dr.). **A** on two adjacent but non-joining blocks, **B** on another block.

A) ⟦ [- - - - Αὐ]τοκράτορι Καίσαρι Τρ[αια]]νῷ Ἀδριανῷ Σεβαστ[ῷ - - - -]
B) ⟦ [- - - -] τὸ γυμνάσιον τῶν νέων καὶ τὸ [- - - -] ⟧

Since a building inscription for one construction normally does not mention another, the architraves were probably not originally designed for the peribolos, but were brought to it from elsewhere, R. and D.

947-948. Aphrodisias (area of: Kabalar). Two epitaphs, 3rd/4th cent. A.D. Two sarcophagi found in 1989. Ed.pr. A.S.Tulay in *Müze Kurtarma Kazilari Semineri* 1 (1990) [1991] 27/28; 34/35 (ph.).

947: 27/28. **Epitaph of M.Aurelius Atticus, 3rd cent. A.D.** Marble sarcophagus with lid; relief garland with tainiae and hanging grapevines; on the front at left and right two medallions each representing Zeus (eagle) and Ganymedes; in the center a tabula with inscription in a recessed field supported by two flanking Erotes; on the lateral sides a head of Medusa above the garland.

Ἡ σορός ἐστιν
καὶ ὁ τόπος Μάρ(κου)
Αὐρ(ηλίου) Ἀττικοῦ τοῦ
Ἀττικοῦ τοῦ
Ὀφελλίου
Χριστοῦ
leaf

Square sigma; upsilon with horizontal hasta [6. Χριστοῦ seems impossible: χρίστου = χρήστου ?, Herrmann].

948: 28. **Epitaph of M.Aurelius Zenon, 4th cent. A.D.** Marble sarcophagus, unfinished; inscription in a recessed field on one of the long sides.

Ἡ σορός ἐστιν
καὶ ὁ τόπος Μάρ-
κου Αὐρηλίου
Ζήνωνος τοῦ
{τοῦ} Ζήνωνος
τοῦ Ὀφελίου
Χριστοῦ
\ΩXNHC

[6. Ὀφελίου or Ὀφελλίου ? ‖ 7. for Χριστοῦ cf. app.crit. of no. 947].

949. Aphrodisias. Mosaic inscription, 350-400 A.D. Mosaic in the basilica of the South Agora ('Agora Sud'); inscription in a tabula ansata. Ed.pr. K.Erim in *op.cit.* (cf. our lemma no. 945) 28 (ph.); cf. also id., *AS* 39 (1989) 175-177.

[Φλ. Κ]ωνστάντιος | [ὁ λ]αμπρότατος | [ἡγ]εμὼν καὶ τοῦτο τὸ | [ἔ]ργον ἐποίησεν

Fl. Constantius: governor in the 2nd half of the 4th cent. A.D.; his building activities were caused by an earthquake in the sixties of the 4th cent. A.D., ed.pr. [for the formula καὶ τοῦτο τὸ ἔργον cf. L.Robert, *DAMM* 64; *BE* (1976) no. 751 a, Herrmann].

950. Aphrodisias. Inscriptions on shield portraits, late 4th/5th cent. A.D. Nine white marble shield portraits ('imagines clipeatae') and two busts representing Pindar, Alexander, Alkibiades, Sokrates, Aristotle, Pythagoras, Apollonios of Tyana, an old philosopher, a young pupil and a sophist (one bust is headless); all heads were deliberately cut off, probably by Christians in the 6th cent. A.D. Inscriptions on the lower parts of the protruding circular frame of five shield portraits. Found between the back wall of the Sebasteion's North portico and the back of an apsidal building and probably originally placed in the latter, which was probably a philosophical school (lecture hall ?; possibly part of the house of a philosopher). Ed.pr. R.R.R. Smith, *JRS* 80 (1990) 127-155 (ph.), especially 132-135 no. 1 (1), 138/139 no. 3 (2), 140/141 no. 5 (3), 141 no. 6 (4) and 141-144 no. 7 (5). Cf. also id. in R.R.R.Smith - K.T.Erim (edd.), *Aphrodisias Papers* 2 (Ann Arbor 1991) 146-153.

1) Πίνδαρος **2)** Ἀλκιβιάδης **3)** [Ἀρ]ιστοτέλης **4)** Πυθαγόρας **5)** Ἀπολλώνιος

1. For the head of this bust see the addendum on 177, R.R.R.Smith, *XIII. Kazi Sonuçlari Toplantisi II* (1991) 145 no. 7 (ph.) || 2. Alkibiades and Alexander were included as the best known examples of philosophical instruction of political leaders, ed.pr. || 4. and 5. formed a pair, both formal and in content, since Apollonios of Tyana was a Pythagoraean wonder-worker, ed.pr. || ed.pr. amply comments on Aphrodisias as a center of intellectual pagan culture and education in late antiquity, especially on the philosophical school of Asklepiodotos, and on other ensembles of thinker-writer portraits from the later 3rd to the 5th cent. A.D.

951. Apollonia on the Salbake. Honorary decree for the Seleukid Hipparchos Philo--, reign of Antiochos III (between 214-290 B.C.). L.Robert, *La Carie* II 285/286 no. 166 (cf. *Amyzon* I 177; *SEG* XXXIX 1283 app.crit. ad L. 8). F.Piejko, *OAth* 18 (1990) 153/154 note 45, reads on the photo of the squeeze in L. 34 τῶι βασιλεῖ Ἀν[τιόχωι (Antiochos III) instead of τῶι βασιλ[εῖ] Σ[ελεύκωι [However, 'il est cependant absolument certain que c'est un sigma; la restitution Σ[ελεύκωι] est assurée' (Robert). Confirmation of what P. pretends to see is impossible, Herrmann].

952-954. Bargylia. Dedications of parts of a church, 5th/6th cent. A.D. Two blocks found in the Byzantine complex where *I.Iasos* 638 was found. Ed.pr. G.Traina, *OCP* 56 (1990) 189-192 nos. 1-3 (ph.); cf. D.Feissel, *BE* (1991) no. 730.

952: 189 no. 1. **Dedication of plutei.** Inscription on the upper (L. 1) and right (LL. 2-4) part of a stone pluteus decorated with an imitation trellis in relief.

[--καν]κέλλους συνποιῶσι ἐκ τῶν τοῦ | Κ(υρίο)υ δο|μά|των

1. κάγκελλος (cf. also our next lemma L. 5) = cancellus, pluteus, ed.pr., with further references || 1-4. the expression (cf. also our next lemma L. 6) refers to the division of tasks in ecclesiastical buildings, which was controlled by the bishop; συνποιῶσι: hortatory subjunctive, ed.pr.; 'Il n'est

pas sûr que les "dons de Dieu" impliquent un financement controlé par l'évêque', F., with reference to L.Robert, *Nouvelles inscriptions de Sardes* (1964) 49 and notes 2/3.

953: 190 no. 2. **Dedication of pavement and plutei.** Inscription on a stone block.

Αὐξίβιος ὁ ἐδεσιμ(ότατος) π(ρεσβύτερος)
[ὑ]πὲρ σωτηρίας ἑαυτοῦ
καὶ τῶν πεδίων μου
ἔστρωσα τὴν στοὰν
καὶ τοὺς κανκέλλους ἐ-
[ποίη]σα ἐκ τῶν τοῦ Θ(ε)ο(ῦ) δομάτων
[εὐχ]αριστῶν τῷ ἁγίῳ Πέτρῳ καὶ τοῖς ἁγί-
οις

1. Αὐξίβιος: F. refers to the homonymous bishop-martyr from Soloi on Cyprus; or π(ατὴρ τῆς πόλεως) or π(αλατῖνος), F., who points to *SEG* XXVI 1667 and *Altertümer von Hierapolis* 305 for the combination with αἰδέσιμος, excluding the unusual superlative [for πατὴρ τῆς πόλεως cf. *SEG* XXXVII 1856; XXXIX 1099 on p. 335] ‖ 4. στοά: 'fondamentale ambiguo', ed.pr.; probably 'nave', F. ‖ 5-6. cf. our preceding lemma ‖ 7-8. οἱ ἅγιοι: probably the apostles; the cult of St. Peter is rare in the Byzantine church, ed.pr., who refers to *I.Mylasa* 946 recording Peter, Paul and all the apostles.

954: 190 no. 3. **Fragmentary dedication.** Inscription on the upper fascia of the architectural decoration on the opposite side of the block of our preceding lemma.

[? -- ὑπὲρ σωτηρίας ἑαυτο]ῦ καὶ τῶν π[εδ]ίων μου ἐποί[ησα --]

955. Halikarnassos ? Epitaph of Q.Caecilius Q.f.Niger and of Caecilia, 2nd cent. A.D. ? Funerary altar brought from Halikarnassos to Venice in 1843; now lost. C.Franco, *AIV* 148 (1989/1990) [1990] 137-139 (dr.), publishes a copy of this inscription in a letter from E.Cicogna to G.Labus preserved in the papers left by G.Casoni (cf. our lemma no. 1635). Our transcription is based on this copy.

Κοΐντου Καικιλίου Κοΐντου | υἱοῦ Νίγρου, ζῆ· | Καικιλίας τᾶς Ζωσύμης

'Secolo di Antonino', Cicogna [however, the zeta (I) seems to point to an earlier date, unless we have an archaizing tendency here; cf. also the Doric τᾶς, Pleket].

956. Herakleia-under-Latmos. Oracle concerning the priesthood of Athena Latmia and lists of priests, ca. 100-75 B.C./early 1st cent. A.D. Three rectangular blocks (II-IV) of local marble lying near the Athena temple and originally belonging to its South

anta; inscriptions on the front (A) and the outside (B). Block I, which is now in the Louvre, bears the letter of the Scipiones, *Syll.*[3] 618 (Sherk, *RDGE* 35; *SEG* XXXVII 860) on the front and the heading of the second list of priests on the outside (E.Hula - E.Szanto, *SAWW* 132, 1895, 11; B.Haussoullier, *RPh* 23, 1899, 275-277; below I B). For the inscriptions on the North anta see *SEG* XXXVIII 859. Ed.pr. M.Wörrle, *Chiron* 20 (1990) 19-58 (ph., also of *Syll.*[3] 618; translation of II A LL. 1-22).

Front of the South anta: oracle and first part of list of priests

II A [Ἐπὶ στ]εφα[νηφόρου Μενάνδρου τοῦ Ἀπολλωνίου]
τοῦ Καλλικράτου τὸ δεύτερον Ποσιδεῶνος·
ὁ δῆμος ὁ Ἡρακλεωτῶν ἐρωτᾶι πότερον
4 αὐτῶι λώιον καὶ ἄμεινον καὶ τῆι Λατμίαι
Ἀθηνᾶι προσφιλὲς πωλοῦντι τῆς προειρη-
μένης θεᾶς τὴν ἱερωσύνην διὰ βίου ἢ χειρο-
τονοῦντι αὐτῆς ἱερῆν καθ' ἕκαστον ἐνιαυτόν·
8 Θεὸς ἔχρησεν·
Ὡς ἂν Πάλλαδος εὐόπλου Τριτωνίδος ἁγνῆς
ἱερὰ δρῶντα θεᾶι τε φιλῶς σύμπαντί τε δήμωι
θῆσθε σὺν ἐσθλαῖσιν γνώμαις βουλῆι τε κρατίστη[ι],
12 κέκλυτε Φοιβείην παναληθέα θέσφατον αὐδήν·
ὃς γένει ἠδὲ βίου τάξει προφερέστατός ἐστιν,
αἱρεῖσθε ἐκ πάντων ἀστῶν λυκάβαντος ἑκάστου
[φρ]οντίδα καὶ σπουδὴν ἣν χρὴ θέμενοι περὶ τῶνδε,
16 [το]ίους γὰρ θέμις ἐστὶ θεᾶς πρὸς ἀνάκτορα βαίνειν·
Ἐπὶ στεφανηφόρου Μενάνδρου τοῦ Ἀπο-
[λλ]ωνίου τ[οῦ Κ]αλλικράτου τὸ δεύτερο[ν]
[ἀπὸ] μην[ὸς Ἀ]νθεστηριῶνος, οἱ κατ' ἐν[ι]-
20 [αυτὸν ἱερεῖς] ὧν ὁ πρῶτος ἱεραῖται
[τοῦτον καὶ τ]ὸν ἑξῆς ἐνιαυτόν·
[Ἑκατόμνως] Μέλανος
- - - - - - - - - - - - - ο υ
Two lines are missing
III A [-- ca. 7 -- Ἀπ]ολλωνίου τοῦ Ἀπολλω[νίου]
[Δημο]χά[ρη]ς Καλλισθένου τὸ [δεύτερον]
[Π]ερικλῆς Λέοντος
4 [Σ]τέφανος Χιωνίδου
[Ἀ]θήναιος Γλαύκου
Θεοχάρης Σωτέλου
Μᾶτρις Ἀριστέου
8 [Ἑκ]ατόμνως Μέλανος τοῦ Ἀπολλωνίου τὸ δεύτερο[ν]
[Ἀπολ]λώνιος Ἀπολλωνίου τοῦ Οὐλιάδου τὸ δεύτερο[ν]
[Δημοχ]άρης Καλλισθένου τ[ὸ τ]ρίτον

[-- ca. 8 --]λης Δημητρίου
12 [-- ca. 4 --]άνιος Ἀπολλωνίου
[-- ca. 7 --]ης Τρο[----]

40-44 lines on three blocks are missing

IV A Ἐπίκουρος Ἑρμαίσκου
Ἀπολλώνιος Ἰάσονος
Ἀριστομένης Γλαύκου
4 Ἰατροκλῆς Διονυσίου
Μᾶτρις Ἀριστέου τὸ τρίτον
Πολίτης Ἀπολλωνίου
Νικάνωρ Ἰατροκλείους
8 Φανίας Φανίου Σάτυρος
Ἀπολλώνιος Μενεδήμου
Μενεκράτης Διονυσίου
Νικάνωρ Πάτρωνος
12 Διονύσιος Γλαύκου
Αἰνήιας Αἰνείου
[.]εοκλῆς Ἀρτεμιδώρου
[Ἰε]ροκλῆς Ἀθηναίου

Outside of the South anta: second part of list of priests

I B Ἱερεῖς Ἀθηνᾶς οἱ μετὰ Ἱερ[ο-
κλέα]
Ἀθηναίου ἱερατευκότες·
II B ----------
Διογένης Διο[----------]
Πολυχάρης Καλλισθένου
4 Πρωταγόρας Ἀρτεμιδώρου
Ἰατροκλῆς Μηνοδότου
Ἀπολλώνιος Ἰατροκλήους Κινκί-
δας
Μυωνίδης Ἀπολλωνίου
8 Μενίσκος Μενεκράτου
Ἑρμίας Διονυσίου
Ἱεροκλῆς Καλλικράτου
Ἰατροκλῆς Ἰατροκλήους
12 Μένιππος Διονυσίου
Ἱεροκλῆς Ξενοδίκου
Μέλανθος Πτολεμαίου
Διονύσιος Ἱεροκλήους
16 Πύθεος Πολυχάρου
Ἱεροκλῆς Ἡρακλείτου
Ἀρτεμίσιος Διονυσίου
Διονύσιος Διονυσίου Παπᾶς
20 Ἰατροκλῆς Δράκοντος
Ἀθηνᾶ Διός
Ἀθηνᾶ Διός
Ἀθηνᾶ Διός
III B [--------]Ο[--------]
[-- ca. 6 --]σος Μελάνθου
[Ἀθηνᾶ Δι]ός
4 [--------]κος Διονυσίου
[Ἀπολ]λωνίδ[η]ς ----- ?
---------- ?
---------- ?

Date: the final part of the list of priests mentions four persons who are probably the fathers of sons on record in the Herakleian list of stephanephoroi *OGIS* 459 (our lemma no. 957): Μᾶτρις Ἀριστέου τὸ τρίτον (IV A L. 5; his first priesthood should be dated some 50 years earlier: III A L. 7), father of Ἀριστέας Μάτρει[ος] (stephanephoros in 14/13 B.C.; L. 3); Φανίας Φανίου Σάτυρος (IV A L. 8), father of Φανίας Φανίου τοῦ Φανίου (3/2 B.C.; L. 15); Ἀπολλώνιος Ἰατροκλήους Κινκίδας (II B L. 6), father of Ἰατροκλῆς Ἀπολλωνίου Κιγκίδας (11/10 B.C.; LL. 6/7) and of Μηνόδοτος Ἀπολλωνίου Κιγκίδας (1 B.C./1 A.D.; L. 18); Ἀρτεμίσιος Διονυσίου (II B L. 18), father of Διονύσιος Ἀρτεμισίου (8/7 B.C.; L. 10). The oracle should be dated ca. 65 years before the third priesthood of Μᾶτρις Ἀριστέου, i.e. ca. 100-75 B.C., on the assumption that the chronological gap between

the two generations is not too wide; the last priests on the list can be assigned to the last years of the reign of Tiberius at the latest, ed.pr. || **II A** 22. for a possible identification of Ἑκατόμνως Μέλανος (cf. also III A L. 8) see our lemma no. 1024 || **I B** 1. Ἱεροκ[λέους], Hula-Szanto; Ἱέρων[α], Haussoullier; today the stone has only IEP, ed.pr. || 2. ἱερατευκότως, Hula-Szanto || **II B** 21-23. the priesthood was held by the goddess herself, probably because of problems with the recruitment of new priests, ed.pr., who wonders whether this crisis should be related to the earthquakes which struck Asia Minor in 17 and 25 A.D. ||

The list originally recorded at least 102 priesthoods, of which 57 are more or less preserved, ed.pr., who amply comments on the following topics: **1**) the identity of the oracle: probably Didyma, though Delphi, Klaros or Gryneion are not wholly excluded; **2**) the consultation of the oracle (IIA LL. 3-7): a) reconstruction of the administrative context on the basis of other sources (notably *LSAM* 47; *Milet* I 3 36aa, a-c; 37 a-f (cf. our lemma no. 1017); 150 = *Syll.*^{3} 633): decree mentioning the problem, the question and the appointment of the θεοπρόποι who were sent to consult the oracle; b) the formulary diction of the question (λώιον καὶ ἄμεινον; πότερον -- ἤ), for which cf. especially W.Günther, *MDAI(I)* 21 (1971) 99ff.; *LSAM* 47; *Milet* I 3 33 f, g; **3**) the response of the oracle (II A LL. 9-16): eight hexameters of equally formulary diction (e.g. close parallels for Φοιβείη παναληθὴς θέσφατος αὐδή and λυκάβας in *TAM* II 174); **4**) the cult of Athena: a) the epithet Λατμία, referring not only to the mountain Latmos, but also to the early history of Herakleia; the Λάτμιοι inhabited an earlier settlement to the East of the later city, which was probably called Herakleia on the occasion of the relocation; b) Athena on Herakleian coins; c) Πάλλας εὔοπλος Τριτωνὶς ἁγνή: a conventional image of the goddess, from which nothing specific for the Herakleian Athena can be deduced; Τριτωνίς (Τριτογένεια) means head-born according to an ancient etymology which takes τριτώ to mean 'head'; cf. inter alia the Herakleian hymn to Athena *SEG* XXX 1263 L. 1: Τριτογενεῦς λωβα--; **5**) the reform of the cult: prior to the reform the priesthood was probably sold for lifetime; the reason why sale should perhaps be replaced by election is unclear. Sale of priesthoods is the normal practice in the area and does not necessarily imply a low prestige, though abuses could occur (cf. *I.Eph.* 18 b 1-c 13); however, it created a situation in which polis and candidate-priests had opposite interests as vendor and buyer. Priests were often exempted from other obligations in order to make the purchase of a priesthood a profitable transaction (cf. e.g. *I.Priene* 174 = *LSAM* 37). This practice could be detrimental to the integration of priests in city life. In Herakleia the priests should belong to an elite-family and have a corresponding βίου τάξις (II A L. 13): general qualifications which do not show a concern about religious purity. Perhaps the reform was due to a sense of 'Verlust gemeinsamer Identität' (50).

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957. Herakleia-under-Latmos. List of eponymous officials, probably stephanephoroi, late 1st cent. B.C./early 1st cent. A.D. *OGIS* 459 (G.Cousin, *BCH* 22, 1898, 288/289 no. 11; B.Haussoullier, *RPh* 23, 1899, 288/289 no. 11). M.Wörrle, *Chiron* 20 (1990) 27-29, interprets this fragment with Haussoullier as a list of stephanephoroi, though he does not exclude the possibility that it belongs to the list of priests of our lemma no. 956. He argues that the first stephanephoria of C.Caesar (L. 19) should be dated to 1/2 A.D., when he made a trip to Asia and held the stephanephoria in Miletos (*Milet* I 3 127 L. 22; *I.Didyma* 412). The date of the other Herakleian stephanephoroi follows from that fixed point. W. identifies five stephanephoroi as sons of four priests of Athena Latmia on record on the list of priests: see our lemma no. 956 app.crit. initio. On the basis of the list II B L. 6 (Ἀπολλώνιος Ἰατροκλήους Κινκίδας) W. restores Ἰατροκλῆς Ἀπολλωνίου Κ[ιγ]κίδας in LL. 6/7 and Μηνόδοτος

'Απολλωνίου Κιγ[κίδας] in L. 18. The name Κινκίδας is not attested so far. In L. 3 W. prefers Μάτρει[ος] or Μάτρει[δος] to *OGIS*' Ματρεί[δου].

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958. Iasos. Eponymous magistrates, 199/198-134/133 B.C. C.Crawther, *BICS* 37 (1990) 143-151 (ph. of the pilaster carrying *I.Iasos* 160-166; 170-177 and 204-208, now in the entrance hall of the late Lord Dufferin's family home at Clandeboye, Co.Down, Ireland; detailed ph. of *I.Iasos* 160/161), restudies the prosopographical correlations and chronology of the lists of χορηγοί and performers at the Dionysia *I.Iasos* 160-167 and 170-217. He establishes the list of stephanephoroi for the years 199/198-134/133 B.C., which contains a number of uncertain intervals. Consequently most absolute dates are approximate ('not earlier than').

C. presents the following observations and new readings:

I.Iasos 6: the eponym 'Απολλώνιος Διογένου (L. 12) of this text, dated to 182 B.C., cannot be accommodated into the list of Iasian stephanephoroi of the eighties; it seems better to assume a different provenance, e.g. from Bargylia;

I.Iasos 185: in L. 4 ['Ασ]τιάδης Πινδάρου instead of [Οὐ]λιάδης Πινδάρου;

I.Iasos 203: in LL. 2/3 ἀγωνοθέτου δὲ ['Αρεταίου τοῦ Αἰσχίνου | φ]ύσει δὲ Φανίου (cf. *I.Iasos* 217 L. 5) instead of [--] | ..E.E.ANIOY;

I.Iasos 214: C. wonders whether [Εὔ]δαμος Κυδικλ[είους] in L. 4 could be reconciled with Νυ[σ]ίας τοῦ [Κτ]ησικλείους on record in *I.Iasos* 197 L. 2.

For Iasian eponymous magistrates see also R.K.Sherk, *ZPE* 88 (1991) 256/257 (cf. our lemma no.1660).

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959. Iasos. Decree concerning the introduction of the ekklesiastikon, ca. 330-325 B.C.? C.Michel, *Recueil* 466; *I.Iasos* 20. Republished by Ph.Gauthier, *BCH* 114 (1990) 417-443 (ph.; translation), on the basis of the squeeze of B.Haussoullier. G. reproduces the majuscle copies of Haussoullier and W.R.Paton and the transcription of *I.Iasos*. He comments on the following points: the date (423-425; a date somewhat later than indicated in the lemma, ca. 305-300 B.C. is not to be excluded); the opening section and the list of names (of neopoiai ?, 425/426, cf. 437/438); the regulations concerning the ekklesiastikon (427-431); the different types of assemblies at Iasos (431/432); the procedure of the payment of the ekklesiastikon (432-438); the number of citizens and of participants in the assembly (438); the reasons for the introduction of the payment (439-441); the distribution of the money (441-443; for some corrections, see G., *BE* 1991 no. 539). In general, G. argues that the ekklesiastikon was introduced to ascertain the presence of a sufficient number of citizens at the opening of the assembly, shortly after sunrise, just as in Athens (for which cf. now id. in M.Piérart (ed.), *Aristote et Athènes*, Fribourg-Paris 1993, 231-250). Punctuality promoted civic participation. The problem of how a fixed sum of money (perhaps 180 dr. per month) was distributed among a variable number of citizens, complicated by the occurrence of archairesiai, cannot be solved in a satisfactory way.

[- -]
[------ ἵνα ---- τ]ὸ ἐκκ[λησιαστικὸ]ν διδ[ῶται ?]
[name Εὐ]θυδήμου, Ἐπικρά[της Ἑρμο]κρέοντος,
[name Ἡρα]κλείτου, Ἑστιαῖος Ἀπολλωνίδου,
[name Μι]ννίωνος, Φορμίων Ἱεροκλέους· vacat τοὺς μὲ[ν]
[ταμίας διδόν]αι τοῖς [ν]εωποία⟨ι⟩ς ἑκάστου μηνὸς τῆι νουμηνία[ι]
[δραχμὰς ? ἑκα]τὸν ὀγδοήκοντα ἐκκλησιαστικόν, τοὺς δ[ὲ]
[νεωποίας] ἑκάστου μηνὸς ἕκτηι ἱσταμένου καὶ ταῖς vacat
[ἀρχαιρ]εσίαις ? ἐκτιθέναι ἅμα τῆι ἡμέραι κεράμιον μετρητιαῖον
[ὕδατο]ς πλῆρες, τρύπημα ἔχον κυαμιαῖον ἀπέχον ἀπὸ τῆς γῆς
[μὴ ἔλασ]σον ποδῶν ἑπτά· ἀφίεσθαι δὲ τὸ ὕδωρ ἅμα τῶι ἡλίωι
[ἀν]ατέλλοντι καὶ τοὺς νεωποίας καθῆσθαι καὶ παρακεῖσθαι
[ἑκά]στωι κιβώτιον ἐσφραγισμένον ὑπὸ τῶν προστατῶν, ἔχον
[---- ca. 10-13 ---] στό[μ]α μῆκος διδάκτυλον πλάτος vacat
[δάκτ]υλον καὶ ἐπιγεγράφθω τῶι κιβωτίωι τῆς φυλῆς τοὔνομα·
[τῶν δ]ὲ εἰς τ[ὴν ἐκκλησί]αν πορευομένων διδότω ἕκαστος πεσσὸν
[τῶι νεωπ]οί[ηι] τῆς αὑτοῦ φυλῆς, ἐπιγράψας τὸ αὑτοῦ ὄνομα vacat
[πατρ]όθε[ν καὶ --- ca. 10 ---]· ὁ δὲ νεωποίης ἐμβαλλέτω [τὰ πεσσὰ ?]
[εἰς τὸ κιβώτιον καὶ γρα]φέσθω ? τὰ ὀνόματα πατρόθεν [-- 5-7 -- or vacat]
[------------]σθων ? πεσσὸν παραχ[ρῆμα ? ------------]
[-------τ]ὰς [σφρα]γῖ[δ]ας ? τῶν κιβωτ[ίων ---------------]
[------------------------] κ[ιβ]ωτίου [-------------]
[-]

Initio: [Ἔδοξεν τῆι βουλῆι καὶ τῶι δήμωι· πρυτανέων γνώμη·| περὶ ὧν ἐπῆλθον οἱ νεωποῖαι ἐπερωτῶντες], *I.Iasos* || 1. [πῶς δεῖ καὶ πότε τ]ὸ ἐκκ[λησιαστικὸ]ν διδ[όναι·], *I.Iasos*; διδ[ῶται] or διδ[ῶσιν], G. || 2. Ἐπικρά[της] Κρέοντο[ς], *I.Iasos*; G. identifies Epikrates with Epikrates, son of Hermokreon, who is recorded as prytanis in *I.Iasos* 37 and 53 || 4. no vacat before τοὺς, *I.Iasos*; μὲ[ν], *I.Iasos* || 5. [πρυτάνεις κ]αὶ το⟨ὺ⟩ς [ν]ε⟨ωπ⟩οίας, *I.Iasos* (the copy of Paton gives ΑΙΤΟΙΣ[.]ΕΟΙΟΙΑΣ); the reading [ν]εωποία[ι]ς is also possible, because *alpha* and *sigma* are not written close, G. || 6. [λαβεῖν δραχμὰς ἑκα]τὸν, *I.Iasos*; τοὺς δ[ὲ ἄλλους], *I.Iasos* || 7. [τριώβολον], *I.Iasos*; after ἱσταμένου an interpunct in *I.Iasos*; no vacat after ταῖς, *I.Iasos* || 8. [ἐκκλη]σίαις, *I.Iasos* || 10. [ἐ]φ' [ὅ]σον ποδῶν ἑπ[τ]ά, *I.Iasos*; ἀφέσθαι, *I.Iasos* || 13. at the beginning perhaps [ἐπὶ τοῦ ἐπιθήματος or πώματος ?], G.; [ἕκαστον ε]ἰσ[βολὴν] μῆκος, *I.Iasos* || 13-14. πλάτος [οὐ μείζονα | κυά]μου, *I.Iasos* || 16. no vacat at the end, *I.Iasos* || 17. [πατρ]όθε[ν· --] ὁ, *I.Iasos*; G. suggests that the lacuna may have contained the φυλή or πατριή of the citizen, but the restoration [καὶ τῆς πατριῆς] does not correspond with the traces observed at the end (hastae of a nu) || 18. γρα]φέσθω: the passive is strange; one expects ἀνα- or ὑπογρα]φέτω; perhaps a verb in --]θέσθω (?), cf. expressions like προσ- or ἐκτιθέναι τὰ ὀνόματα, G.; no lacuna indicated at the end, *I.Iasos* || 19. [--]ων πεσσὸν παρα[--], *I.Iasos*.

960. Iasos. Letter of Laodike III and honorary decree for Antiochos III, 193 B.C. *SEG* XXXVI 984*; G.Pugliese Carratelli, *ASAA* 45/46 (1967/1968) [1969] 445-448 no. 2; *I.Iasos* 4. F.Piejko, *OAth* 18 (1990) 138 note 14, points out that initially L. 1 was erased; in

L. 2 (ἐπιστολὴ πδ΄ Ἐλαφηβολιῶνος) πδ΄ (*I.Iasos*: ιδ΄) has nothing to do with the Seleukid era, but represents the imperfectly erased traces of παρά. Cf. already *SEG* XXXVI. Laodike is Laodike III, the wife of Antiochos III (so also *I.Iasos*; P.C.: Laodike II). For LL. 61/62 cf. now F.Piejko, *C & M* 42 (1991) 120.

961. Kaunos. An oracle of Apollo Gryneios. Cf. our lemma no. 1109.

962-966. Knidos. Honorary inscriptions for Gaius Iulius Theopompos and his family, ca. 45 B.C. and later. Nine rectangular somewhat concave marble blocks, originally part of an exedra or 'Rundbau' and inscribed with five texts. Two of them (our lemmata nos. 962 and 966) were presented by W.Blümel in *VII Araştirma Sonuçlari Toplantisi, Antalya 18-23 May 1989* [Ankara 1990] 233-237, especially 235-237. All five now in *I.Knidos* 51-55, with an introduction on the political vicissitudes of Theopompos and his sons, staunch supporters and friends of Iulius Caesar. Probably something like Ὁ δᾶμος τῶν Κνιδίων was engraved above the iuxtaposed five texts.

962: 236 no. 1 (*I.Knidos* 51).

[ἐτίμασε ταῖς μεγίσταις τιμαῖς]
[Γάϊον] | Ἰούλιον Ἀρτεμιδώρ|ου υἱὸν
[Θεύπ]|ομπον ὅτι προστὰς | τῶν κοινῶν
[καὶ ἐ]|ν εἰρήναι καὶ ἐν πολέ|μωι τοιαῦτα
[καὶ λέγ]|ων καὶ πράσσων διε|τέλεσεν
[δι' ὧ]|ν Κνίδιοι σωθέν|τες ἐν ἐλευθέρ|αι
[καὶ αὐ]|τονόμωι καὶ δαμο|κρατουμέναι
[π]|ατρίδι πολιτεύο|νται· θεοῖς

963: *I.Knidos* 52.

[ἐτίμασε ταῖς μεγίσταις τιμαῖς]
[Τ]ελέσ⟨τ⟩ειραν Ἱπποκρίτ[ου κα|τ]ὰ
θυγατροποίαν δὲ Θευπόμ|που
ὅτι προγόνων ὑπάρχουσα | [π]ολλὰ
καὶ μεγάλα τὰν πόλιν εὐερ|[γ]ετηκότων
καὶ καθ' ὅλον μὲν τὸν βίον εὐσεβὴς ἦν
καὶ σώφρων καὶ βέβαιος συν|οικήσασα δὲ
καὶ τῶι σωτῆρι τᾶς πόλιος | Θευπόμπωι
τέκνων τέκνα παρέστασ|ε τᾶι πατρίδι
δι' ὧν ὁ δᾶμος σωθεὶς ἐν ὁ|μονοίαι
καὶ δαμοκρατίαι πολειτε|ύεται·
θεοῖς

2. IEIPAN lapis || 3. Θευπόμπου: probably a homonym of G.Iulius Theopompos, ed.pr.

964: *I.Knidos* 53.

ἐτί|μασε ταῖς μεγίσ[ταις τιμαῖς]
Ἰουλίαν Νοσσίδα Θευπ|[όμπου θυγατέρα]
ὅτι | καὶ ποτὶ τοὺς θεοὺ|[ς εὐσεβὴς]
καὶ καὶθ' ὅλον τὸν βίον σώ|[φρων ἄξια τοῦ]
πα|τρὸς εἰς τὰν πόλ|[ιν καὶ τοῦ γένους]
ἀκόλ|ουθα πράσσειν ἐλο|[μένα πολλὰ καὶ]
μεγ|άλα συνβέβληται|[ι τῶι δάμωι]
πρὸς | ἀσφάλειαν καὶ σω|[τηρίαν]

965: *I.Knidos* 54.

[ἐτίμασε ταῖς μεγίσται]|ις τιμαῖς
[Γάϊον Ἰούλιον Γαΐου υ]|ἱὸν Ἱππόκριτον
[εὐσεβείας χάριν τᾶς] | ποτὶ τὸ θεῖον
[ἀρετᾶς δὲ ἕνεκα καὶ εὐνοία]|ς τᾶς ποτὶ τ|ὸ πλῆθος
[τὸ Κνιδίων καὶ ὅτι κατά τε] | τὰν ἄλλαν
[πολιτείαν ἀνὴρ ἀγαθός ἐστι κα]|ὶ πάντα καὶ λέ|γων
[καὶ πράσσων μετὰ τοῦ π]|ατρὸς
[καὶ τοῦ ἀδελφοῦ διετέλεσε]|ν ἐξ ὧν ὁ δᾶ|μος
[ἀνακτησάμενος τὰν πά]|τριον
[ἐλευθερίαν αὐτόνομος ὢν ἐ]|ν δαμοκρατ|ίαι
[πολιτεύεται]

966: 236 no. 2 (*I.Knidos* 55).

⟦ἐτίμασε ταῖς⟧ | [μ]εγίσταις τιλ[μ]αῖς
⟦Γάϊον Ἰούλιον Γ⟧|αείου υἱὸν Ἀρτ|εμίδωρον
⟦εὐσεβείας⟧ | χάριν τᾶς ποτὶ τὸ θεῖον
ἀρετᾶς δὲ ἕνεκα κα[ὶ] | εὐνοίας τᾶς εἰς | τὸ πλῆθος
τὸ Κνιδίων καὶ ὅ|τι κατά τε τὰν | ἄλλαν
πολιτείαν ἀνὴρ ἀγαθ|ός ἐστι καὶ πάν|τα καὶ λέγων
καὶ πράσσων με|τὰ τοῦ πατρὸς |
καὶ τοῦ ἀδελφοῦ διατ|ελεῖ ἐξ ὧν ὁ δ|ᾶμος
ἀνακτησάμεν|ος τὰν πάτρι|ον
ἐλευθερίαν αὐτόν|ομος ὢν ἐν δ|αμοκρατίαι
πολιτ|εύεται

For other inscriptions concerning Theopompos and Artemidoros cf. *I.Knidos* 56-61.

967. Küçük Tavşan. Painted inscriptions in a Byzantine church, 550-early 7th cent. A.D. Early Byzantine church on the island of Küçük Tavşan (North of the peninsula of Myndos), which probably belonged to the jurisdiction of the bishop of Halikarnassos. Painted inscriptions in brown letters accompanying badly preserved frescoes of standing saints: **1)** three labels belonging to three saints on the Southwest wall; single letters (occasionally groups of two letters) in six vertical rows along their haloed heads; **2)** two labels belonging to St. John and another figure on the same wall; single letters in two vertical rows along their heads; **3)** inscription on a scroll held by St. John; **4)** inscription between St. John and the second figure; **5)** inscription between two saints West of the South nave. Ed.pr. V.Ruggieri, *JÖByz* 40 (1990) 383-403 (ph.), especially 396-399.

1) a [† Ὁ ἅγι]ος | A...POC **b** † Ὁ ἅγιος | Θεώδωρος **c** † Ὁ ἅγιος | ....OC

2) a Ἰωάν[νης] **b** [--]MM[--]

3) Ἴδε ὁ | ἀμνὸς | τοῦ Θ(εο)ῦ ὁ ἔρον || τὴν ἁμαρτίαν τοῦ | κόσμου | †

4) Χριστὲ ὁ | Θ(εὸ)ς | Ἰ(ησοῦ) [ὁ] βοη|θ[ούμ]ενο[ς] | Θεωδώρου | ἅμα συ|βίο (καὶ) τέκνυς· ἀμήν †

5) † Ὁ Θε[ὸς] τῶν | ἁπά[ντων] | TYΘO... | χολίας ἄφεσιν ἁμαρτιῶ[ν] δώρισε Ἰωάνου ταπεινοῦ μοναχοῦ· ἀμήν | †

1) a. [† Ἅγι]ος, ed.pr., but it is unclear why the article, present in b) and c), would have been omitted || 2) b. perhaps [Ἐ]μμ[ανουήλ] or [Ἀ]μμ[ων] the ascetic, ed.pr. || 3) quotation of John 1.29, with ὅδε for ἴδε or ἰδοῦ and ἔρον for αἴρων, ed.pr. || 4) 3-5. uncertain reading, probably Ἰησοῦ ὁ βοηθούμενος (or ὁ εἰς βοήθειαν ?), ed.pr. || 8-9. συβίο = συ⟨μ⟩βίῳ; ed.pr. prints συ(μ)|βίο; the abbreviation sign S is used for καί || 5) the right saint is labelled ἅγιος -- || at the entrance of the central apse two letters: Ω and A; the inscription continues under a later painting.

968. Labraunda. Relations with Mylasa. S.Isager in P.Bilde, T.Engberg-Pedersen, L.Hannestad, J.Zahle (edd.), *Religion and religious practice in the Seleucid Kingdom* (Aarhus 1990) 84-88, briefly uses *Crampa* (cf. our lemmata nos. 969-989) nos. 1, 3 and 5-7 in an analysis of the relations between the temple of Zeus and the city of Mylasa and of the status of temple land; also brief study of nos. 8 and 69: Olympichos dedicated his landed property to Zeus Osogoa and a list of Zeus' landed property interspersed among private and public land. The city often administered and leased the god's land.

969-989. Labraunda. Restoration of inscriptions. F.Piejko, *OAth* 18 (1990) 133-156, presents new readings and restorations for the following inscriptions in J.Crampa, *Labraunda III. The Greek inscriptions* I/II (Lund 1969/Stockholm 1972). P. adduces parallels

from similar documents for his reconstructions and comments on the historical context of the documents. [Habicht = C.Habicht, *Gnomon* 44, 1972, 162-170].

969: 134/135 **nos. 1 and 1 B-2. Letter of Seleukos II to his governor Olympichos regarding complaints of Korris, the priest of Labraunda (1)/ copy of this letter (1 B), preceded by the covering letter of Olympichos (2), 240 B.C. ? /Roman Imperial period.**

no. 1

LL. 5/6 (the same in no. 1 B L. 14) : μὴ διδόναι βουλο[μένου]ς, παροινεῖν (no comma in *Labraunda*);
LL. 8/9 (the same in no. 1 B L. 17): τῶν ἐπιβαλλ[λόντων τῶι θε]ῶι καὶ τῶι ἱερεῖ rather than τῶι ἱερ]ῶι; for this restoration cf. already *C&M* 39 (1988) 106/107;
LL. 10-12: καὶ ἐν τοῖς ἄλ[λ]οις ἅ[παισιν τὴν προσήκουσαν ἐπιμέλειαν ποιησόμεθα ἵνα τούτων μηδὲν γίνηται ----] (ἅ[παισιν---, *Labraunda*); the same in no. 1 B LL. 18-20, with the addition of γίνηται, βουλόμενοι εὐεργ]ετ[εῖν -- ca. 9 --] in L. 20.

no. 2

e.g. κατὰ τρόπον μηθέν]α, καὶ [ἐν το-
[ῖς ἄλλοις ἅπασι τὴν προσήκουσαν ἐπιμέλειαν] ποιήσα[σθαι],
[ὅπως ταῦτα μὴ γίνηται· τῆς μὲν ἐπιστολῆς ἧς] ἐγεγράφ[εικε ἡ]-
[μῖν ὁ βασιλεὺς περὶ τῶν παρὰ Κόρριδος ἀναδεδομ]ένων ὑποτ[ε]-
[τάχαμεν ὑμῖν τὸ ἀντίγραφον ἵνα εἰδότες πε]ιθαρχῆτε τοῖ[ς]
[ἐπεσταλμένοις καὶ μηθὲν γίνηται ὑπεναντίο]ν τοῖς ἐπὶ τούτ[ων]
[διαγεγραμμένοις· ὑμεῖς οὖν προσέχετε τούτ]οις, ἵνα μηδὲ ἡμε[ῖν]
[ᾖ μεμφθῆναι ὡς μὴ ἀκολουθοῦσι τοῖς ἐπ]εσταλμένοις· ἔρρ[ωσθε]

Date: rather ca. 245 than ca. 240 B.C., P. II 3-8. [---- τῆς δὲ ἐπιστολῆς ἧς] ἐγεγράφ[ει ἡμεῖν ὁ βασιλεὺς περὶ τῶν παρὰ τοῦ Κόρριδος γεγραμμ]ένων ὑποτ[ε||τάχαμεν ὑμεῖν τὸ ἀντίγραφον, ἵνα εἰδότες αὐτὸ πε]ιθαρχῆτε τοῖ[ς | ἐπεσταλμένοις καὶ μηθὲν ποιῆτε ὑπεναντίο]ν τοῖς ἐπὶ τούτ[ων | συγκεχωρημένοις, καὶ εὐτακτεῖτε ἐν τοῖς ἄλλ]οις, ἵνα μηδὲ ἡμε[ῖς | φαινώμεθα μὴ ἐπακολουθοῦντες τοῖς ἐπ]εσταλμένοις· ἔρρ[ωσθε]·, *Labraunda* in the commentary.

970: 135 **no. 3 and 3 B. Letter of Olympichos to Mylasa confirming the city's rights to Labraunda and promising the city support/copy of this inscription, 240 B.C. ?/ca. 100 B.C.**

LL. 8/9: P. accepts Habicht's (165) καὶ τοῦ ὅρκου τὸ ἀντίγρα[φον, ὃν ἐν τῶι τότε] ὠ[μόσ]αμεν, substituting ὃν for ὡς, in reference to ὅρκον (τὸ ἀντίγρα[φον αὐτοὶ κατεχ]ω[ρίσ]αμεν, *Labraunda*);
LL. 11/12: τά τε | [χωρί]α καὶ τὸ ἱερὸν rather than τά τε | [ιερ]ὰ κατὰ τὸ ἱε-[ρὸ]ν;

L. 20 (the same in no. 3 B L. 5): [οὐδέποτε παρείρη]κεν αὐτόν, although αὐτοῦ or αὐτῶι are also possible; [οὐδέποτ' οὐκ ἐ]δ[ε]δώκει αὐτῶι, *Labraunda*;
LL. 21-23 (the same in no. 3 B LL. 6/7): [προ|θύμως, καὶ ἠξίουν τὸν βασιλέα, ὅτι ἦν] ὁ Κόρρις [ψευδῶς | γεγραφεικὼς τὰ γέρα ἀ]φειρούμενος ὑφ' ὑμῶν, διδάξαι· πρὸς | [οὖν δὲ ταῦτα ἡμεῖ]ς γεγράφαμεν rather than [προ|θύμως, e.g. βουλόμενοι τὰ τἄλλα καὶ ὅτι] ὁ Κόρρις [ψευδῶς ἦν | δεδηλωκὼς τὰ γέρα ἀ]φειρούμενος ὑφ' ὑμῶν, διδάξαι, πρὸς | [τὸν βασιλέα ἡμεῖ]ς γεγράφαμεν (*Labraunda*) or [περὶ ὧν φανερὸς ἦν] ὁ Κόρρις [ψευδῶς γεγραφεικὼς ὡς τὰ γέρα ἀ]φειρούμενος (Habicht);
LL. 25/26 (the same in no. 3 B L. 8): καὶ πρότε|[ρόν τ]ε [τὰ δίκα]ια ὑμῖν διατελοῦμεν διαφυλάσοντες rather than καὶ πρότε|[ρόν τ]ε [κατὰ τ]ὰ[ὐ]τὰ κτλ.

971: 135 **no. 4. Letter of Olympichos to Mylasa, granting Labraunda and its appurtenances to the city and promising it support, Dec. 220 B.C. or slightly earlier.**

L. 15: [διὰ τοῦ τε βασιλέως] (cf. J. and L.Robert, *BE* 1970 no. 545: [διὰ τοῦ βασιλέως) instead of [καθότι ἂν ἐμὲ ἀξιῶτε];
the letter may be complete at the end; only [Ἔρρωσθε] could be added, but that was not always engraved.

972: 136 **no. 5. Letter of Philip V of Macedon to Mylasa, ca. Dec. 220 B.C.**

LL. 2/3: [χαίρειν· οἱ πεμφθέντες παρ' ὑμ]ῶν instead of [χαίρειν· οἱ πρεσβευταὶ οἱ παρ' ὑμ]ῶν;
LL. 4/5: κα[θ' ὃ ἐνεφανίσαι|τ]ε, with Habicht, instead of κα[θ' ὃ ἐψηφίσασ|θ]ε;
L. 5: ἣν ἔλαβε [Ἑκατόμνως], or possibly ἔλαβ' Ἑ[κατόμνως] instead of ἣν ἔλαβε[ν Ἑκατόμ]|⟨νως ?⟩;
LL. 17/18: ἐ[ξι]διάσασθαι αὐτ[ὸ παρ|οινε]ῖν, with Giovannini and Habicht, instead of ἐ[ξι]διάσασθαι αὐτ[οῦ ἐκ|κλε]ί(?)ειν;
L. 19: συνησ[σ]θέντες instead of συνησ{.}θέντες;
L. 38: διατ]ετ[ελεκέναι ἔξω τῆς πόλεως παραμένοντα] instead of διατ]ετ[ελεκέναι (?) ----- ca. 32 ----- παραμένοντα];
LL. 39/40: κ[αὶ κατὰ τὰ ὑπὸ Σελεύκ]ο[υ] συγκεχωρημένα, after Habicht, instead of κ[αὶ κατὰ δὲ τὰ ὑπ' αὐ|τ]ο[ῦ];
L. 45: ἀποκαθισ[τάναι instead of ἀποχαριε[ῖσθαι] (cf. already *Chiron* 18, 1988, 63);
LL. 46-49: [ὑμῖν], ὡς καὶ δίκαιον ἀξιοῦσιν καὶ προσηκόν[τ]ως, αὐ|[τὸν δὲ] κατὰ τοὺς ὅρκους βεβαιοῦν· ἐγὼ παρ⟨α⟩κολουθή|[σας καὶ ἀπομνημονεύ]ω[ν] ἣν τ[οτε δ]ὴ πρ[ὸ]ς τὸν πατέρα | [ἀπεδείξατε εὔνοιαν] instead of [ὑμῖν], ὡς καὶ δίκαιον ἀξιοῦσιν, καὶ προσήκον[τ]ος αὐ|[τῶι τ]ὸ κατὰ τοὺς ὅρκους βεβαιοῦν ἐγὼ παρ⟨α⟩κολουθή|[σας τῶι ψηφίσματι ἐν] ᾧ[ι] τήν π[οτέ τ]ε πρ[ὸ]ς τὸν πατέρα [---- e.g. εὔνοιαν ἐδηλώσατε ----].

973: 136/137 **no. 6. Letter of Olympichos to Mylasa, ca. Dec. 220 B.C.**

no. 6 A

L. 3: [ἐπιστο]λ̣ὴ̣[ν καὶ οὗτοι τὸ] ψ̣ή̣φι̣[σ]μ̣α̣, as suggested in the commentary of *Labraunda*;
L. 4: συ̣[νιόντας ἐ]ψ̣η̣φί̣[σ]ασθε instead of σύ̣[μπ]α̣[ντας (?) ἐ]ψ̣η̣φί̣[σ]ασθε;
L. 18/19: ἀποἰ[καταστα̣θῆναι εἰς ἐλευθερίαν καὶ δημοκρατίαν] (no restauration in *Labraunda*).

no. 6 B.

[---------- ἔγραψα δὲ]
καὶ τῶι βασιλεῖ [περὶ τούτων ὅτι διετέλεσα συνδιατη]-
ρῶν ὑμῖν, ὥσπερ ὤιε[σθε δεῖν, τὸ ἱερόν, καὶ γράψαντός]
μοι τοῦ βασιλέως ποιήσα̣[σθαι τὴν παράδοσιν, αἱρού]-
4 μενος ἀκολουθεῖν τοῖς τε ὑ̣[π' αὐτοῦ ἐπεσταλμένοις]
καὶ τοῖς ὅρκοις οὓς ἐποιησάμη[ν τὸ πρότερον, ἀποκα]-
θίστημι ὑμῖν τό τε ἱερὸν κτλ.

2-3. καὶ τῶι βασιλεῖ [Φιλίππωι διὰ μακροτέρων (?) συνδιατη]|ρῶν ὑμῖν, *Labraunda* || 4-6. ὑ[μετέροις ψηφίσμασιν (?)] | καὶ τοῖς ὅρκοις οὓς ἐποιησάμη[ν, καθότι ἠξιοῦτε, (?) ἀποκα]|θίστημι κτλ., *Labraunda*

974: 137 **no. 7. Letter of Philip V to Olympichos, ca. Dec. 220 B.C.**

L. 2: τ[ήν τε παρὰ σοῦ] instead of τ[ὴν παρὰ σοῦ];
LL. 5/6: δ̣ι̣ε̣[λ]έ̣[γ]ο̣[ν]τ̣ο̣ [αὐτοὶ περὶ τούτων· | γέγραφα οὖν πρὸς αὐτοὺς ἐπιστολὴν κτλ. instead of δ̣ι̣ε̣[λ]έ̣[γ]ο̣[ν]τ̣ο̣ [περὶ τῶν ἀξιουμέ|νων, καὶ γέγραφα τῆι πόλει ἐπιστολὴν κτλ.;
LL. 9/10: *Labraunda*'s καθ' ὃν καιρὸν Σέλ[ευκ]ο̣[ς ἐλευθέ]|ρ̣α̣ν ἐκ̣α̣θ̣ε̣[ῖ]σ[ε]ν τ̣[ὴν π]όλιν was judged 'très douteux' by J. and L.Robert, *BE* (1970) no. 548, but the reconstruction does not offend the sense or the grammar, P., who offers ἐλευθερῶ]|σ̣α̣ι ἐκ[έλ]ε[υ]σ[ε]ν as an alternative.

975: 137 **no. 8. Letter of Olympichos to Mylasa announcing a dedication of lands to Zeus Osogoa, preceded by the last portion of a decree by Mylasa and followed by a list of the dedicated lands, shortly after 240 B.C. (copy of the late 2nd cent. B.C.).**

L. 3: ἢ δικα[στὴς ὢν διαδικάσηι παρὰ] instead of ἢ δικα̣[στὴς δικάσηι ἢ δῶι παρὰ];
L. 8: εὐθύνειν: 'accuse', 'prosecute', rather than 'examine';

LL. 9 and 24: τακτοῦ φόρου, with J. and L.Robert, *BE* (1970) no. 549, instead of τὰ κ' τοῦ φόρου; in L. 9 δραχμῶν Ἀλεξ[ανδρείων τετρακοσι]ῶν fills the space exactly;
LL. 13/14: τὴν [ὑμετέραν πόλιν καὶ τὴν φρου]|ρὰν instead of τὴν [ὑμετέραν πόλιν τὴν φρου]|ρὰν;
L. 16: πό]λιν, ἔτι δὲ βουλόμενοι instead of πό]λιν, τάδε βουλόμενοι would improve the style; however, the traces would rather yield ὑμῶν, Crampa apud P. after revision of the stone;
LL. 20/21: ἵνα δὲ καὶ ἡ ἀπὸ τούτ|των πρόσοδος, with Robert and Habicht, instead of τάδε, καὶ ἡ ἀπὸ το[ύτ|των] πρόσοδος; Laodike must be the mother of Seleukos II;
L. 25: Διιὸς instead of Δι{ι}ὸς: a vagary of spelling possibly reflecting local pronunciation;
L. 30: καὶ Ἰε⟨ρε⟩ὺς ⟨ἱερεὺς⟩ Σινύρι, with P.Debord, *REA* (1969) 383-389; haplography due to identity of name and function; cf. also our lemma no. 991 app. crit. ad LL. 2-7.

976: 138/139 **no. 9. Honorary decree of Mylasa for Olympichos, the strategos of Seleukos II, copy of 2nd cent. B.C.**

[Ἐπὶ στεφανηφόρου τοῦ δεῖνος τοῦ δεῖνος τοῦ --]κου, ὄντος δὲ βουλῆι
[γραμματέως τοῦ δεῖνος τοῦ δεῖνος, μηνὸς ἀπιόντος Πα]νήμου προτέ-
ραι· γνώ-
[μη τοῦ δεῖνος τοῦ δεῖνος ----- ἱερέως Δι]ὸς Ὀσογῶ· ἐπεὶ δὲ Ὀλύμ-
4 [πιχος Ὀλυμπίχου Μακεδὼν (?) κατασταθεὶς ὑπὸ τοῦ βασιλέ]ως Σε-
λεύκου στρα-
[τηγὸς ἐπὶ τῶν καθ' ἡμᾶς τόπων καὶ τῆς τοῦ βασιλέως αἱρ]έσεως καὶ
τῶν προγό-
[νων τῆς ἀρετῆς καὶ δόξης ἄξια πράσσων πολλῶν καὶ μεγά]λων ἀγα-
θ̣[ῶν αἴτι]-
[ος κοινῆι ἐγένετο καὶ ἰδίαι τῶν πολιτῶν ἑκάστωι, καὶ περὶ τ]ού̣τ[ων
μεμαρ]-
8 [τύρηται αὐτῶι ὑπὸ τῶν ἀπεσταλμένων παρὰ τῆς πόλεως πρεσ]βευ-
[τῶν .....]
[---------- ὅπως ἂν]
[οὖν ὁ δῆμος φανερὸς ἦι πᾶσι χάριτας ἀπονέμων ἀξίας τῶν εὐ]εργ[ετη-
μάτων]

1-4. [Ἐπὶ στεφανηφόρου τοῦ δεῖνος τοῦ δεῖνος τοῦ --]κου, ὄντος δὲ βουλῆι | [γραμματέως τοῦ δεῖνος τοῦ δεῖνος τοῦ δεῖνος· Πα]νήμου προτέραι· γνώ|[μη τοῦ δεῖνος τοῦ δεῖνος τοῦ δεῖνος, ἱερέως Δι]ὸς Ὀσογῶ· ἐπειδ⟨ὴ⟩ Ὀλύμ|[πιχος Ὀλυμπίχου κατασταθεὶς ὑπὸ τοῦ βασιλέ]ως Σελεύκου στρα[τηγὸς ----, *Labraunda* in the commentary; if it is assumed that this text dates from the early years of Seleukos II (before Mylasa was declared 'free and democratic'), one could consider

[Ἔτους e.g. ἑβδόμου καὶ ἑξηκοστοῦ, βασιλεύοντος Σελεύ]κου, ὄντος δὲ βουλῆι | [γραμματέως τοῦ δεῖνος τοῦ δεῖνος, μηνὸς ἀπιόντος Πα]νήμου προτέραι, γνώ[μη τοῦ δεῖνος τοῦ δεῖνος στεφανηφόρου καὶ ἱερέως Δι]ὸς Ὀσογῶ·, P.; L. 3 may have included the rogator's grandfather, or the title of his public function preceding the priesthood: ---- καὶ ἱερέως Δι]ὸς; ἐπεὶ δὲ or ἐπειδὲ, P. || 6. e.g. πολλῶν καὶ μεγά]λων, *Labraunda*; ἀρετῆς καὶ φιλαγαθίας, P. in *OAth*; τῆς ἀρετῆς καὶ δόξης, P. per ep. (cf. *Classica et Mediaevalia* 42, 1991, 138) || 5-7. other variants are possible, e.g. καὶ τῶν προγόι[νων τῶν ἑαυτοῦ ἀρετῆς ἄξια πράσσων πολλῶν μὲν καὶ μεγά]λων ἀγαθ[ῶν παραίτιος ἐγένετο τοῖς ἐντυγχάνουσιν τῶν πολιτῶν, or καὶ τῶν προγό[νων ἀρετῆς καὶ δόξης κατάξια πράσσων κτλ., P. || there are no compelling indications that no. 9 should be the beginning of the decree in no. 8, P. || on 139 P. presents yet another, more compact, reconstruction on the assumption that Πα]νήμου προτέραι in L. 2 is the complete phrase; we do not present that text, since 'the longer version is certainly preferable'.

977: 140/141 **no. 10. Letter to Mylasa concerning Labraunda, Hellenistic period (copy of the Roman Imperial period).**

[--- ca. 7 --- Ὀλύμπιχος Μυλασέων τ]ῇ βο[υλῇ καὶ τῷ δήμῳ χαίρειν·]
[τῆς πεμφθείσης ἡμεῖν ἐπιστ]ολῆς παρὰ [τοῦ βασιλέως περὶ τῆς τε]
[τοῦ Διὸς Λαβραύνδου ἱερωσύν]ης καὶ τῆς ἱερ[ᾶς χώρας ἀναγκαῖον]
[εἶναι ὑπολαμβάνομεν καὶ ὑμεῖ]ν ὑπογράψαι [τὸ ἀντίγραφον ἵνα πε]-
[ρὶ τῶν διαγεγραμμένων εἰδῆ]τε· εὖ ἂν οὖν π[οιήσαιτε ἐάσαντες]
[Κόρριν τὸν ἱερέα ἐγλαμβάνει]ν τέλη τὰ [ἐπιβάλλοντα τῷ θεῷ]
[καὶ εἰς τὸ λοιπὸν φυλάσσεσθε] ἀπειθεῖν [τινὶ τούτων, ἐπεὶ τὰ γέ]-
[ρα ταῦτα ἔχει παρὰ τοῦ βασιλέ]ως ἐγδεχ[όμενος ἐν μεγάλῃ χάριτι (?)]

1. Initio: end of a preceding document: Ἔρρωσθε or vacat, P. || 2. the king is most likely Seleukos II at the beginning of his reign, P. || 1-5. [--ca. 26-- Μυλασέων τ]ῇ βο[υλῇ καὶ τῷ δήμῳ χαίρειν· νν | τῆς γραφείσης ἡμεῖν ἐπιστ]ολῆς παρὰ [τ.δ. --ca. 19-- | περὶ --ca. 21--]ης καὶ τῆς ἱερ[--ca. 18-- | e.g. βεβουλήμεθα καὶ ὑμεῖ]ν ὑπογράψαι [τὸ ἀντίγραφον, ἵνα | --ca. 22-- e.g. εἰδῆ]τε· εὖ ἂν οὖν π[οιήσαιτε ψηφισάμενοι ---], *Labraunda* in the commentary || 5-8. cf. already *C&M* 39 (1988) 113; in LL. 7-8 other terms, e.g. τὴν τιμὴν or τὴν καρπείαν, are also conceivable, P.

978: 141 **no. 12. Honorary decree of the priest Korris and his syngeneis for an unknown person, early 3rd cent. B.C.**

e.g. χάρι]-
[τας κα]ταξία[ς ἀπονέμειν τῶν εὐεργετημάτων ἀναγράψαι]
[αὐτὸν] εἶναι εὐεργέ[την τοῦ τε ἱερέως Κόρριδος καὶ τῶν]
[συ]γγενῶν τῶν Κόρρ[ιδος· δεδόσθαι δὲ αὐτῶι καὶ τὴν πολι]-
τείαν καὶ ἔγκτησιν γ[ῆς καὶ οἰκίας ἧς μετέχουσι Κόρρις]
[κα]ὶ οἱ Κόρρι[δος συγγενεῖς, καὶ ἀνειπεῖν αὐτὸν ἄνδρα]
[καλόν κ]ἀγαθόν τ[ε ---------- ca. 28 ----------]
[----------ά]-
[τέλ]ειαν πά[ντων ---------- ca. 32 ----------]

[---- χάριτας κα]ταξία[ς] α[---- δεδόχθαι | αὐτὸν] εἶναι εὐεργέ[την τοῦ τε ἱερέως Κόρριδος καὶ τῶν | συ]γγενῶν τῶν Κόρρ[ιδος· δεδόσθαι δὲ αὐτῶι καὶ πολι]τείαν καὶ ἔγκτησιν κ[αὶ μετουσίαν ὧν ὁ ἱερεὺς Κόρρις || κα]ὶ οἱ Κόρρι[δ]ος σ[υγγενεῖς μετέχουσι καὶ εὑρέσθαι ὅ τι | ἂν δοκῆι] ἀγαθὸν τ[ῶι ἱερεῖ Κόρριδι καὶ τοῖς Κόρριδος | συγγενέσιν ----l-ca. 3-]ειαν τα[--ca. 35--], *Labraunda* (LL. 4-6 suggested in the commentary).

979: 141/142 **no. 42. Letter of the strategos Eupolemos, 300-250 B.C.** *SEG* XXVIII 846 and 1665. The text of LL. 8-17 also in E.Varinlioğlu - A.Bresson - P.Brun - P.Debord - R.Descat, *REA* 92 (1990) 67/68, with commentary on Πλατασεῖς in LL. 9 and 15 (cf. our lemma no. 996).

L. 1: [Ἀτέλεια Διοκλεῖ Δίωνος Κώιωι καὶ τοῖς ἐγγόνοις, ἣν] (not in *Labraunda*);
LL. 2/3: [πάρ|οι]κος instead of [στρα|τη]γὸς; P.'s restoration is rejected in *REA*, with reference to J. and L.Robert, *BE* (1973) no. 408;
LL. 4/5: ἐκόν|[τ]ες, with Ph.Gauthier and G.Daux (cf. *SEG* XXVIII 846; accepted in *REA*, instead of ἐνόν|[τ]ες or ἔν ὄν|[τ]ες (*SEG* XXVIII 1665);
L. 13: [ἔγκτ]ησιν εἶναι instead of [ἐγκτ]ήσ⟨εως⟩, εἶναι;
L. 15: ἐπ[ίδοσις] or ἐπ[ίθεσις] γίνηται Πλα[τασεῦσ]ι κ[οινω]νικὴ instead of ἐπ[ιγραφὴ ?] γίνη[τα]ι Πλα[τ]ασεῦ[σ]ιν [βασ]ιλικὴ; P.'s restoration is rejected in *REA*.

980: 142/143 **no. 43. Honorary decree of the Chrysaoreis for Apollonios, 267 B.C.** *SEG* XXXIX 1121.

L. 2: δέκα, συνελθόντων (no comma in *Labraunda*);
L. 3: [συνακ]τὴν ἐκκλησίαν [--ca. 8--] instead of [--]την· ἐκκλησ[ί]α· Σ[υ]σ[κ]η[ς ? --];
L. 5 initio: ethnic, e.g. [Κνίδιο]ς, [Θηραῖο]ς; [---]ς, *Labraunda*;
L. 7: οἰ[κο]νομῶν instead of ὧν [οἰ]κείων;
LL. 7/8: perhaps ἐστὶν δυν[ατὸς] (or ἐστὶν [ἐφ' ἑαυτῶι]) ⟨δικαίως⟩ | διαδικάζει instead of ἐστὶν δυν[ατὸς] | διαδικάζει;
LL. 8/9: εἰς δί]|κην, instead of [e.g. κατ' οὐ]|θέν;
L. 9: ἐ[πήν]ε[γ]κεν instead of ἐ[πήν]ε[ν]κεν;
L. 11: φιλανθρώπων instead of ὑπὲρ ἁπάντων; cf. already *SEG* XXXIX;
LL. 14-16: καὶ εἰς Χρυσαορέων [τὸ κοινόν· δοθ]ῆναι δὲ καὶ τό[πον ἐν ὧι ἀναθήσεται τὸ ψήφισμα τόδε παὶρὰ τὸν βα]σιλέα Πτολεμα[ῖον ---] instead of καὶ εἰς Χρυσαορεῖς [-ca. 5-l-ca. 6-]ῆναι δὲ καὶ το[---ca. 32--- | -ca. 7-βα]σιλέα Πτολεμα[ῖον ---ca. 30---].

981: 143-145 **no. 44. Decree of the Chrysaoreis granting immunity and regulating economic questions, ca. 267 B.C.** *SEG* XXXVII 869 (LL. 6-10).

e.g. τοῦ Πανή]μου μηνός· κατὰ τοῦ ἀπε[.....]
[ἀναγράψαι δεῖ ταῦτα καὶ εἰς τὸ ἱ]ερὸν τ[ὸ κατὰ] Πανάμαρα [τοῦ Δι]-
[ὸς στῆσαι στήλην καθότι συνεχωρήθη ἡ ἀτέλεια πασῶν τῶν γινο]-
4 [μένων προσόδων, καὶ ἀφεῖναι τῶι θεῶι, ὥσπερ ἐξ ἀρχῆς εἶχεν, τὰ]
[προσοφειλόμενα κατ' ἐνιαυτὸν εἰς τὸ βασιλικὸν τάλαντα δύο (?) καὶ]
μνᾶς π[έντε (?)· κατὰ γὰρ τὰ φιλάνθρωπα ἃ] βασιλεὺς Πτολεμαῖος
[τῶι]
Διὶ [Λ]αβρα[ύ]ν[δωι ἔδωκε δεῖ εἶναι τὸν ἱερ]έα ἀτελῆ πάντ[ω]ν εἰς τὸν
8 ἅπ[αντα χρόνον· ἐπεὶ οὖν ἀπέστει]λαν πρότερον ἐπιστολήν, τ[ὴ]ν
[πε]-
[ρὶ τῆς στή]λης, [σὺ νῦν ὅρ]α ὅπ[ω]ς ταῦτα γίνηται κατὰ [τ]ὴν [τοῦ
εὐερ]-
[γ]ετ[οῦντος αἵρεσιν, ὡς ἐδόθ]η ἡ ἀτέλεια ἀπὸ τοῦ [--- ἔτους]

[--ca. 18--]^ΟΥΜΗΝΟΣ κατὰ ἀπε[-ca. 7-]--ca. 20-- ἱ]ερὸν .[-ca. 5-] Παναμαρα [-ca. 5-]---- | ---- || ---- | μνᾶς π[--ca. 24--] βασιλεὺς Πτολεμαῖος [-ca. 3-] | Διὶ [Λ]αβρα[ύ]ν-[δωι -ca. 15- τὸν] βα[σ]ι[λ]έα, ἅτε δὴ πάντ[ω]ν εἰς τὸν [.] | απ[--ca. 25-- εἰσήγγει]λαν (?) πρότερον εἰς βο[υ]λὴν τ[.]ν [. | -ca. 8-]λης [-ca. 6-]α ὅπ[ω]ς ταῦτα γίνηται κατὰ [τ]ὴν [-ca. 6- | .]ετ[--ca. 19--]εν ἀτέλεια ἀπὸ του[-ca. 12-], *Labraunda* || 8-9. 'something like ἐπιστολήν, τ[ὴ]ν [παλρὰ τῆς βου]λῆς also comes to mind', P. || probably a letter from a royal officer to his local subordinate, P.

982: 145/146 **no. 46. Fragment of a letter of Zeuxis concerning the protection of the temple, ca. 203 B.C.** Cf. J. and L.Robert, *Fouilles d'Amyzon en Carie* (Paris 1983) 139-141; *SEG* XXXIII 870 (some of P.'s readings in the app.crit.).

e.g.]
[τὴν πᾶσαν εἰσενεγκεῖν σπουδὴν καὶ]
[πρόνοιαν] τὴ[ν ἐνδεχομένην ὅπως εἰς]
[τὸ λοιπὸν] οἱ θύον[τες μὴ ἐνοχλῶνται, ἐ]-
[πεὶ] συντέταχεν ἡμ[ῖν ὁ] βασιλεὺς [γὰρ]
4 ['Α]ντίοχος ἐπιμέλειαν ποιεῖσθαι [τού]-
[τ]ων καὶ ἅπαντα τὰ ἄλλα· ὑμεῖς οὖ[ν]
[κ]ατά τε τὰ λοιπὰ εὐτακτεῖτε, ὥσ[περ]
[πρ]οσήκει, καὶ μήτε ἐπισκηνοῦτ[ε τὸ Διῖ]-
8 [ον] ἐν Λαβραύνδοις μήτε ἐν τοῖ[ς περι]-
[πάτ]οις καταλύετε, μηδὲ κτήνη σ[ταθμεῦ]-
[τε μ]ήτε ἐν τοῖς πυλῶσι μ[ή]τε ἐν [τῆι αὐ]-
[λῆι, μή]τε ἐν ταῖς στ[οαῖς ἀποσκευὴν μη]-
12 [θεὶς κατα]θέσθ[ω παρευρέσει μηδεμι]-
[ᾶι (?) ---

1-2. [--- | --ca. 8--]τη[--ca. 17-- | -- ca. 8] οἱ θύον[τες --ca. 14--], *Labraunda* || 3. in fine βασιλεὺς, *Labraunda*, R. [γάρ seems awkward, Herrmann] || 4-5. [τῶν | ἱερ]ῶν, *Labraunda*, R. || 7-8. e.g. ἰδίαι], *Labraunda* ; P. also suggests μηκέτι or τῶι Δίλωι || 8-9. τοῖ[ς ἱεροῖς | οἴκ ?]οις, *Labraunda*; τοῖ[ς ἱεροῖς | τόπ]οις, R. || 9-10. σ[υνάγε?|- τε μ]ήτε, *Labraunda*, R. [σταθμεῦτε is impossible and σταθμεύετε seems too long; P. thinks also of σ[τήσαιτε], Herrmann] || 11-13. ἐν ταῖς στ[οαῖς μηδὲ -ca. 14- | -ca. 8-]θεσθ[ε --ca. 17--] | ---, *Labraunda*.

983: 146/147 **no. 47. Citizens' oath in Mylasa, 2nd cent. B.C.**

LL. 6/7: τά τε ἔτε|[ρα πάντα καὶ τὴν ὑπάρχουσαν τῆς πόλεως διάθ]εσιν rather than τά τε ἔτε|[ρα e.g. φιλάνθρωπα καὶ τὴν αὐτὴν προαίρ]εσιν or τὴν τῶν προγόνων αἵρ]εσιν (*Labraunda* in the commentary).

984: 147 **no. 48. Honorary decree for Dionysios (?) from Mylasa, 2nd cent. B.C.**

LL. 1/2: possibly [-1-2-] δίκαιόν [ἐστιν αὐτὸν καθάπερ καὶ τοὺς ἄλλους προ|ξ]ένο[υ]ς καὶ εὐεργ[έτας τιμᾶν, δι' ἃ δὴ πάντα δεδόχθαι]· instead of [-1-2 -] δίκαιόν [----|ξ]ένο[.]ς καὶ εὐεργ[ετ --- δεδόχθαι e.g. τῶι δήμωι].]

985-986: nos. 53/54. Regulations of the 4th cent. B.C. concerning the annual festival at Labraunda, copy of Roman Imperial period.

985: 147/148 **no. 53.**

[π]έντε [---------- ἔδοξεν Μυλασεῦσιν καὶ τοῖς]
ἄλλοις Καρσὶν κ[οινῇ βουλευσαμένοις ἄγειν χαριστήρια τῷ Διὶ]
τῷ Λαβραιύνδωι· [ἐκ μεγάλου γὰρ κινδύνου Μαυσσώλλου τοῦ Ἑκα]-
τόμνω ν σωθέντ[ος ἔδοξεν τὴν ἑορτὴν ἄγειν ἐπιφανεστέραν τῆς ἀγομέ]-
νης· ν αἱ προσθεθε[ῖσαι ἡμέραι δύο (?) ἦσαν ὥστ' ὑπῆρχον πᾶσαι ἡμέ-
ραι]
τέσσερες· καὶ Ἰδρ[ιέως μετὰ ταῦτα σὺν τοῖς Καρσὶν κοινῆι βουλευ]-
σαμένου, καὶ Κᾶρα[ς συνέβη συγχωρεῖν ἄγεσθαι τὴν προϋπάρχουσαν
ἑ]-
ορτὴν πλέω ἡμέρ[ας μιᾶς ὥστε e.g. εἰς τὸ λοιπὸν ἑορτάζειν τοὺς
συνιόντας]
πάντας ἡμέρας π[έντε· τῇ μὲν μιᾷ συντελεῖν τὰ νομιζόμενα κατὰ τὰ]
πάτρια, τῇ δὲ δευ[τέρᾳ καὶ τῇ τρίτῃ τὰ λοιπὰ ταύτης τῆς πανηγύρε]-
ως, τῇ δὲ τετάρτ[ῃ καὶ τῇ πέμπτῃ ὑπὲρ Μαυσσώλλου πομπὴν (?) καὶ
θυσίαν συν]-
τελεῖσθαι· τὴν δ[ὲ θυσίαν ----------]
[καὶ εὐχ]ὴν (?) ἀποδ[ιδόναι ----------]

[9. Why not πρώτῃ instead of μιῇ ?, Herrmann] ‖12-13. there may be something about a fulfillment of a vow by Idrieus which gave the occasion for adding a fifth day to the festival (L. 9), P. ‖ P. argues that nos. 53 and 54 are different accounts of the same events; *Labraunda*: different parts of the same document (cf. the restoration in the app.crit. of our next lemma).

986: 148 **no. 54.**

--- σωθέν]-
τος ν Μαυσώ̣[λλου ---------- ἑορτῆς ἐνιαυ]-
σίης τῆς ὑπα[ρχούσης -------- ἔδοξε τῇ πρώτῃ καὶ τῇ δευτέρῃ (?)]
4 ἡμέρῃ προσθ̣[εῖναι ἄλλας ἡμέρας δύο (?) καὶ τὴν ἑορτὴν ἐνιαυσί]-
ην ταύτην σῳ̣[θέντος αὐτοῦ συντελεῖν καὶ ἱερὰ τὰ κατὰ Λαβραύν]-
δα τὰ πάτρια, τή̣[ν τε πανήγυριν καὶ τὴν θυσίαν καὶ τὰ ἄλλα πάντα],
ἃ καὶ ταῖς ἔνπρ[οσθεν ἀγομέναις ἑορταῖς συνετελεῖτο, τῇ δὲ τε]-
8 τάρτῃ τὰ λοιπ̣[ὰ γίνεσθαι τὰ νομιζόμενα ταύτης τῆς πανηγύρεως],
καὶ τοὺς ἐπιερ̣[χομένους ἀκυροῦν τι τούτων ἢ πράσσειν τι παρὰ]
ταῦτα, ἐπικατά̣[ρατον καὶ ἐξώλη τὸν τούτων τι ἐπιχειροῦντα εἶ]-
ναι καὶ αὐτὸν κα̣[ὶ τοὺς ἐξ ἐκείνου γινομένους πάντας]

2-11. τος ν Μαυσώ̣[λλου δὲ γνόντος τὴν ἑορτὴν πλέω ἡμέρης μιῆς ἐνιαυ]ισίης τῆς ὑπα[ρ-χούσης ἄγεσθαι καὶ, ὥσπερ πρότερον ἐποιήθη μιῇ] | ἡμέρῃ πρόσο̣[δος, νῦν πάντας ἡμέρας πέντε τὴν πανήγυριν καὶ θυσί]‖ην ταύτην σῴ̣[ζειν, (καὶ ?) τῇ μὲν πρώτῃ θύειν τὰ ἱερὰ τὰ κατὰ Λαβράυν]ιδα τὰ πάτρια, τῇ [δὲ δευτέρῃ ----]ια καὶ ταῖς ἔνπρ[οσθεν θυσίαις --, τῇ δὲ τρίτῃ --ως, τῇ δὲ τε]ιτάρτῃ τὰ λοιπ̣[ὰ ---, τῇ δὲ πέμπτῃ ---, ἐπιμέλεσθαι δὲ] | καὶ τοὺς ἐπιγε̣[ινομένους -- συντελεῖσθαι τήνδε τὴν ἑορτὴν κατὰ] ‖ ταῦτα· ἐπικατά̣[ρατον δὲ ---- εἶ]ναι καὶ αὐτὸν κα̣[ὶ ---ην ἀποδ--ca. 25--], *Labraunda* in the commentary, using no. 53 LL. 8-13 ‖ 9. ΕΠΙΕ and traces of a vertical hasta are visible on the photo in *Labraunda*, P. [However, the form ἐπιέρχομαι is hardly possible, and the construction with a following infinitive quite unusual, Herrmann].

987: 149/150 **no. 61. Decision of Roman officials regarding freedom from annoyance of the inhabitants of the sacred land, early 3rd cent. A.D.**

traces ε ξ [----------]
τοῦ εὐσεβοῦς μέν̣[οντες (or -τας, -των) ἐν τῇ ἱερᾷ γῇ· πα]ρὰ τὸν θεὸν·
δικαίου τε κατὰ
τὴν ἀξίωσιν καὶ εὐλο[γί]σ̣τ̣[ου· ὡς ὁσιωτ]ά̣τ̣ης οὔσης τῆς εἰς τὸν θεὸν̣
εὐσεβ̣ε̣[ί]-
4 ας· ν ἐδικαίωσαμεν τοὺς κα[τοικο]ῦντας τὴν ἱερὰν καὶ ἄσυλον γῆν̣ κατ'
α ὐ-
τὴν σχολάζοντας, ὡς πρό̣[κει]ται, ταῖς θρησκείαις καὶ εὐσεβείαις τοῦ
θεοῦ, ν ὑπεξῃρῆσθαι τῆς [ἐπ' ἄ]λλο τι ἐπιθέσεως καὶ ἐνοχλήσεως,
παρα-
τηρῖν τε τοὺς ἀεὶ ἐσομένου̣[ς συκο]φ̣ά̣ν̣τας· ταύτην τὴν ἀπόφασ⟨ι⟩ν τῇ

ἱερᾷ γῇ ὀ-
8 φείλουσαν εἶναι καὶ ἀσάλ[ευτ]ον· οὕτως τῆς κρατίστης βουλῆς τετει-
μημένης ἀεὶ ὑπό τε τῶν [ἀνθυπάτ]ων καὶ τὸ μέγιστον ἐπιστολαῖς αὐτο-
κρατόρων· εἴ τις μετὰ τ[αῦτα προσέλθῃ τοὺς] ἄρχ[ο]ντ[α]ς [ζητῶν
ἀ]ντιδι-
αγράψαι ἐπιθέσεως [τὴν ὑπάρχουσαν διάταξιν οὐδὲν δεῖ τῶν παρ'
ἐκεί]-
12 νου εἰσχῦσαι ἀλ[λὰ ἄκυρον ἔστω· τὸν δὲ τούτων τι μεταθεῖναι τολ-
μῶν]-
τ[α ἔνοχον] εἶναι [ἀσεβείᾳ ---------- ca. 44 ----------]

2. μέν[οντος κτλ., *Labraunda*; P. suggests connecting εὐσεβοῦς with the preceding; the phrase with μένοντες is parenthetic; δικαίου (and εὐλογίστου in L. 3) may be connected with εὐσεβοῦ: the request was just and reasonable || 5-6. εὐσεβείαις· τοῦ θεοῦ·, *Labraunda* || 9. ἀεὶ· ὑπό τε τῶν [-ca. 7-]ων, *Labraunda* || 10. μετὰ τ[αῦτα ἐνοχλεῖται ?, τοὺς] ἄρχ[ο]ντ[α]ς [-ca. 6- ἀ]ντιδι-, *Labraunda* || 11-13. no restorations in *Labraunda* || either a letter of a proconsul or of joint emperors, P.

988: 150 **no. 62. Honorary inscription for Cn.Domitius.** Cf. J.Pouilloux, *AC* 42 (1973) 550; *BE* (1974) no. 166. P. presents four restorations:

1) [Γναῖον] Δομ[έ]τ[ιον Ῥωμαῖον Γναί]ου υἱὸν Αἰ[νόβαρβον τ]ὸν ἑαυτοῦ [γενόμενον εὐ]εργέτην ὁ δ[ῆμος]

2) [Γναῖον] Δομ[έ]τ[ιον Αἰνόβαρβον Γναί]ου υἱὸν ἀν[τιστράτηγον τ]ὸν ἑαυτοῦ [γενόμενον εὐ]εργέτην ὁ δ[ῆμος]

3) [Γναῖον] Δομ[έ]τ[ιον Καλουῖνον Μάρκ]ου υἱὸν ἀν[θύπατον τ]ὸν ἑαυτοῦ [σωτῆρα | καὶ εὐ]εργέτην ὁ δ[ῆμος]

4) [Γναῖον] Δομ[έ]τ[ιον Κορβούλωνα Γναί]ου υἱὸν ἀν[θύπατον τ]ὸν ἑαυτοῦ [σωτῆρα | καὶ εὐ]εργέτην ὁ δ[ῆμος]

[Γναῖον] Δομ[έ]τ[ιον | Γναί]ου υἱὸν ἀν[τιστράτηγ]ον (or Αἰ[νόβαρβον), ἑαυτοῦ [ὄντα | εὐ]εργέτην ὁ δ[ῆμος] (probably Cn.Domitius Cn. f. Cn. n. Ahenobarbus, consul in 122 B.C.), *Labraunda* || 2-3. Αἰ[νόβαρβον τ]ὸν ἑαυτοῦ [πάτρωνα ? καὶ εὐ]εργέτην, P. || **1)** and **2)** the consul of 122 B.C.; **3)** Cn.Domitius M.f. Calvinus, consul in 53 B.C.: 'a very remote possibility', P.; **4)** Cn.Domitius Corbulo, proconsul of Asia under Claudius.

989: 150/151 **no. 88. Hellenistic letter, copy of early Roman Imperial period.**

πρόνοιαν, or ἐπιμέλει]αν ποιοῦ καὶ το[ῦ]
[ἱεροῦ καθ' ἣν ἔχομεν προγονικ]ὴν πρὸς τὸ θεῖ-
[ον εὐσέβειαν καὶ κατὰ τὴν παρ'] ἡμῶν σύστα-
4 [σιν πρὸς e.g. αὐτούς· Ἔρρωσο] vacat

3. [ον εὐσέβειαν ---], *Labraunda* || 4. or πρὸς τὸν δῆμον, or πρὸς τὴν πόλιν, or πρὸς ὑμᾶς, P. || 'This is the minimum for meaningful connections, but the lines may conceivably be longer', P., who thinks that the addressee may well be Zeuxis (cf. our lemma no. 982).

990. Labraunda. Inscription on a Panathenaic amphora. P.Hellström, *Labraunda* II 1: *Pottery of Classical and later date, terracotta lamps and glass* (Lund 1965) 7-11. F.Piejko, *OAth* 18 (1990) 156 (postscript), points out that in addition to [Ὑψ]ικλῆς, [Ἐπ]ικλῆς and [Ἰασ]ικλῆς, there is one more possibility: [Ἰφ]ικλῆς, for the mutilated name ..ικλῆς Καλ[λι]κλείου[ς].

991. Mylasa (area of: Sekköy). Treaty between Mylasa and Kindya concerning the purchase of a plot of land, 354/353 B.C. ? Brownish marble block built into the wall of a house; now in the Museum in Milas. Ed.pr. W.Blümel, *EA* 16 (1990) 30-32 no. 1 (ph.); to be incorporated in *I.Mylasa* under no. 11. Detailed analysis of ethnika and names on 35-42. Carian names predominate.

vacat

[Ἔτει - - Ἀρτα]ξέρξευς βασιλεύοντ[ο]ς, Μαυσσωλλ[ο]υ vacat
[ἐξαιθραπεύον]τος, μηνὸς [Ἀρ]τεμισιῶνος· Ζεὺς Οσογωλλις καὶ Μυλασε[ῖς]
[- - - - - π]αρὰ Κινδυέων ἀρ[χ]ὴν καὶ τὰ πρὸς τῆι ἀ[ρχ]ῆι καὶ τὸ ὄρος
[- - - - -]ΙΑΠΟ[ ]ΑΛΑ[ ]Η[- -]ΙΟΡΟΙ ἑστήκασιν καὶ κώμη
[- - - - -]ΔΟΣΩΣΗ[ ]Δ[ ]Σ ἱερεῖ ἀργυρίο στατήρων δισχιλίων
[καὶ - - κ]οσίων· καὶ ὅτε τ[οὺ]ς οὔρους περιηγέοντο Κινδυεῖς,
[- - - - -]σι παρῆσαν ἀπὸ πόλεων· Κασωλαβεῖς Ἑρμῶναξ
[- - - - -]ιος, Κολαλδις Πακτ[υ]ω, Υσσωλλος κῆρυξ· Κυβλισσεῖς
[- - - -]τολδιδος, Σωμνης Υσσαλδωμου, Νωτρασσις κῆρυξ·
[- - - Θ]υσσος Ἰμβρασσιδος, Υλιατος Αρλισσιος, Μοσραιος
[- - -]ος, Σάνναιος κῆρυξ· Κιλδαρεῖς Ἀρτέμων Ιδεγηβου, Θυαλδις
[- - ο]υ, Ἑκαταῖος Ιμβρασσιδος, Πισινδηλλις κῆρυξ· Ἰασεῖς Κράτης
[- Οὐ]λιάδης Φάνεω, Θάσιος κῆρυξ· Συαγγελεῖς Παρμυμις Αρλιωμου,
[- -]λις Υσσαλδου, Ἀρτεμίδωρος ἐς Τεμοεσσου, Μῆτρις
[- -]ω κῆρυξ· Ἁλικαρνασσεῖς Ἡρακλείδης Δημητρίου,
[- -]αρχος Κονδμαλω, Πυρκεας Ιμβρασσιδος, Πυλάδης κῆρυξ·
[- -]οι Πανταλέων Ἀπολλωνίδεω, Μῆτρις Θεσσαλοῦ, Ἀπολλωνίδης
[κῆρυ]ξ· Καύνιοι Οριδηυμις, Νυταρ Υσσαλδωμου, Ξερμεδυρου,
[Υργιλος]ρουεσσιος, Νετερβιμος Πιθήκου· Πλαδασιῆται Θυσσος
[Σαμβακτυω - ? Μι]σκος
- -

Although the stone was found in Sekköy, ca. 25 km. South of Milas and closer to Keramos than to Milas, ed.pr. assumes that the stone was 'verschleppt' from Mylasa || at the left ca. 12 letters missing above, ca. 5 below, ed.pr. || 1. [Ἔτει ἕκτωι ?, ed.pr., which would yield 354/353 B.C. (Artaxerxes III; Maussollos was satrap until

353/352 B.C.) ‖ 2-7. Zeus Os. and the Mylaseans bought a piece of land from Kindya; subsequently the delimitation of the land is described; for the price cf. LL. 5/6; ambassadors of various Carian cities, with their κῆρυξ, were present during the delimitation (LL. 7-end). The inscription in our lemma no. 992 is likely to have been engraved on the same occasion, ed.pr., who points out that the reading Διὸς Ὀσογωα Διὸς in *I.Mylasa* 319-322, 324/325 should be replaced by Ὀσογωλλιος; in old copies ΟΣΟΓΟ(or Ω)ΛΛΙΟΣ or ΟΣΟΓΩΑΔΙΟΣ was read. In *I.Labraunda* 8 L. 30 (cf. our lemma no. 975) one should read Διὸς Ὀσογ{αλ}ωλλιος. The genitive Οσογω is an abbreviation ‖ 3 (and 6). Κινδυεῖς: here an independent polis, in the 2nd cent. B.C. incorporated in Bargylia, ed.pr. ‖ 5. ἡ [ὁ]δ[ὸ]ς or]δοσωση [ὁ]δ[ὸ]ς (cf. *I.Mylasa* 214 L. 12) ?, ed.pr. ‖ 7. initio [τῆι περιηγή]σι ?; Κασωλαβεῖς: T corrected in B, ed.pr. ‖ 8. Κολαλδις: cf. Κυλαλδις in our lemma no. 992 L. 13; κῆρυξ: cf. *I.Labraunda* 67, possibly a similar document, ed.pr. ‖ 10. initio an ethnic, ed.pr. ‖ 13. Συαγγελεῖς: a polis near Alâzeytin, East of Bodrum; later refounded as Theangela near Etrim ‖ 14. = ἐξ Τεμοεσσου: provenance rather than patronymic in the genitive, ed.pr. ‖ 16. Κονδμαλω: nominative Κονδμαλως (so *BE* 1992 no. 440) rather than Κονδμαλας or -λης (so ed.pr.) ‖ 17. initio perhaps [Κνίδι]οι, ed.pr. ‖ 18-19. comparison with our lemma no. 992 LL. 6/7 shows that the order of names has been mixed up: Ξερμεδυρου goes with Οριδηυμις; it is probably a mistake for Ζερμεδυβερου; is --]ρουεσσιος a mistake for --]ρυασσιος ?; Πλαδασιῆται (cf. also our lemma no. 992 L. 12): see our lemma no. 996 app.crit. ad L. 7 for other inscriptions mentioning these people; to be distinguished from the κοινὸν of the Πλαδασσεῖς (2nd cent. B.C. [but cf. our lemma no. 996 app.crit. ad L. 7 and the interpretation given there, Pleket]); Pladasa was probably ca. 10 km. East of Keramos, ed.pr. ‖ 20. initio: cf. our lemma no. 992 L. 12 .

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992. Mylasa. Second treaty between Mylasa and Kindya concerning the purchase of a plot of land, ca. 354/353 B.C. ? Brownish marble block found at the farm of Ruhi Toker in Sekköy, now in the Museum in Milas. Ed.pr. W.Blümel, *EA* 16 (1990) 32-34 no. 2 (ph.); to be incorporated in *I.Mylasa* under no. 12. For the ethnika and names cf. 35-42. Carian names predominate.

\- -
[- -]ου, Σπουδαῖος Πακτυωλ[λ]ιος, Ιδυσσωλλος [.....]εω, [ ]ΕΙΛ[ ]Κ[...]
[....]μεῖς Μόσχος Μυός, Ιδυσσωλλος Σιδυατου, [- -]λλος Μανεω,
[-] κῆρυξ· Ἀρλισσεῖς Σαγγοτβηρις Σαμωου, Υσσωλλος Μανεω,
[Πα]ρμένων Θυσσου, Κεβιωμος κῆρυξ· Ὑδαεῖς Υσσωλλος Θυσσου,
[Πα]κτυης Αρτιμεω, Καλλίαρος Υθεω, Σαρυασσις κῆρυξ· Καύνιοι Υργιλος
[.]ρυασσιος, Νυταρ Υσσαλδωμου, Οριδηυμις Ζερμεδυβερου, Νετερβιμος,
[Υ]σσαλδωμος κῆρυξ· Κοαρενζεῖς Παος Μετεβιδος, Αρτιμης Υσσωλλου,
[Σ]ανουρτος Μισκω, Χασβως κῆρυξ· Ἱεροκωμῖται Εκατομνως Χασβω,
[?I]μβρης Δερσω, Μανης Αρλισσιος, Εκατομνως κῆρυξ· Ἀλαβανδεῖς
[Π]αος Ἀρτέμωνος, Μεμακος Παναμυω, Αρτιμης Σαμωου, Μανης κῆρ[υξ]·
Λάτμιοι Σαμωος Αρτιμεω, Υαρκελας Πελαου, Ἀρτεμίδωρος Σαμωου·
[Π]λαδασιῆται Θυσσος Σαμβακτυω, Ιμβρασσις ⟨Σ⟩εσκω, Σανορτος Σαυριγ[ου]
[Ε]ρμαπις Σαυσσωλλου, Κυλαλδις κῆρυξ· Κεράμιοι Υλιατος
[Ν]ωτρασσιος, Σενυριγος Τρυσεω, Κοτβελημος κῆρυξ· Ἀρμελῖται
[Π]ακτυης Ἀδράστου, Μῦς Πιγρεω, Κύδωρος Τρυσσεω, Ιμβρασσις

[κ]ῆρυξ· Οὐρανιῆται Υσσωλλος Αρταου, Σεμευριτος κῆρυξ· [--ca. 8 --]
Εκατομνως Σαυριγου, Υσσαλδωμος Εκατομνω, Τυμν[ης - -]
Κολιυργεῖς Μανης Πακτυω, Αρλισσις Ι[- - - - - - - - - -]
Αρλισσιος, Αρτιμης Πυρκεω, Πισκυ [- - - - - - - - - - - - -]
[?]ωρλεμις Καρξαδος, Μανης Κ[- - - - - - - - - - - - - - -]
[Μ]ανης κῆρυξ· Κολωνεῖς Μανης [- - - - - - - - - - - - -]
[- - - - -]ω, Ἑρμαῖος κῆρυξ· ΕΠΙ[ ]ΥΜ[- - - - - - - - - -]
[- - - - - - - - - - - - - -]ΕΣ[- - - - - - - - - - - - - - - -]
- -

Same sort of document as the text in our lemma no. 991, ed.pr. || 1. in fine too little space for κ[ῆρυξ], ed.pr. || 2. initio e.g. [Ὑλι]μεῖς or [Ὑρο]μεῖς, both attested in the Athenian Tribute Lists, ed.pr. || 6. initio [Β]ρυασσιος or [Α]ρυασσιος; in fine no patronymic, ed.pr. || 8. Hiera Kome: near Stratonikeia; in *I.Stratonikeia* 502 (Lagina) one finds a name Δερσωμανης, ed.pr., who opts for Δερσω as patronymic of [Ἰ]μβρης || 12. for the Πλαδασιῆται cf. also our lemma no. 991 L. 19; ΑΣΣΙΣΕΣ, lapis || 15. for Κύδωρος cf. our lemma no. 996 L. 3 || 16. in fine an ethnic, ed.pr. || 18. Κολιυργεῖς: cf. the later demotikon Κολιοργεύς in Stratonikeia, ed.pr. || 21. Κολωνεῖς: on record in an ineditum (some km. West of Yerkesik, between Muğla and Gökova).

993. Mylasa. Honorary decree for the Rhodian Apollophanes, ca. 200 B.C. *I. Mylasa* 125/126 (cf. *SEG* XXXVII 870 in fine). F.Piejko, *OAth* 18 (1990) 151-153 no. 1, restores these texts, which are presented as separate inscriptions in *I.Mylasa*, as follows.

[..... Ἀπολ]λοφάν[---]
[ἀποσταλέ(?)]ντων Τ/// Ν[
[.....] ἐμφανί[ζ]ουσιν ἣν ἔχει εὔνο[ιαν οἱ ----]
[..... Καλ]λισθένης Μενίππου, Διονύσιος Ἰατροκλ[είους, ὁ δεῖνα]
[τοῦ δεῖνος] τῆς Πρωτέου [συγγενείας (?) ----]
[Ἐπὶ στεφαν]ηφόρου Ἰατροκλείους τοῦ Μενο[ί]του, μηνὸς Ὑπ[ερβερεταίου, γνώ]-
[μη τῶν ἀρχ]όντων εἰσαγγειλάντων τῆι βουλῆι πρὸ [ἡμέρας] μ[ιᾶς τῆι e.g. εἰκάδι]·
[ἐπεὶ Ἀπολ]λοφάνης Ἀναξ[ι]πόλιος Ῥόδιος φίλος ὢν τοῦ βασιλ[έως ---- καὶ]
[τοῦ δ]ικαστηρίου τοῦ ἐν Καρίαι ἀρχιδικαστὴς διετέλ[εσεν πᾶσιν καὶ ἰδί]-
[αι κ]αὶ κοινῆι χρείας παρεχόμενος ἀπροφασίστως ἐ[πὶ τῆς πραγματείας]
[τῆς ἑ]αυτοῦ γινόμ[ενος], τοὺς μὲν τῶν πολιτῶν δια[λύων εἰς ὁμόνοιαν]
[χωρὶς] κρίσε[ως ἀποκατέσ]τησεν, ἀπὸ παντὸς δ[ὲ τοῦ βελτίστου τοὺς]
[ἄλλους διέκρινεν, ὅπως τὴν] ἀκαιρ[ί]α[ν τῆς φιλοτιμίας ἀποτριψάμενοι]

5. Perhaps in fine δι' ἃ ἔδοξε τῆι βουλῆι καὶ τῶι δήμωι], P. || 1-5. [--] ΩΑΜ[--ι--]ντων τὸν Ι[--ι--] ἐμφανιοῦσιν ἣν εἶχον εὔνο[ιαν -- | ἠιρέθησαν Κ]λισθένης Μενίππου, Διονύσιος Ἰατροκλε[ίους --ι--]της Πρωτέου, *I.Mylasa* 125 [in L. 3 P. takes ἔχει from Cousin, but Blümel has: 'EIXON Abklatsch'; similarly the restoration Ἀπολ]λοφαν in L. 1, on the basis of Cousin's ΦΩΑΜ, is at least very uncertain, Herrmann] || 6-13. [Ἐπὶ στεφαν]ηφόρου Ἰατροκλείους τοῦ Μενοίτου, μηνὸς Ὑπ[ερβερεταίου· ἔδοξε τῶι δήμωι, τῶν ἀρχ]όντων εἰσαγγειλάντων τῆι βουλῆι· ἐπειδὴ ΕΙΡΗΝ[--ι-- Ἀπολ]λοφάνης Ἀναξιπόλιος Ῥόδιος φίλος ὢν

τοῦ βασιλ[έως --I-- τοῦ δ]ικαστηρίου τοῦ ἐγ Καρίαι ἀρχιδικαστὴς διετέλ[εσεν --II-- ἰδίᾳ κ]αὶ κοινῇ χρείας παρεχόμενος ἀπροφασίστως Ε[--I--] ἐφ' αὑτοῦ γινόμ[ενος] τοὺς μὲν τῶν πολιτῶν δια[λύων --I--] κρίσ[εις --]Σ ὑπεράνω παντὸς ΔΗ[--I----]ΑΚΑΙΕΣ[----], *I.Mylasa* 126 [6-7. the restoration with γνώμη, followed by εἰσαγγειλάντων is an unaeceptable mixture of two formulas: cf. J. and L.Robert, *Fouilles d'Amyzon en Carie* (Paris 1983) 235/236 || 12-13. P.'s text]τησεν ἀπὸ is a violation of the clearly recorded readings of Cousin and Blümel, and cannot be justified by a misuse of dots under the letters. The restoration [τοὺς | ἄλλους (se. πολίτας !) διέκρινεν is impossible, Herrmann].

994. Mylasa. Fragment of a royal letter ?, Hellenistic period. *I.Mylasa* 24 (*LBW* 385; cf. *SEG* XXXVII 871 in fine). F.Piejko, *OAth* 18 (1990) 155/156 no. 3, presents the following restoration.

e.g. ὅπως πάντα]
[τὰ ἐξ ἀρχῆς ὑπάρχοντ]α ἀεὶ τὰ ὑμέτερα γίνητ[αι καθὼς ἑκάστωι]
[ὑπῆρ]χεν ἴδι[α, καὶ] δίδομεν ὑμῖν [ἀ]τέλειαν· ἀπὸ δὲ τ[οῦ e.g. τετάρτου ἔτους]
[δεῖ δι]ορθοῦ[σ]θ[αι δε]κάτην πάντων τῶν γενημά[των καὶ τῶν ἄλλων]
4 [τῶν γι]νο[μένων παρ' ὑμῖν e.g. κατ' ἐνιαυτὸν προσόδων ----------]

The preceding promise may be καὶ εἰς τὸ λοιπὸν πᾶσαν ἐπιμέλειαν ποιησόμεθα ὅπως κτλ, P. || [----] ΑΛΕΙ τὰ ὑμέτερα γίνη[ται | ----]ΧΙΝΙΑΙ[--] δίδομεν ὑμῖν [ἀ]τέλειαν, ἀπὸ δὲ τ[ῶν | ----]ΟΙ[--] ΘΟΥΟΟ[-- δε]κάτην πάντων τῶν γενημά[των | ----]ΝΟ[----], *I.Mylasa*.

995. Nysa. Dedication of buildings. Rectangular base in the theatre. Ed.pr. H.Y.Özbek, *VIII. Araştirma Sonuçlari Toplantisi, 1990* (Ankara 1991) 295 (ph.; dr.).

. . . .οντος Εὐπρε[- - -]
[- -] τῆς πόλεως·
Νείκων ὁ καὶ . . .ς Ἀριστ[ο]-
4 νίκου καὶ Ἄριστος [τὴν στο ?]-
ὰν καὶ ὑπερστόμει ?-
ον καὶ τὸ θέατρ[ο]ν [καὶ]
τὸ π[ρ]οσκήνι[ο]ν
8 ἐκ τῶν ἰδίων [--]
[πα]τρίδει τιθέντες

Undated by ed.pr. || [1. Εὐπρε[πίου, ed.pr.; perhaps Εὐπρέ[πους: cf. L.Robert, *OMS* I 706 || 1-2. [Νειλσέων], ed.pr., who seems to mean Νυσαέων; the restoration is highly uncertain || 6-7. ὑπερστόμειον ?, an unknown word, is rather suspect, Herrmann].

996. Pladasa. Proxeny decree for the Plataian Kratesippos, 319/318 B.C. Yellow marble stele found in Yerkesik and coming from Çandüşüren (ca. 11 km Northeast of Keramos). Edd.pr. E.Varinlioğlu - A.Bresson - P.Brun - P.Debord - R.Descat, *REA* 92 (1990) 59-78 (ph.); now also in *I.Rh. Peraia* 701; cf. also P.Debord, *IX Araştirma Sonuçlari Toplantisi* (1991) 141-147 (ph.). For LL. 7/8 cf. D.Knoepfler, *Chiron* 22 (1992) 441/442.

[Φ]ιλίππου βασ[ιλεύοντ]-
[ο]ς, ἕκτωι ἔτει· ἐπὶ Πισ[.]-
νω Σαναμω Κυδώρου, μην-
ὸς Κοροβαλλισσιος, ἐκ-
[λ]ησίας γενομένας κυρ-
[ί]ας, ἔδοξε τᾶι πόλι τᾶι
[Π]λαδασέων Κρατησίππ-
ωι Πολύωνος Πλαταιεῖ
εὐεργέται γενομένωι
Πλαδασέων καὶ ἀφέντι
ἀπὸ τοῦ δανείου οὗ ὤφε-

Stoich.
ιλον αὐτῶι χρυσοῦς Ἀλ-
εξανδρείους διακοσί-
ους δέκα, δεδόσσθαι αὐ-
τῶι καὶ ἐγγόνοις προξ-
ενίαν εὐεργεσίαν πολ-
ιτείαν καὶ ἔνκτησιν κ-
αὶ μετουσίαν πάντων κ-
[αθάπερ κα]ὶ Πλαδασεῦσ-
[ι καὶ κατατά]ξαι αὐτοὺ-
[ς εἰς ----------]
- - - - - - - - - - - - - - - - - - -

1. Philippos III Arrhidaios, edd.pr. || 2-3. name + patronymic + papponymic, without the twice expected τοῦ, edd.pr., with other examples of such sequences from Asia Minor; probably Πισ[ι]νω; Σαναμως: new name; for Κύδωρος cf. our lemma no. 992 L. 15, edd.pr. || 4. Κοροβαλλισσις: new, local month; cf. the female name Κορβαλις (Κορβαλινα; Κορβα), edd.pr. || 7. and 10. Πλαδασέων: edd.pr. present a chronological survey of the inscriptions recording the Pladasians in various spellings: the Athenian Tribute Lists *ATL* 7 I L. 11; 8 I L. 13; 12 IV L. 24; 13 IV L. 24; 15 I L. 89; A 9 I L. 150 (= *IG* I^3 264-265; 269; 270; 272; 71); our lemmata nos. 991 and 992 LL. 19 and 12 respectively (Mylasa); *Labraunda* III 2 42 (cf. our lemma no. 979) LL. 9 and 15 (Πλαταασεῦσι = probably Πλαδασεῦσι, though the identity is not completely certain); *IG* XII 1 962 (Chalke); O.Benndorff, *AAWW* 29 (1892) 63/64 LL. 1/2 and 7/8 (found between Pisiköy = Pisye and Mugla = Mobolla): κοινὸν τὸ Πισυητῶν καὶ Πλαδασσέων τῶν μετὰ Πισυητῶν, and an unpublished inscription from Pisye recording a κοινὸν τὸ Πισυητῶν καὶ Πλαδασσέων. From the specification τῶν μετὰ Πισυητῶν it can be deduced that there were two places called Pladasa: one was situated near Pisye and the other, mentioned in our text, near Çandüşüren; the Pladasa mentioned in the Tribute Lists and in the Labraunda-text is probably that of our text || 12-13. χρυσοῖ Ἀλεξάνδρειοι: earliest mention of this currency; the next one is *IG* XI 2 135 (ca. 314/313 B.C.), edd.pr. || 20-21. αὐτοὺ[ς εἰς φυλάν ? --], edd.pr., who extensively comment on the troubled situation in Southern Caria after Alexander's death and reflect on the omission of the satrap Asandros on record in the date of other Carian inscriptions from the reign of Philippos III; Pladasa probably did not recognize Asandros after being captured by Alketas (autumn 319 B.C.) or, more probably, after joining Kleitos in his conflict with Asandros (winter 319/318 B.C.). The honorand was probably an officer in the army of Alexander or one of his successors; the Boiotians were loyal allies to the Macedonians from the very beginning [For the chronology of Arrhidaios' reign cf. A.B.Bosworth, *Chiron* 22 (1992) 55-81].

997. Stratonikeia. Corpus. *SEG* XXXI 941. M.Ç.Şahin, *Die Inschriften von Stratonikeia* II.2 (IGSK Band 22, 2; Bonn 1990), publishes the new texts found since 1977 and the Indices to this volume and to vol. I and II.1 (cf. *SEG* XXXI); also Addenda et Corrigenda to I and II.1. The new texts are all in *SEG* XXXVIII 1077-1166. Cf. *BE* (1990) nos. 24 (on no. 1023: from Mylasa; cf. *I.Mylasa* 601), 360 (onomastics) and 915 (on nos. 1387-1390; in 1387 τὸν θαυμ(ασιώτατον) rather than θαυμ(άσιον); in 1390 perhaps τῆς ἀπο[στολικῆς ?).

998. Stratonikeia. Decree concerning the cult of Zeus Panamaros and Hekate, late 2nd cent. A.D. *I.Stratonikeia* 1101 (*LSAM* 69; *SEG* XV 655; *CIG* 2715). F.Piejko, *OAth* 18 (1990) 150, restores in L. 3 σέ[βεται (*I.Stratonikeia*: σε[σήμασθαι; no restoration in *LSAM*).

IONIA

999. Ionia. The architect Hermogenes. The epigraphical dossier bearing on the date of Hermogenes, known as the architect of the Artemision of Magnesia on the Maeander and of the temple of Dionysos in Teos from Vitruvius (3.2.6; 3.3.8/9; 4.3.1/2; 4.3.8; 7 praef. 12), and consisting of *I.Magnesia* 16 (cf. our lemma no. 1015), 100 a-b and *SEG* XXXV 1150* (cf. also *I.Magnesia* 98; *SEG* II 580; *LBW* 60 and *I.Priene* 207), is discussed by the following authors: **1**) A.Yaylali, *Der Fries des Artemisions von Magnesia am Mäander* (Istanb. Mitt. Beiheft 15; Tübingen 1976) 107-120; **2**) P.Gros, *MEFRA* 90 (1978) 687-704; **3**) N.C.Stampolides, *Ὁ βωμὸς τοῦ Διονύσου στὴν Κῶ* (Athens 1987) 199-212; **4**) M.Kreeb in W.Hoepfner, E.L. Schwandner (edd.), *Hermogenes und die hochhellenistische Architektur, Internationales Kolloquium in Berlin vom 28. bis 29. Juli 1988* (Mainz 1990) 103-113, especially 104-109; cf. also N.C.Stampolides, *ibid.* 115/116. Gros, Stampolides and Kreeb follow O.Kern's view that Hermogenes was active ca. 220-190 B.C., whereas Yaylali prefers A.v.Gerkan's date ca. 130 B.C. We summarize the main arguments.

I.Magnesia 16 mentions the foundation of the Leukophryena in 220 B.C. after an epiphany of Artemis and a Delphic oracle; the unsuccesful start led to upgrading the festival in 206 B.C.; the reconstruction of the Artemision is not mentioned. Yaylali concludes that it was *not* built at that time, adducing *I.Magnesia* 215 which records an epiphany of Dionysos, followed by a Delphic oracle *and* the building of a temple. Contra Kreeb, who points out that a mention of the temple cannot be expected in *I.Magnesia* 16 since this is not the original foundation decree, but a later attempt at revival.

I.Magnesia 100 a-b record the completion of the Artemis temple, the dedication of the cult image and the annual festival of the Ἰσιτήρια; all authors agree (contra v.Gerkan) that some years elapsed between (a) and (b); (b) is a slightly later confirmation of the festival, which apparently had to be rescued from oblivion; the approximate date of 100 a-b depends on the interpretation of Artemis' epithet Νικηφόρος in b L. 41; v.Gerkan and Yaylali connect this with the Roman victory over Aristonikos in 130/129 B.C. Contra Gros, who prefers the victory of Eumenes over Antiochos in the battle of Magnesia on the Sipylos in 190 B.C. This view is accepted by Kreeb.

SEG XXXV 1150* (204/203 B.C.) L. 105 implies that a Dionysos temple at Teos existed when the inscription was engraved. According to Yaylali this is not the temple of Hermogenes; contra Gros and Kreeb. Gros also points to *I.Magnesia* 98 recording the temple of Zeus Sosipolis, generally ascribed to Hermogenes.

1000. Ephesos. Economy and society in the Roman Imperial period. H.W.Pleket, *Lampas* 23 (1990) 187-197 (in Dutch), discusses the following aspects of Imperial Ephesos (1st-3rd cent. A.D.): **1**) the size of the city and its population, against the background of what we know in general about the size of preindustrial cities, Roman and otherwise; **2**) the economy: import, export, the 'balance of trade', public income derived from the harbor, tourism and Roman government-personnel; **3**) the social stratification, based on a dichotomy of the urban elite (the bouleutic order) and the rest of the demos (the demotai); internal divisions within the elite (primores and inferiores) and within the demos, with special reference to a number of non-agrarian traders and craftsmen who belonged to the top of the demotai: naukleroi, silversmiths, linen-weavers. In a separate Appendix he prints texts, Dutch translation of and brief commentary on *TAM* V 1 474 (*SEG* XXXIV 1203); *OGIS* 524; *SEG* XIX 684 (XXVII 742; XXX 1311); XXX 1313; XXXIV 1094; *I.Eph.* 211; 951 (*SEG* XXXVIII 1178); 2212; 2446; 3216; *Syll.*^{3} 838.

1001. Ephesos. Artemis Ephesia and the early Imperial cult. P.Scherrer, *JÖAI* 60 (1990) Hauptblatt 87-101, summarizes the testimonia concerning the restoration of the Artemision under Augustus: survey and measurements of nearby lands, canals and roads in 6/5 B.C. (*I.Eph.* 1523-1525; 3501/3502; 3513 [cf. also *SEG* XXXIX 1175]) and the construction of a wall around fanum et Augusteum (*I.Eph.* 1522). The reorganization of the cult must have entailed a Lex templi in accordance with Roman law: presumably the Constitution (διάταξις) of P.Vedius Pollio confirmed by Augustus and mentioned in the Edict (ἐπίκριμα) of Paullus Fabius Persicus (*I.Eph.* 17-19; *SEG* XXXIX 1177). Persicus' measures, inter alia against fraud by priests, supplement Pollio's temple law. S. argues that shortly after his accession to the throne (between 27 and early 25 B.C.) Augustus privately charged his friend P.Vedius Pollio with the institution of the Imperial cult in existing sanctuaries in Greece and Asia Minor, under the guise of their legal and financial reorganization. Pollio erected a Caesareum for Augustus in Beneventum (*CIL* IX 1556), and on his mission to the East he visited cities for which Sebasteia or other relations with Augustus are known: Athens (*IG* II^{2} 4125; cf. our lemma no. xxxx), Ilion (*I.Ilion* 101), Didyma (*I.Didyma* 146) and Tralles (two coin-types). In Ephesos the Artemision was to accommodate and finance the new cult: cf. *I.Eph.* 1522 (τὸν νεὼ καὶ τὸ Σεβαστῆον/fanum et Augusteum) and *I.Eph.* 412, which records a restoration of the περιτείχισμα of the Augusteum in the Artemision during the reign of Titus. The Augusteum should be identified with the altar before the Artemis temple, which on the establishment of the Imperial cult was remodelled as a walled altar of the Ara Pacis-type (περιτείχισμα = saeptum), rather than as a separate temple, of which no traces can be found in the Artemision. An affiliated Imperial sanctuary was erected on the North side of the 'Staatsmarkt', consisting of twin temples of Divus Iulius and Dea Roma belonging to a complex separated from the 'Staatsmarkt' by a βασιλικὴ στοά dedicated to Artemis and Augustus between 11 and 13 A.D. (*I.Eph.* 404; *SEG* XXXIX 1210). *I.Eph.* 902 (*SEG* XXVI 1243) LL. 1-5 testifies to the existence of a temenos of Augustus on the 'Staatsmarkt' already before or in early 25 B.C. (cf. also *I.Eph.* 459).

H.Engelmann, *ZPE* 97 (1993) 279-289, discusses the Imperial cult in Ephesos on the basis of the same dossier (except for *I.Eph.* 17-19) and, like S., argues that the city had two official

Augustea. That in the Artemision, however, has nothing to do with the Artemis altar, but should be localized elsewhere in the sanctuary. From *I.Eph.* 1522-1524 E. concludes that this Augusteum existed already in 6/5 B.C. He collects indirect testimonia for the early Imperial cult at Ephesos, inter alia *OGIS* 458 (*SEG* IV 490; = *I.Priene* 105 + *GIBM* 894; a more complete text in V. Ehrenberg - A.H.M. Jones, *Documents illustrating the reigns of Augustus and Tiberius*, Oxford 1963², no. 98), a decree of the province of Asia of 9 B.C., stating at the end that copies were to be erected in the sanctuaries of Augustus in the conventus-capitals. E. argues that this proves the existence of an Augusteum at Ephesos inside the walls before 9 B.C. (location unknown). E. also briefly discusses the testimonia for the cult of Dea Roma (*I.Eph.* 11 and 13; our lemma no. 1009), the private cult of Augustus (*I.Eph.* 902, which can **not** be taken as evidence for a temple of Augustus on the 'Staatsmarkt', since there is only question of a statue and a τέμενος), the decoration of an Augusteum under Tiberius (*I.Eph.* 510-514 a) and Titus (*SEG* XXXIX 1206, where E. restores in LL. 4/5 -- Γ]α[ί]ου Πυ|[θί]ων[ος] Ἄπτου) and for Artemis as protector of the Imperial House (*I.Eph.* 1265; *SEG* XXXIII 893, with revised text).

1002. Ephesos. Cults. R.E.Oster in *ANRW* II 18.3 (1990) 1661-1728, gives a survey of the main cults in Ephesos; long paragraph on Artemis of Ephesos. No new texts or readings.

1003. Ephesos. M.Ulpius Domestikos and the athletic synod. W.C.West, *Ancient History Bulletin* 4.4 (1990) 84-89, reconstructs the relations between this man and the athletic synod and the problem of the location of the latter's headquarters. He suggests restoring *I.Eph.* 1089 B LL. 3-5 as follows: [Μᾶρκος] Οὔλπιος | [Δομεστικὸς] ὁ ἀρχιερεὺς | [τοῦ σύμπαντος ξ]υστοῦ (after *I.Eph.* 1155). The four fragments of 1089 are part of two letters: an imperial letter and Domestikos' reply for the athletic synod. W. argues that these letters are part of the correspondence between Domestikos and the emperors, 'inscribed and displayed by the synod at Ephesos just as *IG* XIV 1054-1055 were displayed at Rome' (86). He interprets ὁ σύμπας ξυστός as a short-hand variation of the official lengthy title ἡ σύνοδος ξυστικὴ τῶν περὶ τὸν Ἡρακλέα ἀθλητῶν ἱερονικῶν στεφανειτῶν (*IG* XIV 1054/1055). W. argues that the headquarters of this synod were at Ephesos, referring to *SEG* XXVI 1243 LL. 8-10 and 1247 LL. 12-14; XXVII 739 LL. 7-18. [However, the fact that hieroneikai are privileged as a group and act as the synedrion of Artemis' chrysophoroi, with reserved places in the theatre, does not, strictly speaking, require the presence of the synod's headquarters. Hieroneikai as a privileged group occur also in other cities and the existence of an Ephesian *association* of hieroneikai, who, together with οἱ πρὸ πόλεως ἱερεῖς, acted as chrysophoroi, can easily be explained by the fact that Ephesos was a very large and populous city and accordingly produced a large group of successful athletes, Pleket].

1004. Ephesos. Bilingual honorary inscription for Ti.Claudius Aug. lib. Classicus, early reign of Trajan. *I.Eph.* 852; *SEG* XXX 1308. C.Bruun, *ZPE* 82 (1990) 271-285, cites this text in his study on the social status and the promotions of imperial freedmen. He

argues that Classicus was not an equestrian but a freedman when he acted as procurator of Alexandria. The epithet κράτιστος, which Classicus is given in an Egyptian papyrus (*SB* IV 7378 from 103 A.D.), does not prove equestrian status, since the term was used commonly in a non-technical sense before ca. 150 A.D. B. further discusses the function of ἐπίτροπος ἐν Ἀλεξανδρείᾳ (LL. 11/12) in the context of the Roman administration of Egypt. He argues that around 100 A.D. the heads of the financial departments are likely to have been freedmen, not equestrians. Ἐπίτροπος καθολικός (LL. 11/12) probably means that Classicus acted outside Alexandria. Concerning the status of C.Julius Photinus Celer, the βοηθός of Classicus (L. 13), B. argues that he may have been a non-imperial freedman, rather than an ingenuus (cf. the case of T.Mucius Clemens in *SEG* XXXVI 1322*; cf. our lemma no. 1449). It can, however, not be excluded that an ingenuus acted as an assistant to an imperial freedman procurator.

1005. Ephesos. Honorary inscription for Flavia Chrysanthe. *SEG* XXXIV 1104. In a review of *SEG* XXXIV and XXXV A.Martin, *AC* 59 (1990) 459/460, on 459 after revision of the stone reads in LL. 3/4 Σεβαστ[ῶν | Ἐφ]εσίων rather than Σεβαστ[ῶν Ἐλφ]εσίων and in L. 8 'avec assurance' [--]νίου ἐπιτρόπου τω[--] instead of [--]ίου ἐπιτρόπου το[--]. Possibly [Φλαβίου Ἀπολλω ?]νίου ἐπιτρόπου τῶ[ν Σεβαστῶν] should be restored; for the Imperial couple M. thinks of one of which Marcus Aurelius formed part.

1006. Ephesos. Honorary inscription for Fl.Montanus Maximillianus, 248-249 A.D. *I.Eph.* 698. M.Peachin, *ZPE* 84 (1990) 109-111, uses several sources to date the proconsulate of Asia of Fl.Montanus Maximillianus, mentioned in LL. 1/2, to 248/249 A.D.: *IGR* IV 1381 (*TAM* V 1 230; *SEG* XXXII 1220*) from Tetrapyrgia near Philadelphia, which P. prefers to date to late July/ early August 249, coins from Sardis and the Imperial constitution *CJ* VII 45 5.

1007. Ephesos. Honorary epigram of the Embolitai for the governor Theodoros, early Byzantine period. *I.Eph.* 1300. R.Merkelbach, *EA* 16 (1990) 44, points out that in L. 3 κάλλιστον is metrically wrong. He suggests κάλλι⟨μ⟩ον, a Homeric word, well known to the commissioned poet but unknown to the mason and the Embolitai, i.e. the traders and craftsmen who had their (work)shops in the colonnades. M.'s correction concerns the mason, not the poet.

1008-1009. Ephesos. Two inscriptions. Republished by H.Engelmann, *ZPE* 84 (1990) 89-94.

1008: 89-92. **List of victors in the Asklepeia, 153/154 A.D.** *I.Eph.* 1168+4101 b (cf. *SEG* XXXIX 1188). E. joins the two fragments (1168 at the left, 4101 b at the right). He argues that Tib.Cl.Demostratos Caelianus probably was not identical with

the homonym in *I.Eph.* 278, 719, 1501 (and perhaps also 1503), whose floruit fell in and around the twenties of the 1st cent. A.D.

[Ἀγαθῇ]/ vac τύχῃ
[Ἀνθυπ]ἀτῳ / [Λο]υπέρκῳ Ποντιανῷ
ἐπὶ ἱερέως Τ/[ι. Κ]λαυδίου Δημοστράτου
Καιλιανοῦ / ἀσιάρχου,
ἄρχοντος τῶν / ἰατρῶν Κο. Βαρηνοῦ
Δημητρίου, ἀγ/ωνοθετοῦντος
τῶν μεγάλ/[ων Ἀ]σκληπείων
[- - - - - - - - - - - - - - - - - - -]
[οἵδε ἐνίκησαν τὸν ἀγῶνα τῶν]
[ἰατρῶν· - - - - - - - - - - - - -]

1-2. [-- οἵδε ἐνίκη|σαν τὸν] ἀγῶ[να τῶν ἰατρῶν], *I.Eph.* 1168; E. interprets the gamma, read by J.Keil, as part of a tau || 2. [Ἀτιλιανῷ καὶ Λο]υπέρκῳ, *I.Eph.* 4101 b; [ἀνθυπάτῳ Λο]υπέρκῳ, *SEG* || 3. τ[οῦ Ἀσκληπιοῦ], *I.Eph.* 1168; [ἐπὶ ἱερέως Τι. Κλ]αυδίου, *I.Eph.* 4101 b || 4. Καιλιανοῦ [--], *I.Eph.* 1168; [Καιλιανοῦ], *I.Eph.* 4101 b || 5. [ἰατρῶν --], *I.Eph.* 1168; [ἄρχοντος τῶν], *I.Eph.* 4101 b || 6. ἀγ[ωνοθετοῦντος], *I.Eph.* 1168; [-- ἀγ]ωνοθετοῦντος, *I.Eph.* 4101 b || 7. μεγάλ[ων Ἀσκληπιείων ?], *I.Eph.* 1168; [τῶν μεγάλων Ἀ]σκληπείων, *I.Eph.* 4101 b.

1009: 92-94. **Foundation by an imperial freedman, ca. 50-27 B.C.?** *I.Eph.* 859 a; cf. J.-L.Robert, *BE* (1981) no. 456. The date assigned to the text is based on the fact that the freedman calls himself Caesaris, not Augusti, libertus, and on the fact that no offering is provided for Augustus; translation by E.

Γάιον Ἰούλιον Καίσαρος ἀπελε[ύθερον ... 7 ..., πρῶ?]-
τον τῶν Ῥωμαίων, καθιερώσαν[τα δη(νάρια) ----]
τῇι συνόδωι εἰς τὴν ἐπιτελεσθ[εῖσαν τῇι Ῥώμηι καὶ]
τῇι θεῶι θυσίαν ἐπὶ τῆς ἱερᾶς ἐσ[τίας τῆς πόλεως τοῖς]
κατ' ἐνιαυτὸν Ἐφεσήοις vacat

1. ἀπελε[ύθερον Νικηφόρον, εἰς τὸν ἀγῶνα], *I.Eph.*; the restoration Νικηφόρον is possible: C. Julius Nikephoros is on record as a Σεβαστοῦ ἀπελεύθερος in *I.Eph.* 859, E. || 1/2. πρῶ]τον or another laudatory epithet, E. || 2. καθιερώσαν[τα δηνάρια --], *I.Eph.* || 3. ἐπιτελεσθ[ησομένην Ῥώμηι καὶ Σεβαστῶι καὶ], *I.Eph.* || 4. ε[-- τοῖς], *I.Eph.*; ἐ[κκλησίας --], R.; sigma was read by G.Makris.

1010. Ephesos. Heroon of the orchistopalarioi of the green faction. *I.Eph.* 2949 part 2; cf. *SEG* XXXVI 1605. W.J.Slater, *ZPE* 84 (1990) 215, cites this text in his study on orchestopala (215-220). The ὀρχιστοπαλάριοι were pantomimes, who performed a dance

which was probably based on wrestling movements (cf. the ἀναπάλη, the πυρρίχη), possibly connected with Bacchic themes. In the context of Bacchic dancing, S. refers to *SEG* XXXV 1327 from Amastris (but cf. now our lemma no. 1163) and to *I.Klaudiupolis* 83. The inhabitants of Northern Asia Minor seem to have been specialists in it.

1011. Ephesos. Inscribed glass. B.Czurda-Ruth, *KJ* 22 (1989) 138/139, publishes the following inscriptions on glass vessels: **a**) no. 87: Ἀχιλλέος; **b**) no. 89: Ἀλ{λ}υπία (so *BE* 1992 no. 401); **c**) no. 90: Βερίνου.

1012. Erythrai. Honorary decree for Phanes, after 323 B.C. *Syll.*^{3} 285 (*SEG* XIX 696; XXXIV 690 no. 84; *I.Erythrai* 21). E.Varinlioğlu - A.Bresson - P.Brun - P.Debord - R.Descat, *REA* 92 (1990) 77/78, date this inscription after 323 rather than to 336-332 B.C., since the emission of the στατῆρες Φιλίππειοι (L. 12) in Asia Minor did not start before the death of Alexander. The inscription is contemporary with that of our lemma no. 996 (cf. app. crit. ad LL. 12/13).

1013. Klazomenai. Honorary inscription for the proconsul Caelius Montius, ca. 300-350 A.D. *I.Erythrai* 517 (*CIG* 3131; *IGR* IV 1554; L.Robert, *Hellenica* IV, Paris 1948, 110-114). C.Franco, *AIV* 148 (1989/1990) [1990] 130-132 (dr.), publishes a copy of G.Casoni (cf. our lemma no. 1635) showing that L. 2 reads Καίλ. Μόντιον (KAIA, copy Prokesch von der Osten, emended to Καί⟨λ⟩. by Robert; Και⟨κ⟩., *CIG*, *IGR*; Καίλ., *I.Erythrai*). From a note by C. it appears that the stone, a marble pedestal, was brought to Venice in 1826.

1014. Magnesia on the Maeander. The letter of Darius to Gadatas, 494-491/490 B.C. /100-150 A.D. (Roman copy). *I.Magnesia* 115 (*Syll.*^{3} 22; *SEG* XXXVI 1042*). M.-L.Chaumont, *Syria* 67 (1990) 588-590, argues that Gadatas was satrap of the first νομός (which included Ionia, the area of Magnesia, Aiolis, Caria, Lycia and Pamphylia) rather than some sub- or vice-governor. Cf. also our lemma no. 1071.

1015. Magnesia on the Maeander. Document concerning the foundation of the Leukophryena, 207-203 B.C. *I.Magnesia* 16 (*Syll.*^{3} 557; *SEG* XXXII 1147). M.Kreeb, *op.cit.* (cf. our lemma no. 999) 104/105, offers a German translation of LL. 10-29 and paraphrases of the remaining passages. He accepts most of the new restorations by J.Ebert (*SEG* XXXII). In L. 21 he prefers *I.Magnesia*'s [κομίσωσιν] vel sim. to Ebert's [ἀποδιδῶσιν] and in L. 24 *I.Magnesia*'s παρη[κο]ύσθησαν to Ebert's παρηλ̣κύσθησαν. K. hesitatingly accepts ἀ[ρχαῖον] in L. 20; if correct, there must also have been a *new* altar, which would imply that the reconstruction of the Artemision by Hermogenes occurred between 219 and ca.

206 B.C. A.Matthaiou, apud Kreeb 105 note 24, suggests restoring in LL. 27/28 [ἐψήφισ]ιτο instead of [ἐκέχρησ]ιτο. In his translation K. accepts Ebert's τὸν στεφαν[ίτην], but he points out that *I.Magnesia* did not mark TOY as doubtful; the fact that Moiragoras is mentioned twice in Ebert's restoration (LL. 25 and 28) is strange, but could be explained by the hasty introduction of the crown-agon, still in the same year as the embassy. *I.Magnesia* gives τοῦ Στεφάν[ου], which implies another stephanephoros called Moiragoras in one of the following years.

1016. Magnesia on the Maeander. Decrees concerning the erection of a statue of Artemis in her temple and the annual celebration of the Εἰσιτήρια, ca. 200-150 B.C. *I.Magnesia* 100; *Syll.*^{3} 695; *LSAM* 33; C.Pelekidis, *BCH* 80 (1956) 480-482 (on decree B L. 23). Ph.Gauthier, *RPh* 64 (1990) 61-65, restores in LL. 41/42 of the first decree (A) μετὰ [σπον]ιδῶν instead of μετὰ [τῶν παί]ιδων. He refers to the second decree (B) LL. 15/16: (τοῦ δήμου) ἐπιτάξαντος δὲ καὶ σπονδὰς καὶ κατευχὰς ὑπὸ τῆς συν[αρχίας, ἔτι] δὲ καὶ θυσίας συντελεῖσθαι and collects parallels for the combination of σπονδαί and εὐχαί (or κατευχαί). He gives a translation of decree A LL. 36-43.

1017. Miletos. Inscriptions recording the award of citizenship to Cretans settling in Myus, late 3rd/2nd cent. B.C. *Milet* I 3 34-38 (*SEG* XXIX 1136/1137; XXXIII 971; cf. XXXVI 807 in fine). For an analysis of the composition of the families see our lemma no. 1643. M.Wörrle, *Chiron* 20 (1990) 33/34, briefly comments on the procedure of the consultation of the oracle on record in 36 aa, a-c and 37 a-f (cf. our lemma no. 956 app.crit.). At the end of 36 c W. restores e.g. [τὸν δὲ] δῆμον κυρῶσαι καθ[ό]τι ἄ[ν συμβουλεύσῃ ὁ θεός] instead of καθ[ό]τι ἄ[ν συνοίσειν δοκῆι].

1018. Miletos. Honorary inscription for L.Manlius L. f. Torquatus, ca. 80-60 B.C. *SEG* XXXVII 988. T.R.S. Broughton, *AJPh* 111 (1990) 72-74, discusses the career of the honorand (cf. F.Münzer, *RE* s.v. Manlius no. 79; T.R.S.Broughton, *The Magistrates of the Roman Republic* II, 146, 149-151): he is probably to be identified with L.Manli(us) proq(aestore) who issued gold and silver coinage under Sulla in the Greek East ca. 84 B.C.; praetorship by or before 68 B.C.; legatus pro praetore (cf. the new reading reported in *SEG* XXXVII: πρεσβευτὴς καὶ ἀντιστράτηγος) not earlier than in the seventies, either before or after his praetorship. As a consequence of the new reading Torquatus is to be removed from 67 B.C. in the list of governors of Asia. The governorship of P.Cornelius Dolabella may now be dated to 67 instead of 68 B.C., but preference for the earlier date remains. The vacancy in the list of governors from 67-65, for which there is no obvious candidate, leaves three possibilities:

68	P. Cornelius Dolabella	P. Cornelius Dolabella	P. Cornelius Dolabella
67	T. Aufidius	vacancy	T. Aufidius
66	P. Varinius	T. Aufidius	vacancy
65	vacancy	P. Varinius	P. Varinius

1019. Miletos. Inscription on an architrave. *Milet* I 7 282 no. 194. F.Piejko, *OAth* 18 (1990) 137 (cf. *Belleten* 55, 1991, 34 with note 48), identifies Laodike on record in this text with the consort of Antiochos IV [However, a 2nd cent. B.C. date goes against the explicit arguments of Knackfuss and Rehm based on architectural and epigraphical criteria, Herrmann].

1020. Miletos (Teichioussa). Epitaph of Phïllos and others, Roman Imperial period. *LBW* 311; G.Cousin - G.Deschamps, *BCH* 18 (1894) 21 no. 11; L.Robert, *OMS* I 377-379; VI 59 note 18. The left part of the stone was refound by J.-L.Perpillou, *REG* 103 (1990) 669-672 (ph. of detail; dr.); in L. 1 there is a small omikron above the upsilon: Φίλλου. We present the text of *LBW* including this correction and underlining the parts which are now verified by P.'s revision of the stone.

Ἡρῷον Φίλλου καὶ Φιλέρωτος καὶ Ἑρμίου καὶ Ποσιδωνίου τῶν Φιλέρωτος φι-
λαδέλφων, ἀνδρῶν ναυκλήρων πλανητῶν· ἐγένετο τὸ ἡρῷον ἐπὶ στεφανηφόρου
Ἀθη-
ναΐδος, ὃ κατεσκεύασαν ἑαυτοῖς καὶ Σεξ[τ]ιλίῳ [Ξ]υπέτῳ καὶ γυναιξὶ ἑαυτῶν καὶ
τέκνοις ἑαυτῶν καὶ τέκνων
4 γυναιξὶ καὶ ἐκγόνοις [ἑαυτῶ]ν· ἐξὸν δὲ μὴ εἶναι ἐ[ξωτ]ικόν τ[ιν]α τεθῆναι

1. ΦΙΛΑ...Υ; Φιλα[ίθο]υ, *LBW*; ΦΙΛΛΥ; Φιλ[ίο]υ ?, C.-D.; ΦΙΛΛΥ (gen. of Φιλλῦς), R. [2. as to ναύκληροι πλανητοί cf. *ILS* 1534, which records a procurator ad naves vagas in Ostia. P.Herz, *Studien zur römischen Wirtschaftsgesetzgebung*, Stuttgart 1988, 136, writes about 'Trampschiffe', which had no regular routes but adapted themselves to the market situation; for further evidence on tramping cf. R.Tomber, *JRA* 6 (1993) 146-148, Pleket].

1021. Notion. Epitaph of Artemidoros, 2nd/1st cent. B.C. Rectangular stele (top broken) with relief in a recessed niche representing a man clad in a himation and holding a scroll in his left hand and a woman clad in chiton and himation; three small servants: a male one at the right of the man, two females at left and right of the woman. Inscription on the moulded base. Now in the Archaeological Museum at Izmir. Mentioned by R.Özgan in *Akten XIII. Kongresses* 156 note 16 (ph.; majuscle text): Ἀρτεμίδωρος | Ἀρτεμιδώρου ὁ φύσει Ἀπολλωνίου

2-3. ΑΡΤΕΜΙΔΩΡΟΥ | ΟΦΥΣΕΙ ΑΠΠΟΛΛΩΝΙΟΥ, Ö., who compares the style of the relief with that of a Delian fragment dated to 109 B.C.

1022. Nymphaion (area of: Ulucak). Epitaph of Kallikritos, ca. 150-125 B.C. Marble stele with pediment and akroteria; in the pediment a small shield; under the pediment a large wreath with inscription to the left and right; under the wreath in a recessed field a relief showing a standing woman flanked by two servants; in the left and right corner large columns; on the left column a woolbasket, on the right a jug, a box for book-rolls and a mirror; the left

servant holds in her left hand a jewel-box; the right servant holds a bottle in her left hand and with her right hand she grasps the woman; at her feet a tortoise; now in the Museum in Izmir (inv.no. 15137). Ed.pr. A.Yaylali in *Festschrift J.Inan* 471-481 (ph.): Καλλίκριτε, χαῖρε

The date is based on detailed iconographical comparisons by ed.pr. [If the relief shows a standing woman, we have an example of stock-pile production, used for the wrong, i.e. a male, person, Pleket].

1023. Priene. Letter of an Attalid (?) king concerning the execution of the decision of Smyrna in a boundary dispute between Priene and Miletos, 2nd cent. B.C. *I.Priene* 27 (*RC* 46). F.Piejko, *OAth* 18 (1990) 153, suggests restoring in LL. 10-12 [διαλλάσσηται τὰ ἀμφισβητούμ]ενα πράγματα καὶ τὸν ἐνε[στῶτα αὐτοῖς ζῆλον καὶ διαφο]ρὰν ἀποτριψαμένων πά[λιν εἰς τὴν ἐξ ἀρχῆς ἀποκατεστάθησαν φιλίαν] (no restorations in *RC*; *I.Priene* LL. 10/11: ἐνε[στῶτα ----]).

1024. Priene. Treaty between Herakleia - under - Latmos and the Amyzonians at Petra, 150-100 B.C. *I.Priene* 51 (*SEG* XXXIII 984). M.Wörrle, *Chiron* 20 (1990) 30, wonders whether Ἑκατόμνως ΜΕΛΑΙ (L. 7) is identical with Ἑκατόμνως Μέλανος on record in our lemma no. 956 II A L. 22 and III A L. 8. In that case the date of the treaty should be narrowed down to ca. 125-100 B.C. The squeeze published by J. and L.Robert (see *SEG* XXXIII) seems to show a full N after ΜΕΛΑ; however, there is no space for ΟΣ; Μέλαν[ος] goes against the syllabic division, so that e.g. Μελάν[θου] seems preferable.

1025. Priene. Dedication by Pedon, early 6th cent. B.C. *SEG* XXXVII 994; XXXIX 1266. C.Ampolo, *Quaderni Storici* 73 (1990) 213-224, comments on the nature of (auto)biography in Greek literature: relation between fiction and reality; distinction between history and biography. On 218-221 he adduces the autobiographical references in Pedon's dedication, which is the result of cross-fertilization of three cultures (Egypt, Persia and Greece), as evidence for his argument that the genre originated under the influence of the Near East, especially in Ionia under Persian domination, viz. in a society where the relation between the king and his subjects led to a positive assessment of the individual achievements of living persons.

1026. Smyrna. Corpus. *SEG* XXXVII 995*. G.Petzl has concluded his work on the Smyrnaean inscriptions with *Die Inschriften von Smyrna* II 2 (IGSK Band 42.2, Bonn 1990). The volume contains eighteen new texts which were found or published or assigned to Smyrna after the appearance of vols. I and II 1 (nos. 888-905), forty-one texts, often fragmentary, from J. Keil's Skizzenbücher V-VIII (nos. I-XL), not necessarily all from Smyrna. Addenda and Corrigenda to vols. I and II 1, elaborate Indices and a Concordance conclude this work. For two new epitaphs cf. *SEG* XXXIX 1268/1269. We give a comparatio numerorum for nos. 888-905.

SEG	*I.Smyrna*	XXXVIII	
XXXIII		1225	902
990/991	893/894		
992/993	891/892	*IGR* I	
		1070	901
XXXIV			
1194	898	*OGIS*	
1195	888	709	901
1542	901		
XXXVII			
997	890 a		

Interesting names: Νάννιον (889), Οἰνάνθη (890), Διογᾶς (XI), Ῥητορῖνος (XIII), Ἐκυτία (XIII; = Latin Equitia), Ἠθεῖος (XXVII).
Interesting terms: dedication θεοῖς πᾶσιν (903; late Hellenistic); Νεακωμῆται (??) Διονυσιασταί (III); οἱ μετέχοντες τοῦ γυμνασίου (VI); ἐπιβηματίς (IX); εἴδρυμα (XII); οἱ κάνκελυ (= κάγκελλοι; XXXV).

For a review cf. D.J.Geagan, *Gnomon* 64 (1992) 453-455.

1027. Smyrna. Herakles. C.P.Jones, *American Journal of Numismatics* 2 (1990) 65-76, examines Smyrnaean coins representing Herakles during Trajan's and M.Aurelius' reigns, and two inscriptions (*I.Smyrna* 770/771; *CIG* 3162) dedicated to Ἡρακλῆς Ὁπλοφύλαξ. He connects these documents with Aelius Aristeides, *Or.* 50, 73, mentioning a στρατήγιον which is a Ἡράκλειον, and argues that this oration was delivered in Smyrna. Cf. S.Follet, *BE* (1992) no. 67.

1028. Smyrna. Epitaph of the physician M.Modius Asiaticus, 2nd cent. A.D. *I.Smyrna* 537; *GV* 1395. F.Queyrel in *Anatolie antique. Fouilles françaises en Turquie. Catalogue de l'exposition, Bibliothèque Nationale, Cabinet des Médailles et Antiques* (Varia Anatolica IV 1; Paris 1989) 83/84 (ph.), republishes the text and traces its history in various collections. Non vidimus. Cf. S.Follet, *BE* (1992) no. 59.

1029. Teos. Treaty about a sympoliteia between Teos and Kyrbissos, 3rd cent. B.C. *SEG* XXVI 1306; XXX 1376 (cf. XXXIX 1770). W.Clarysse, *AncSoc* 21 (1990) 41 note 25, restores in L. 28 τὸμ μισθὸν τὸν [ἐκ τῶν νόμων ἑκάστης τε]τραμήνου rather than ἑκάστου τε]τραμήνου (*SEG* XXX), since the term indicating a space of four months is ἡ τετράμηνος rather than τὸ τετράμηνον as given by the lexica. Also other words for a ' "period of two, three ... months/days" are feminine substantives ending in -μηνος or -ημερος. Nearly all examples given in our dictionaries for masculine or neuter words are erroneous, those for

words ending in -ημερια and -μηνια are either false or very doubtful' (42). Cf. our lemma no. 374.

1030. Teos. Letters of Antiochos III to Teos, ca. 204/203 B.C. *SEG* XXXV 1150* (cf. our lemma no. 999). F.Piejko, *OAth* 18 (1990) 136, suggests restoring in LL. 8/9 of the text on Block C and D (P.Herrmann, *Anadolu* 9, 1967, 37-40) κα]ὶ συνεῖναι ἐν τῇ ἡμέ[ρᾳ ταύτῃ τούς τε πολίτας καὶ τοὺς ἄρχοντας πά]ντας instead of κα]ὶ συνεῖναι ἐν τῇ ἡμέ[ρᾳ ταύτῃ πάντας | τοὺς τὴν πόλιν οἰκοῦ]ντας ; on 147 he suggests for LL. 29-32 of the text of Herrmann, *loc. cit.* 157/158: καὶ τὴν | [ἐλευθερίαν καὶ αὐτονομίαν] καὶ τὰ ἄλλα τὰ δεδομέ|[να ὑμῖν τίμια καὶ τὰ φιλάνθρ]ωπα συνδιαφυλάσ|[σειν, ἐμμενόντων καὶ ὑμῶν ἐ]ν τῇι αὐτῇι διαθέσει καὶ | [εὐνοίαι (Herrmann: καὶ τὴν | [---] καὶ τὰ ἄλλα τὰ δεδομέ|[να ---- φιλάνθρ]ωπα συνδιαφυλάσ|[σειν ---- ἐ]ν τῇι αὐτῇι διαθέσει καὶ | [----) [Cf. now P.'s article on the entire dossier in *Belleten* 55 (1991) 13-69: 'Antiochus III and Teos reconsidered'].

LYDIA

1031. Axiotta. Cf. our lemma no. 1098.

1032. Bagis. Cf. our lemma no. 1097.

1033. Bulladan. Confession inscription, 2nd/3rd cent. A.D. *SEG* XXIX 1155. On the basis of parallels, H.S.Versnel, *Lampas* 23 (1990) 180, interprets ΜΕ in L. 3 as μ⟨ὴ⟩ rather than μὲ; κολασθεὶς διὰ τὸ μὲ ἕτοιμον εἶνε means 'punished, because I was not willing' rather than '--- punished---; however, because I was willing, sc. to ask the god which sin I committed' (so ed.pr. H.W.Pleket). For μεμολυμένος (LL. 6/7) cf. our lemmata nos. 1209 and 1711.

1034-1035. Demirci. Two epitaphs. G.Petzl, *EA* 15 (1990) 64/65 nos. 22/23 (ph.).

1034: 64 no. 22. **Epitaph of Hermas, 170/171 A.D.** White marble pedimental stele with akroteria and support; inscription under a large wreath; now in the Museum in Manisa.

Ἔτ(ους) σνε΄, μη(νὸς) Ἀπελλαί-
ου ει΄· Ἑρμᾶν ἐτεί-
μησαν οἱ γονεῖς

Τάτιον καὶ Ἑρμογᾶ-
ς ζήσαντα ἔτη ιη΄

1. Year 225 = 170/171 A.D. (Sullan era), ed.pr.

1035: 64/65 no. 23. **Epitaph of Sergios, 143/144 A.D.** Gray marble pedimental stele with akroteria and support; inscription under a large wreath; now in the Museum in Manisa.

Ἔτους σκη΄, μη(νὸς) Λώου
ζ΄· Τυραννὶς Σέργιον
ἐτείμησε τὸν σύν-
βιον μετὰ τῶν τέκνων
[χ]άριν μνείας·
Χαῖρε, Σέργιε

1. Year 228 = 143/144 A.D. (Sullan era), ed.pr.; ΣΚ̄Η and $\overline{\text{Μ}}$, lapis ‖ 2. Ẑ: perhaps ἀ(πίοντος or -ιούσῃ) ?, ed.pr., who mentions on 65 no. 24 a small fragment with του.

1036-1038. Demirci (area of: Örücüler, ca. 10 km. North of Demirci). Epitaphs. G.Petzl, *EA* 15 (1990) 65-67 nos. 26-28 (ph.).

1036: 65/66 no. 26. **Epitaph of Menandrion, 132/133 A.D.** White-reddish marble pedimental stele with akroteria; in the tympanon a rosette; under the stele in a slightly recessed field, flanked by columns, a large wreath; under the field the inscription; found 2 km. South of Örücüler, now in the Museum in Manisa.

Ἔτ(ους) σιζ΄, μη(νὸς)
Ὑπερβε-
ρταίου ιγ΄· Μεν-
ανδρίωνα τε-
λευτήσαντα .[3-4]
ἐτείμησαν Τί(τος) Φλ.
Γλύκων καὶ Μέναν-
δρος Ἐβένου ὁ πα-
τὴρ αὐτοῦ σὺν τῇ μ[η]-
τρὶ αὐτοῦ Θέτιδι

1. Year 217 = 132/133 A.D. (Sullan era), ed.pr.; ζ−, lapis ‖ 4. in fine possibly an indication of the age of the deceased, ed.pr.

1037: 66 no. 27. **Epitaph and epigram for Glyk(e)ia.** White marble stele built into the wall of a fountain.

[Ἔτους . . .], μ[η](νὸς)
Ἀπελλαίου δ΄·
[Ἀρτεμ]ίδωρος Μόσχου
[ἐτ]είμησεν Γλυκίαν τὴν
[σύ]μβιον· Φλάκκος τὴν μη-
[τ]έρα· Τειμοκράτης τὴν
[ἀδ]ελφήν· καὶ τὰ θρεπτάρια
μνίας χάριν

vacat
8 Μαιονίης θρέμμα, ἄλο-
χος δέ τοι Ἀρτεμιδώρου,
ἡ Φλάκ⟨κ⟩ου μήτηρ τύμβον
ἔ-
χω στυ⟨γ⟩ερόν
vacat
vacat
12 Χαῖρε

Undated by ed.pr. || ligatures || 8-11. epigram, ed.pr. || 10. ΦΛΑΚΟΥ, lapis || 11. ΣΤΥΕ, lapis; perhaps phonetical rendering, ed.pr.

1038: 67 no. 28. **Fragmentary epitaph, 1st cent. B.C./1st cent. A.D.** White-reddish marble fragment built into the same fountain as the preceding stone.

[-] ıı /\ [- - - - Πτολε]-
μαῖος ΟΥ[- - - - - - - -]
της ἐτίμησε[ν - - - - -]
4 Πτολεμαῖος [- - - - -]

Πλουτίωνος [- - - - -]
Ἀλεξανδ[ρ - - - - - -
vacat ?

5. Or Πλουτίων ΟΣ[--, ed.pr.

1039. Göcek (ca. 20 km. East of Thyateira). Fragmentary epitaph, 1st/2nd cent. A.D. Lower part of a white marble stele with support and representation of a wreath; under it a knapsack or bottle; to the left and right agricultural tools; LL. 8-16 in smaller, careless script. Ed.pr. G.Petzl, *EA* 15 (1990) 53 no. 6 (ph.).

- - - - - - - - - - - - - - -
- - - - - - - - - - - -]ΟΝ
- - - - - - - -]Μ[- - - -]ΓΙ
[Ἀπολ]λώνιος τὸν ἀδελφ[όν]
4 [Στρα]τονείκη τὸν..[- - - -]
[- - -]ς τοῦ ἀδελφοῦ
[- -] καὶ οἱ συγγενεῖς
[- - - -]ΕΣ,Α χαῖρε·
vacat
8 [- - - -]ἐπισχεῖν ἠρίον εἰς
[- - - - - - - - - - - - - -]
[- - - - - - - - - - - - - -]

[- - - - -]ΣΕΤΩΝ[- - - -]
12 [- - - - - - -]TINI I[- - -]
[- - - - - - -]ΜΟΙ[--]Ε[--]
[- - - - - - - - -]ΞΗΝ[--]
[- - - - - - - - - - - - - - -]
16 [- - - - - - - -]ΣΑ[- - -]
vacat
[- -]Υ[- -] παροδεῖτα Τ[-]
[- -]ΒΙ[- - -]ΟΝΕΙ Ι ΙΕ[--]
[- - -]ΕΟ¯[- - - - - - - -]
20 [- - - - -]ΟΥΕΒΙΟ[- - - -]

8-16. Probably an epigram, ed.pr., who points out that *TAM* V 1 789 is still in Göcek (ph.).

1040. Gökçeler (ca. 25 km. East of Thyateira). Epitaph of Ammia, 1st cent. B.C./1st cent. A.D. Large white marble block. Ed.pr. G.Petzl, *EA* 15 (1990) 54 no. 8 (ph.).

Ἀμμία Μενεκράτους Διόφαντος Ἀρτεμιδώρου
τοῦ Θρασύλλου τῇ ἑατοῦ γυναικὶ τειμήν

2. Or possibly Θρασυλάου, ed.pr., who gives photos of *TAM* V 1 795, which is still in Gökceler: on the lateral sides a rosette, wool basket, mirror, bottle, comb and bird.

1041-1042. Gordos (area of). Two milestones, 324-326 and 333-337 A.D. G.Petzl, *EA* 15 (1990) 55/56 nos. 10/11 (ph.).

1041: 55 no. 10. White marble column found in a field 4 km. West of Gordos; now in the Museum in Manisa.

[Το]ῖς κυρίοις ἡμ[ῶν]
Φλ. Κωνσταντ[είνῳ]
Εὐσεβεῖ Εὐτυχεῖ
Σεβ. καὶ Γρίσπῳ
καὶ Κωνσταντεί[νῳ]
καὶ Κωνσταντί[ῳ]
τοῖς γεννεωτά[τοις]
καὶ ἐπιφφ. Κέσα[ρσιν]·
Ἀπὸ Γόρδου
μί(λια) δ΄

Between the appointment of Constantius as Caesar (8 Nov. 324) and the assassination of Crispus (end of 326 A.D.), ed.pr. ‖ 6-7. equivalent of nobilissimis et illustrissimis Caesaribus, ed.pr.

1042: 55/56 no. 11. Gray poros stele; traces of red paint in the last three lines; now in the Museum in Manisa.

A:
Τοῖς κυρίοις ἡμῶν
Φλ. Κωνσταντείνῳ
καὶ Φλ. Κωνσταν[τείνῳ]
καὶ Φλ. Κωνστ[αντίῳ]
καὶ Φλ. Κώνστ[αντι]
vacat
vacat
τοῖς ἐπιφφφ. Καίσσσ.

Between 25 Dec. 333 and 22 May 337, ed.pr. ‖ 2. in fine perhaps [Σεβ(αστῷ)], ed.pr. ‖ 3-4. possibly first Constantius followed by Constantinus Caesar, ed.pr.

B: [Τοῖς] κυρίοις [ἡμῶν]
[Φλ. Κ]ωνσταν[τείνῳ]
[-]Τ[-] - - - - - -
traces of letters

1043. Gordos. Epitaph of Telesandros, 59/60 A.D. Gray marble pedimental stele with akroteria; L. 1 above and LL. 2-9 below a large wreath; now in the Collection of Hayri Büke. Ed.pr. G.Petzl, *EA* 15 (1990) 56/57 no. 12 (ph.).

Ἔτους ρ̄μ̄δ΄, μη(νὸς) ᾱῑ΄, η̄΄·
Γλυκωνὶς τὸν ἄνδρα· Μηνᾶς, Δομ-
ετίαν, Ἀτίμητος τὸν πατέρα· Μέλτη
4 τὸν ὑκερόν· Ματερ τὸν ὑκερόν· Πρῖ-
μα τὸν ἀδελφόν· Μᾶρκος τὸν μήτρω-
ς· Μόσχειν, Μάρκελλα, Ἐπιτυνχάνων,
Τελέσανδρος τὸν θρέψαντα· οἱ συ-
8 νγενεῖς Τελέσανδρον
Χε̃ρε

1. 8th day of the 11th month of year 144 = 59/60 A.D. (Sullan era), ed.pr. || 3. Δομετία{ν}, ed.pr.; but cf. *BE* (1991) no. 501 || 4. Ματερ: either indigenous name or equivalent of Latin Mater, ed.pr., who now prefers to interpret Ματαρ in *TAM* V 1 468 b L. 17 as name; ὑκερός = ἑκυρός: 'father-in-law', ed.pr.

1044. Gordos. Epitaph of Amerimnos, 69/70 A.D. White marble pedimental stele with akroteria; in the tympanon a rosette; LL. 1/2 above and LL. 3-13 below a large wreath, which has a rosette in the center; now in the Collection of Hayri Büke. Ed.pr. G.Petzl, *EA* 15 (1990) 57/58 no. 13 (ph.).

Ἔτους ρνδ΄, μη(νὸς) Ἀρτεμισίου
η΄ ἀπιόντος·
Ἑλικωνὶς ἐτείμησεν Ἀμέ-
4 ριμνον τὸν ἑαυτῆς ἄνδρα ·Ε·
Ἀμέριμνος τὸν πατέρα· Τέρπ-
ουσα τὸν ἴδιον υἱόν· Νεικόπο-
λις ἡ μάμη· Ἀλέξανδρος κα-
8 ὶ Δημητρία καὶ Τέρπουσα τὸν
ἀδελφόν· Αἰγιαλὸς ὁ θρέψας·
Γάμος τὸν πενθεριδῆ· οἱ συν-
γενεῖς καὶ σύνδουλοι ἐτείμ-
12 ησαν Ἀμέριμνον
vacat
vacat
Χαῖρε

1. Year 154 = 69/70 A.D. (Sullan era), ed.pr. || 4. in fine 'Zeilenfüller', ed.pr. || 7. μάμη = μάμμη = grandmother, ed.pr. || 10. πενθερίδης: 'brother of the wife', ed.pr.

1045. Gordos. Epitaph of Artemon, 152/153 A.D. Gray marble pedimental stele with akroteria; in the tympanon a shield; on the stele a wreath with ribbons. Now in the Collection of Hayri Büke. Ed.pr. G.Petzl, *EA* 15 (1990) 58 no. 14 (ph.).

Ἔτους σκζ΄, μη(νὸς) Ὑπερβερ-
ταίου γ΄· τὸ ὁμότεχνον
τῶν γναφέων Ἀρτέμω-
4 να ἐτείμησαν ζήσαν-
τα ἔτη νε΄

1. Year 237 = 152/153 A.D. (Sullan era), ed.pr. ‖ 2-3. fullers are well attested in Saittai; this is the first example from Gordos, ed.pr.

1046. Halitli (area North of Magnesia (Manisa)). Fragment of a honorary inscription, 1st cent. B.C./1st cent. A.D. Lower right part of a gray marble stele. Inscription in a wreath. Ed.pr. G.Petzl, *EA* 15 (1990) 50 no. 1 (ph.): [ὁ] δᾶμος | [ὁ M]υριναίων

Halitli lies ca. 8 km. Northeast of Üçpinar, where Keil-Premerstein (cf. *KP* I nos. 206/207) found two late-Hellenistic boundary stones of the Myrinaioi: presumably Myrina owned land in this area, ed.pr.

1047. Halitli (area North of Magnesia (Manisa)). Epitaph of Phanias, 2nd/1st cent. B.C. Gray marble pedimental stele. Ed.pr. G.Petzl, *EA* 15 (1990) 50 no. 2 (ph.): [Φ]ανίας | [Δ]ιοσκουρίδου.

1048. Hierakome. Letter of Attalos III or of a Roman emperor, after 138 B.C. ? *RC* 68 (*OGIS* 333; *TAM* V 2 1396). F.Piejko, *OAth* 18 (1990) 149, assigns *RC* 68 to the Roman Imperial period and suggests restoring in L. 5 παρά τ[ε τῶν ἐξ ἀρχῆς] instead of παρά τε τ[ῶν πρόσθεν] (*OGIS*; *TAM*). Cf. also K.J.Rigby's dating and restoration of L. 5: *SEG* XXXVIII 1075.

1049. Katakekaumene ? Prayer to the Meter Theon. *SEG* XXVIII 1568; XXXVI 1577. M.Ricl, *ZAnt* 9 (1991) 201-206, deletes σε in L. 1; in L. 2 she reads χρυσᾶ ἀπ⟨ώ⟩λεσ⟨α⟩ (= ἃ ἀπώλεσα); in L. 3 she suggests ἀναζητήσηι (cf. already app.crit. *SEG* XXVIII). She interprets the bronze table as a πιττάκιον (written complaint, 'initiating a sort of trial without a real court or judges').

1050. Katakekaumene. Confession inscription, ca. 150-250 A.D. *SEG* XXXVII 1001. D.Harvey, *LCM* 15 (1990) 28/29, reads in L. 15 περικρυπτούσης ('when Syntyche totally concealed the god's power --'; cf. already *SEG* XXXVII, app.crit.) instead of ΠΕΡΙΚΙΥΡΟΥΣΗΣ (edd.pr.: = περι⟨σ⟩υρούσης). G.Petzl, *EA* 18 (1991) 90, reports that a revision of the stone yields the reading περικρυβούσης, a later version of περικρυπτούσης. For ἱκανοποιέω (L. 8) and ὑψόω (L. 19) see our lemmata nos. 1075 and 1711.

1051. Mahfeller (ca. 10 km. North of Halitli). Fragment, undated. Marble fragment built into the mosque. Ed.pr. G.Petzl, *EA* 15 (1990) 50 note 7.

- - - [- -]ΜΟΣ | [- -]ΛΤΙΟΙ ⁝ | [- -]¯ ΟΝ | [- -]ΕΚΑ

IGR IV 1181 was found in this village, showing that Aigai's territory extended into this area, ed.pr.

1052-1053. Moschakome (Tepecik). Corrections in two inscriptions. *TAM* V 2 1408-1409. G. Petzl, *EA* 15 (1990) 50-52 nos. 3/4 (ph.), revised these two texts.

1052: *TAM* V 2 1408: L. 2: ἐτείμησαν; LL. 3/4: ΜΑ̣|ΒΑ.Γ̣(rather than Π̣)ΟΝ; after ΒΑ a rectangular letter: Γ, Ε or Ρ ?; 1st cent. A.D. On the right side of the base the following letters (Byzantine): ΤЄΟΥϹ⌈ ΔЄ)ϘϹ

1053: *TAM* V 2 1409: the first line has gone unnoticed by earlier scholars; LL. 1-4 run as follows:

leaf Ἀγαθὸς leaf Δαίμ̣ων leaf
Σέρ(βιος) leaf Καλπούρνιος leaf Ἰουλιανὸς
δὶς · χειλίαρχος · στεφανηφό-
4 ρος κτλ

1. Cf. the Roman Genius and Δαιμόνων Ἀγαθῶν in epitaphs from Mylasa and Iasos, P.

L. 11: μηδενός κτλ; L. 13: τεθῆναι is on the stone; ΣΑΛ̣Ε̣ΥΣΑΙ, lapis; L. 15: ΤΡΟΠΟΝ, lapis.

1054-1056. Philadelphia (area of: Alkan-Piyadeler). New inscriptions. G.Petzl, *EA* 15 (1990) 67/68 nos. 29/30 (ph.) and H.Malay apud Petzl 67 note 38 (ph.).

1054: 67 no. 29. **Fragment.** Part of a white marble architrave.

- -] vacat κατοικία (or -ίᾳ) ⁄⁄⁄ [- - -

1055: 67/68 no. 30. **Epitaph of Pia, 139/140 A.D.** White marble pedimental stele with support; in an arched, slightly recessed niche a large wreath with ribbons; under the niche the inscription; now in the Museum in Manisa.

Ἔτους ἑκατο-
τοῦ ο΄, μ(ηνὸς) Ὑπερβ̣αι-
ταίου ς΄, Π. Καιπί-
4 ων Πίᾳ τῇ ἑαυτοῦ
γυναικὶ ἐπύησε
μνείας χάριν

1-2. Year 170 = 139/140 A.D. (Aktian era), ed.pr.; ἑκατοτοῦ for ἑκατοστοῦ.

1056: 67 note 38. **Fragment.** White marble fragment of a base.

Ἡ βου[λὴ καὶ ὁ δῆμος]
ἐτ[ίμησαν]
ΑΠΟ[- - - - - - - - - -]
ΠΑΙ[- - - - - - - - - -]
ΑΙΝΑ[- - - - - - - - -]
ΤΗΝ[- - - - - - - -]
ΦΛΑ[- - - - - - - -]
ΚΛᾹ [- - - - - -]
ΣΤ̣⌜ [- - - - - - -]

Undated by ed.pr.

1057. Philadelphia (area of: Cabertarar). Construction of an agora, early 3rd cent. A.D. Poros column; inscription in a tabula ansata. Ed.pr. G.Petzl, *EA* 15 (1990) 70 no. 34 (ph.).

Ἔτο[υ]ς σ
[. .]′ τ[ῆς] Καί-
σαρος νείκ-
ης· Ἑρμοκρά-
της β′ γραμα (sic)-
τεύων κατεσ-
κεύασεν τὴν
ἀγορὰν ἐκ τῆ-
ς κώμης

Year 200 + 'x': perhaps σlξα′ = 261 = 230/231 A.D. (Aktian era), ed.pr., who does not exclude a year between 211 and 299, which yields a date between 180/181 and 268/269 A.D. ‖ 4-9. β′: Hermokrates, son of Hermokrates; H. either had the market built ἐκ (τῶν) τῆς κώμης (χρημάτων) or he paid himself for 'the market of the village' as summa honoraria, ed.pr.; M.Sève, *BE* (1991) no. 83, prefers the latter.

1058. Philadelphia (area of: Gümüşçay). Epitaph of Moschion. Poros funerary urn ('Aschenkiste'). Ed.pr. G.Petzl, *EA* 15 (1990) 68 no. 31 (ph.): Μοσχίωνος.

1059-1060. Philadelphia (area of: Çavuşlar). Two inscriptions. G.Petzl, *EA* 15 (1990) 68/69 nos. 32/33.

1059: 68/69 no. 32 (ph.). **Dedication of a statue of Zeus Soter to Trajan and the village, 116/117 A.D.** White marble base.

[Αὐτοκράτορι]
Νέρουᾳ Τραιανῷ Καίσα-
ρι Σεβαστῷ Γερμανικῷ
Δακικῷ Παρθικῷ Ἀρίστῳ
καὶ τῇ κατοικίᾳ τὸν Δία
Σωτῆρα Νεοπτόλεμος Δι-
οδότου Μᾶρκος νεμεο-
νείκης ἀνέστησεν ἐκ τῶν

ἰδίων ΚΑ[- - - - - - -] ΔΡΑΛΕ[- - - - - - - -]
ἔδωκε[- - - - - - - - -] 12 v v PIN[- - - - - - -]

7. Μᾶρκος; second name of Neoptolemos, ed.pr. || 10-11. - - ἄν]ιδρα λέ[γοντα - - ?, ed.pr. || 11-12. - -χά]ιριν ?, ed.pr.

1060: 69 no. 33. **Fragment of an epitaph, undated.** Lower part of a gray marble stele with support, built into the wall of a house: [- - - τῇ μ]ητρὶ ζώσῃ.

1061. Saittai. Cf. our lemmata nos. 1065, 1088 and 1102-1104.

1062. Saittai (area of: Encekler). Honorary inscription of the Mysians from Emoddi for the son of Hegesias, 171/170 or 163-161 B.C. Marble block, brought from Encekler and possibly found in Topuzdamlari, now in the Museum in Manisa. Ed.pr. H.Malay, *EA* 16 (1990) 65-67 (ph.).

Βασιλεύοντος Εὐμένου
ἔτους ἕκτου κ[α]ὶ τριακοστοῦ,
μηνὸς Ἀπελλαίου· οἱ ἐκ Εμοδδι
4 Μυσοὶ ὑπὲ[ρ .]ΥΜ...Υ Ἡγησίου
γεωδότο[υ εὐεργ]εσίας ἕνεκεν
καὶ εὐνοίας [τῆς] εἰς ἑαυτοὺς
Διὶ Βευδηνῶι

1. In fine traces of a rectangular letter: possibly the epsilon of ἔτους, subsequently deleted by the mason; Eumenes II (cf. *SEG* XXVIII 902 = *TAM* V 1 486 b); for the chronology cf. *SEG* XXVIII 902, ed.pr. || 3. Emoddi: village belonging to Saittai's territory, ed.pr. || 4. the Mysians were Attalid veterans, ed.pr. || 5. γεωδότης: unattested before; the Etym. Magnum gives γεοδόται: 'builders who allot territory'; so γεωδότης = land surveyor (cf. γεωμέτρης); or Γεωδότο[υ], second name ?, ed.pr. || 7. for Ζεὺς Βευδηνός cf. *SEG* XXXIII 1014.

1063. Saittai. Inscriptions of phylai on the seats of the stadium, ca. 150-300 A.D. F.Kolb, *EA* 15 (1990) 107-119 (ph.; dr.), publishes the following inscriptions, engraved on stone seats of the stadium. Unless indicated otherwise, all rows are counted from below.

A. Northern Part:

1. φ[υ]λῆς [Ἀπ]ο[λ]λωνιάδος (2nd cuneus from the left; 11th row)
2. φυλῆς Ἀπολλωνιάδος (ibidem; 10th row)
3. Ἀπ]ολλω[νιάδος] ('auf dem Umgang')
4. Ἀσκ{η}ληπιάδ[ος] (3rd cuneus from the left; 12th row)
5. φ[υλῆς Ἀ]σ[κληπιάδος] ? (ibidem; 9th row)

6. φ(υλῆς) Διονυσιά[δος] (ibidem; 8th row)
7. φυ(λῆς) Ἀσκληπιάδος (ibidem; 7th row) 8. φυ(λῆς) Διονυσιάδος (ibidem; 6th row)
9. [φυλῆς Ἀσκληπιά?]δος (ibidem; 3rd row; restored on the basis of the alternating order of the phylai on the rows) 10. Διονυσιάδος (ibidem; 2nd row)

Asklepias and Dionysias are already on record in *TAM* V 1 p. 30; these two tribes occupied the entire middle, i.e. the most prestigious cuneus of this part of the stadium, ed.pr.

11. Ταμασαιτηνῶ̣[ν] (4th cuneus from the left; 12th row)
12. φ(υλῆς) Σαταληνῶν (ibidem; 11th row) 13. Σαταληνῶ̣[ν] (ibidem; 10th row)
14. Σαταληνῶν (ibidem; 9th row)

Tamasis is a κατοικία on Saittan territory (cf. *TAM* V 1 p. 29 and no. 156); its inhabitants obviously formed a phyle of the city; Satala now appears to be a kōmē in Saittan territory, and not an independent polis or a community belonging to Sardis, as earlier scholars thought, ed.pr.

15. γερου[σίας] (ibidem; 6th row; first attestation in Saittai, ed.pr.)
16. CI (ibidem; 2nd row)

B. Southwestern Part:

17. ουγο (5th cuneus from the left; 6th row) 18. ΔΗ (ibidem; 5th row)
19. --]νῶν ? (ibidem; 4th row) 20. Ε Ξ Ρ (ibidem; 3rd row)
21. νεδε[-- (ibidem; 2nd row) 22. ἱερ[έως or -έων ? (ibidem; 1st row)

This part was probably reserved for officials and associations (cf. possibly no. 19), ed.pr.

23. --εσι-- (4th cuneus from the left; 9th row)
24. φ(υλῆς ?) Συν[--]ηίδος ? (ibidem; 6th row) 25. Y (ibidem; 5th row)
26. O (ibidem; 4th row)
27. ΤΟ ι ΠΟ Ε ΙΛΟ ΗΗΤ (τό[πος ?] --; 3rd cuneus from the left; 13th row)
28. Λ (ibidem; 5th row) 29. Ψ V NA (ibidem; 4th row)
30. φ(υλῆς) Ἡρακ(ληίδος) φ(υλῆς ?)-- (2nd cuneus from the left; 13th row)
31. [Ἡρ]α[κλεί]δ[ος] ? φ(υλῆς) ? (ibidem; 12th row)
32. Ἡρα[κλείδος] φ(υλῆς) Λ[--]α[ίδ]ο[ς] (ibidem; 11th row)
33. φ(υλῆς) Ἡρα(κλείδος) φ(υλῆς) [--ίδ]ο[ς] (ibidem; 10th row)
34. φ(υλῆς) Ἡρα(κλείδος) φ(υλῆς) Λ[--]α[-ί]δος (ibidem; 9th row)
35. φ(υλῆς) Ἡρακ(ληίδος) [--?]ευαρδοος ν(εωτέρου?) (ibidem; 8th row)

Phyle Ἡρακλείς unattested before; in nos. 30-34 possibly a second phyle was mentioned with which Herakleis was to share the rows (cf. e.g. in no. 34 Λ[--]α[-ί]δος)

36. φυλ(ῆς?) β[λ]ινου[ργῶν?]: B I N O Y; other solutions: B = β′ ('second'); Φαβι[α]νοῦ or Φλαβι[α]νοῦ; possibly erasure of an original ΛΙΝΟΥ⟦ΡΓΩΝ⟧ and a superimposed new text (2nd cuneus from the left; 7th row)
37. --]ρ{α}γω[ν?] νε[ωτέρων?] (ibidem; 6th row)
38. --]γων (ibidem; 5th row)
39. --ο]υ[ρ]γῶν (ibidem; 3rd row)
40. --]ουργῶν (ibidem; 2nd row)
41. --]ινο[υργῶν]

Presumably rows 1-7 were reserved for the λινουργοί, ed.pr., who points out that in no. 37 we have later additions superimposed on the older text, collects the evidence about linenworkers at Saittai, and suggests that they may have formed a phyle; if that is correct, these texts testify to the social and economic importance of such textile guilds in Saittai; cf. also similar phenomena in Philadelphia and Thyateira [for inscriptions on the seats of the stadium in Aphrodisias cf. C.Roueché, *op.cit.* (cf. our lemma no. 943 app.crit.) 84-99 and 119-128, Pleket].

1064. Saittai (area of: Gerencik Köyü, ca. 3 km. South of Borlu). Fragment of a foundation ?, 2nd/3rd cent. A.D. Left part of a white marble stele now in the Museum in Manisa. Ed.pr. G.Petzl, *EA* 15 (1990) 61-64 no. 20 (ph.). Cf. also M.Sève, *BE* (1991) no. 83.

- - - - - - - - - - - - - - -
τὴν κώμην, εἰσοί[σει τῷ]
ἱερωτάτῳ ταμεί[ῳ] πρ̣[οσ]-
τείμου δηνάρια μ̣[ύ]ρ̣[ια]
διςχείλια πεντακ[ό]σ[ια],
καὶ οὐδὲν ἧττον δι[ὰ] τ̣ο̣[ῦ]
θέματος τοῦ διὰ τοῦ πε-
ριβόλου ῥ̣εύσει τὸ ὕδω[ρ]
εἰς τὸν αἰῶνα, καὶ ὁ παρὰ
ταῦτα τολμήσας ἔσται
καὶ ἀσεβείᾳ ὑπεύθυνος·
Ταύτης τῆς ἐπιγραφῆς
ἐξσφράγισμα ἀπετέθη
εἵς τε τὰ Σαιττηνῶν καὶ
[τῶν ?] ἑτέρων πόλεων ἀρχεῖα
vacat
[- - - - - - -]ΛΕΝΙΟΥΣΗΣΑ
[- - - - - - - - -]ΗΜΑΤΑΚΑΛ
[- - - - - - - - - - -]ΛΙΠΡΟ
- - - - - - - - - - - - - - - - -

Presumably a foundation concerning water-supply (LL. 5-8), ed.pr. ‖ 6. θέμα: 'water-channel', ed.pr. ‖ 6-7. περίβολος: "umfriedetes Gelände', ed.pr. ‖ M.Sève wonders whether we should read in LL. 6/7 τοῦ {διὰ τοῦ} περιβόλου: 'à travers la base du mur de clôture ?'.

1065. Saittai ? Epitaph of Ammion, 198/199 A.D. White marble pedimental stele with akroteria; in the tympanon a patera and two leaves; under a wreath the inscription; now in the Museum of Uşak; said to be from Icikler. Ed.pr. E.Varinlioğlu, *EA* 15 (1990) 73/74 no. 22 (ph.).

Ἔτ(ους) σπγ′, μη(νὸς) Περειτίου γ′ ἀ(πιόντος)·
Τροφίμου Ἄμμιον,
τὴν πάσης μνήμης
δόξαν προλιποῦσ-
αν γαμέτης· Ἄμμιον
ἀονίῳ (sic) τύνβῳ τείμης γρ-
άφες τὴν σεμνὴν ἄλο-
χον Τρόφιμος ζήσασα[ν]
ἀμέπτως (sic) ἔτ(η) μ′

1. Year 283 = 198/199 A.D. (Sullan era), ed.pr.; Ε Μ Γ, lapis ‖ 6-7. read ἐτείμησε (ἐν)γράφως; or γραφε͂ς = γραφαῖς ?, ed.pr. ‖ for another stone from Saittai cf. our lemma no. 1088.

1066-1069. Saittai (area of: Karyağdi, ca. 5 km. South of Borlu). Epitaphs. Cf. ed.pr. G.Petzl, *EA* 15 (1990) 59-61 nos. 16-19 (ph.).

1066: 59/60 no. 16. **Epitaph of Marcus Valerius and his son Valerius.** Marble stele built into the oven of a house; above the inscription a wreath.

Μᾶρκον Οὐαλέριον, τὸν ἑαυ-
τῆς ἄνδρα, καὶ τὸν υἱὸν Οὐα-
⟨λ⟩έριον Μαρκία Οὐαλερία
Μύρτι-
4 ον καὶ Λούκιος ὁ υἱὸς αὐτοῦ
καὶ Οὐαλερία ἡ θυγάτηρ ἐτεί-
μησαν τὸν πατέρα καὶ τὸν
ἀδελφόν · vac · Μητρᾶς ὁ γαν-
8 [β]ρὸς ἐτείμησεν Οὐαλέρι-
[ο]ν καὶ τὰ θρεπτὰ ἐτείμη-
[σε]ν τὸν θρέψαντα· Διο-
[ν]ύσε̣ι̣ος τὸν σύνγ̣ανβρ̣ον
12 ἐτείμησεν καὶ Οὐαλερία Λα-
ὶς ἡ ἀπελευθέρα

Undated by ed.pr. ‖ 3. ΑΕΡΙΟΝ, lapis ‖ 7-13. these lines concern only the son Valerius, ed.pr. ‖ 10-11. Dionysios: brother of Metras (L. 7) ?, ed.pr.

1067: 60/61 no. 17. **Epitaph of Alkaios, 89/90 A.D.** Gray marble stele built into a house; on the stele a wreath.

Ἔτους ροδ΄, μηνὸς Δείου
προτέρα̣·
Λούκιος Γαΐ-
4 ου Ἀλκε͂ον
τὸν ἀδελφόν· Εὐφημία ἡ
νύνφη αὐτοῦ· Τιτιανὸς ὁ
ἀδελφός· Τατιὰς ἡ ἀδελφή·
8 Εὐτακτίων ὁ γανβρός· Βαναυ-
σὶς ἡ θρέψ̣ασα· Ἀπφιὰς ἡ
ἀδελ-
φίδισα · vacat · καὶ Φιλάργυρος
ὁ γανβρὸς
[καὶ οἱ] συνγενεῖς [ἐτίμησαν]

1. Year 174 = 89/90 A.D. (Sullan era), ed.pr. ‖ 2. προτέρα: penultimate day of the month, ed.pr. ‖ 6. νύνφη: sister-in-law ('Schwägerin'), ed.pr. ‖ 9. ΘΡΕΥΑΣΑ, lapis ‖ 9-10. ἀδελφίδισα: 'Nichte', ed.pr.

1068: 61 no. 18. **Fragment of an epitaph, 90/91 A.D.** White marble pedimental stele; under the tympanon L. 1, followed by a wreath with two ribbons.

[Ἔτου]ς̣ ροε΄, μη(νὸς) Λώου δ΄ ἀ̣π̣(ιούσῃ ?)
[- - - - - - - - - - - -] / ⌊ ⌋ [- -]
[- - - - - - - - - - - - - -]ω[- - - -]
4 [- - - - - - - - - - - - - -]ς τὴν

[- - - - - - - - - - - - -]ς τὴν
[- - - - - - - - - - - - τ]ὴν νύν-
[φην - - - τὴν] ν̣[ύ]νφην Χ̣ρυ̣-
[σ- - - - - - - - -]σιον τὴν
[- - - - - - - - - -]ΚΝΗΑΝ̣[-]
[- - - - - - - - - -]Μ̣ΗΣ[-]

1. Year 175 = 90/91 A.D. (Sullan era); in fine Δ^ΑΠ lapis || 7-8. perhaps Χ̣ρυ̣[σίον, ed.pr. || 8. perhaps Χρυ]σίον, ed.pr. || 10. ἐτί]μησ[εν or -αν] ?, ed.pr.

1069: 61 no. 19. **Fragment.** White marble stele built into the staircase of a house:

[Ἔτους - -] μην(ὸς) Δαι(σίου) ιε΄

1070. Saittai (area of: Tokmakli, ca. 8 km. South of Borlu). Epitaph of Klearchos, 74/75 A.D. White marble pedimental stele with akroteria and support; now in the Museum in Manisa. Ed.pr. G.Petzl, *EA* 15 (1990) 58/59 no. 15 (ph.).

Ἔτους ρνθ΄, μη(νὸς) Ξαν-
δικοῦ λ΄ · Ἄμμιον Ἑρ-
μογένους ἐτείμ-
ησεν Κλέαρχον τὸν
ἑαυτῆς ἄνδρα· Ἀπφιὰς
καὶ Ἀπολλώνιος τὸν
πατέρα· Τουβέρων τὸν
πενθερόν· Ἀπφιὰς τὸν
γανβρόν · Ἀλέξανδρος
καὶ Ἄτταλος καὶ Οὐαλέρι-
ος τὸν γανβρόν· Ἀπφιὰς
καὶ Ἄμμιον τὸν ἀδελ-
φόν· Ἑρμιππος καὶ Μη-
νόδωρος καὶ Ἀθηναγό-
ρας καὶ Ἀπολλώνιος καὶ
Ἀλέξανδρος τὸν μή-
τρως· Ἐπαφρᾶς τὸν σύν-
τροφον

1. Year 159 = 74/75 A.D. (Sullan era), ed.pr. || 17. σύντροφος: foster-brother ('Ziehbruder'), ed.pr.

1071. Sardis. Edict of Droaphernes concerning the cult of Zeus, 367/366 B.C.?-ca. 150 A.D. (Roman copy). *SEG* XXIX 1205; XXXV 1253 (cf. XXX 1897). Contra L.Robert, *CRAI* (1975) 306-330, M.-L.Chaumont, *Syria* 67 (1990) 579-608, argues that Ἀρταξέρξης (LL. 1/2) is not necessarily Artaxerxes II Mnemon, since Persian worship of anthropomorphic gods is attested well before the 4th cent. B.C.. This yields two possibilities for the date of the original of this inscription, a Roman copy of ca. 150 A.D.: either 427/426 (Artaxerxes I) or 367/366 B.C. (A. II). After an exhaustive survey (587-603) of the history of the satrapy of Lydia based on literary sources C. concludes contra Robert that Δροαφέρνης | Βαρ(ά)κεω Λυδίης ὕπαρχος (LL. 3/4) was the substitute for the Lydian satrap rather than the satrap himself: he replaced either Pissuthnes (427/426) or Autophradates (367/366). Ch. prefers the latter possibility, since Autophradates was charged by the King to suppress two rebellions

outside his satrapy in the sixties. Discussion of the term ὕπαρχος in Persian context: either satrap or 'under-satrap' (charged with the administration of part of a satrapy) or occasionally, as in our case, substitute-satrap (charged temporarily with the administration of a whole satrapy). The Greek terminology for these Persian institutions is quite vague; e.g. in the trilingual decree from Xanthos *SEG* XXVII 942 (XXXV 1441; cf. XXXVIII 2002; 2032) the satrap Pixodaros appoints two ἄρχοντες, who in fact are 'under-satraps' /ὕπαρχοι. On 580-583 C. briefly comments on the cults on record in this inscription (Zeus, Sabazios, Angdistis, Ma). With P.Frei (cf. *SEG* XXXV 1253) Ch. rejects Robert's view that Βαρ|δατεω (LL. 4/5) is an epithet of Zeus; rather it is a personal name in the genitive (from Βαραδάτης), but its occurrence could be due to an error in the Roman copy (confusion with Βαρ(ά)κεω ?).

1072. Sardis. Epitaphs of Flavius Chrysanthios, fabricensis ducenarius and painter, 4th cent. A.D. *SEG* XXVI 1320; XXIX 1206. N.Blanc, *op.cit.* (cf. our lemma no. 1639) 95/96 (ph. of *SEG* XXVI 1320 and XXIX 1206 (1)), argues that Flavius Chrysanthios was a professional military painter charged with the decoration of the barracks of the Roman army at Sardis who also painted his own tomb, rather than an amateur painter whose only work was his tomb (C.H.Greenewalt Jr.; cf. *SEG* XXIX) or a professional painter of shields in the fabrica scutaria et armorum (G.M.A.Hanfmann; cf. *SEG* XXIX).

1073. Sardis. Christian inscription. Marble plaque found in what probably was a dyer's shop. Mentioned in J.S.Crawford, *op.cit.* (cf. our lemma no. 1074) 56/57 (ph.):
Κύριε βοήθη|σον τῶν | vacat

Square sigma and omega || unfinished inscription.

1074. Sardis. Graffiti from Byzantine shops. In J.S.Crawford, *The Byzantine Shops at Sardis* (Cambridge, Mass., and London 1990), one finds the following graffiti.

1) 29 (ph.). Inscribed brick: - -Y C Є ∪ - -
- -A Є C Φ O- -
- - - Λ Y - - -

2) 17/18, 45 and 49 (ph.). Inscription scratched after firing on a sherd; found in what presumably was a restaurant: † Κυριακ[οῦ] ?

3) 55 (ph.). Inscription stamped before firing on a sherd: O H Σ

4) 63 (ph.). Inscription scratched after firing on a fragment of a cooking jar found in a dyer's shop: A Γ Y M I O Y [but cf. *BE* (1991) no. 512: Ἀγελλίου]

5) 65 (ph.). Two inscriptions scratched after firing on amphora fragments found in a dyer's shop: **a)** Ἰακώβ **b)** Ἰακώ[β]

6) 78 and 81 (ph.). Inscription scratched after firing on the body of a storage jar found in a glass shop: [Ἰ]ωάννου

7) 79 and 84 (ph.). Inscriptions incised after firing on two amphoras found in a dyer's shop: **a)** Θεοκτίστου **b)** Σαββατίου **c)** on the opposite side of Θεοκτίστου another inscription: MEAPOY ?? Cf. already L.Robert, *Nouvelles Inscriptions de Sardes* (Paris 1964) 57.

8) 86 and 89 (ph.). Graffito on a coarse ware amphora found in a dyer's shop: Ἰακὼβ πρ(εσβυτέ)ρου. Cf. already L.Robert, *op.cit.* 57, who considered Jacob a member of the Jewish council of Elders; J.S.Crawford: perhaps 'Elder'; J. may have been Christian.

9) 102 (ph.). Stamp on ring foot of a cup: κέρ|δος.

1075. Silandos ? Confession by Theodoros, 235/236 A.D. *SEG* XXXVIII 1237. H.S.Versnel, *Lampas* 23 (1990) 184/185, draws attention to Jewish-Christian parallels for three expressions in this text: cf. our lemma no. 1711. On 184 note 23 he suggests interpreting ἀπαίρι τὴν ἁμαρτίαν (LL. 10, 14 and 16) as a conjunctive or optative: 'let him remove his sin' rather than 'he has (= I have) removed his (my) sin', since the whole text (and not only LL. 18-26) can be considered as the summary of the proceedings of a trial; ἀνερύσετο{ν} in L. 21 is not necessarily a hybrid of ἀνελύσατο (so ed.pr.), since ῥύομαι occurs in other confession inscriptions in the required sense; the παράκλητος (L. 18) should be seen in the context of the action of ἱκανοποιεῖν (to give satisfaction, to prove one's right or innocence, to rehabilitate) on record in other confessions (*TAM* V 1 318; *SEG* XXXVII 1001 L. 8).

1076. Tabala. Cf. our lemma no. 1100.

1077-1105. Uşak. New inscriptions. E.Varinlioğlu, *EA* 15 (1990) 74-105 nos. 23-51, (re)publishes the following inscriptions. Cf. already *SEG* XXXIX 1294-1314. All the stones are in the Museum of Uşak and are from Lydia or Phrygia. All texts are dated according to the Sullan era.

1077: 74/75 no. 23 (ph.). **Epitaph of Asklepiades.** Gray white marble stele with support; in a recessed niche representation of a standing woman and of a man/boy, standing on a podium between two dogs (?) and clad in a chiton; above the niche the inscription; above the inscription representation of a man on horseback.

Διόδωρος κ(αὶ) Δανάη
ἐσσ- (sic)
τεφάνωσαν τὸν ἑαυ-
τῶν υἱὸν Ἀσκληπιά-
δην τὸν τειμηθένταν (sic)
ὑπὸ Ἀπόλλωνος· κα-
θειέρωσαν ἐτῶν θ′

Undated by ed.pr. ll 4-6. 'honored by Apollo' and consecrated to Apollo by the parents, possibly as his potential future priest, ed.pr. [cf. A.D.Nock, *Essays on Religion and the Ancient World* I

255/256, and *SEG* XXIX 1696. For special relations between gods and children cf. L.Robert, *Hellenica* XI-XII (Paris 1960) 544-546, Pleket] || M.Waelkens (apud ed.pr.): this stone may well come from the Upper Tembris Valley.

1078: 75/76 no. 24 (ph.). **Epitaph of Thallousa, 162/163 A.D.** White marble pedimental stele with akroteria and support; in the tympanon a patera and two leaves; on the stele a large wreath; to the left and right and under the wreath the inscription; under the inscription an ivy leaf.

Ἔτους
σμζ΄, μη(νὸς)
Δαισίου ις΄ ·
Θάλλουσαν Ἰ(ούλιος)
Ἀλάξ- (sic)
ανδρος τὴν σύνβει-
ον ἐτείμησεν μνε-
ίας χάριν

1079: 76 no. 25 (ph.). **Epitaph of Iulia, 148/149 A.D.** Gray-white marble pedimental stele with akroteria and support; in the tympanon a patera and two leaves; on the stele a wreath and under it an inscription.

Ἔτους σλγ΄, μη(νὸς) Ξανδικοῦ θ΄ ·
Ἰούλιος Μητροφάνου Ἰου-
λίαν τὴν ἀδελφὴν ἐτείμη-
σεν

1080: 76/77 no. 26 (ph.). **Epitaph of Earinos, 194/195 A.D.** Gray-white marble pedimental stele; in an arched niche in a recessed field representation of a man standing on a protruding band; under it the inscription.

Ἔτους σοθ΄, μη(νὸς) Γορπιαίου θ΄ ·
Θεογένης καὶ Τατιανὴ τὸν
ἑαυτῶν υἱόν, Μηνογένης
τὸν ἀδελφόν, Μακεδονία
τὸν σύντροφον, Ἰούλιος τὸν
φίλον Ἐάρινον ἐτείμησαν
ζήσαντα ἔτη κγ΄

1081: 77/78 no. 27 (ph.). **Epitaph of Markianos, 243/244 A.D.** Gray-white marble pedimental stele with akroteria and support; in an arched niche in a recessed field a standing boy holding a grape in his right and a bird in his left hand.

Ἔτους τκη΄, μη(νὸς) Δίου ς΄ ἀ(πιόντος)·
Μαρκιανὸς καὶ Ἰουλ[ι]-
ανὴ Μαρκιανὸν τὸ γλυ-

κύτατον παιδίον ἐτ[εί]-
μησαν

[4. παιδίον: term with special affective value: cf. e.g. *SEG* XXXIX 1284 B L. 14, Pleket].

1082: 78/79 no. 28 (ph.). **Epitaph of Doris, 212/213 A.D.** Marble naiskos stele; in an arched niche, flanked by columns, a standing woman on a pedestal, with comb and mirror.

Ἔτους σqζ΄, μηνὸς Γορ-
πιαίου ζι΄· ἐτείμησεν Ἑρμο-
γένης ὁ ἀδελφὸς Δωρίδα
τὴν ἀδελφὴν ζήσασαν ἔτη
κ΄ leaf

The shape of the stele points to the Lydian-Phrygian border area, ed.pr.

1083: 79 no. 29. **Epitaph of Alexandros, 222/223 A.D.** Gray-white marble pedimental stele with akroteria; in the tympanon a shield and two leaves; in a recessed field representation of an old man standing on a protruding band; under it the inscription.

Ἔτους τζ΄, μη(νὸς) Γορπιαίου γ΄ ἀ(πιόντος)·
Εὐπέλαστος Ἀλέξαν-
δρον τὸν γαμβρὸν ἐτεί-
μησεν μνείας χάριν

1. M and in fine Γ, lapis ‖ 3. γαμβρός: perhaps father-in-law, ed.pr. ‖ from Lydia, ed.pr.

1084: 79/80 no. 30. **Epitaph of Andronikos, 119/120 A.D.** Gray-white marble pedimental stele with akroteria and support; in the tympanon a patera and two leaves; on the stele a wreath; under it the inscription.

Ἔτους σδ΄, μη(νὸς) Ἀπελλαίου γ΄ ·
Ἀνδρόνεικος καὶ Ἀμμιὰς
Ἀπολλώνιον τὸν υἱὸν ἐτεί-
μησαν, ὁμοίως Ἀλέξαν-
δρος, Γάϊος, Ἀνδρόνεικος
οἱ ἀδελφοὶ ἐτείμησαν

1085: 80/81 no. 31. **Epitaph of Tatia and Glykon, 94/95 A.D.** Gray-white marble stele; in a recessed field representation of a standing small boy and a standing woman; under the relief the inscription.

Ἔτους ροθ΄, μη(νὸς) Δύστρου θ΄·
Ἑρμογένης Μηνοδώρου ἐτε[ί]-
μησεν Τατίαν τὴν αὐτοῦ σύ[ν]-
βιον ζῶσαν καὶ συνανέστησα[ν]

Γλύκωνι τῷ κυνῷ τέκνῳ Πα-
πίας καὶ Ἑρμογένης οἱ ἀδελφοὶ
αὐτοῦ, Ἀφφία ἡ τήθη αὐτοῦ, Ἀμμι-
8 ὰς ἡ μάμμη, Παπίας ὁ πάτρως κα[ὶ]
Συντύχη ἡ πατρεία, Σίμων καὶ Σ[ι]-
μωνίδης οἱ πάτρως, Τρόφι{μι}μος
καὶ Εὐφρόσυνος, Εὐτυχὶς οἱ σύν-
12 τροφοι ἐτίμησαν Γλύκωνα τε-
λευτ⟨ή⟩σαντα ἐτῶν ε΄

9. πατρεία: 'aunt', wife of Papias in L. 8, ed.pr. || 11. [Εὐτυχίς: a female syntrophos or = Εὐτύχης ?, Pleket] || 13. ΛΕΥΤΣ, lapis.

1086: 82 no. 32. **Epitaph of Telesphoros, 125/126 A.D.** Gray-white marble pedimental stele with akroteria; in the tympanon a rosette and two leaves; in a recessed field a man and woman standing on a protruding band; under the relief the inscription.

Ἔτους σι΄, μη(νὸς) Αὐδναίου κ΄ ·
Παννυχὶς Φιλιππικοῦ τὸν
ἑαυτῆς ἄνδρα Τελέσφο-
4 ρον ἐτείμησεν, ὁμ[οί]-
[ως - - - - - - - - -]
- - - - - - - - - - - -

1087: 82/83 no. 33 (ph.). **Epitaph of Tyche, 189/190 A.D.** Gray-white marble stele with arched pediment and support; in the arch a patera and two leaves; on the stele in a recessed field a woman standing on a protruding rim; under it the inscription.

Ἔτους σοδ΄ · Διονύσιος
Ὀνησίμου Τύχην τὴν
ἑαυτοῦ γυναῖκα ἐτείμ-
4 ησεν, ὁμοίως καὶ τὰ παι-
⟨δ⟩ία τὴν ἑαυτῶν μητέ-
ραν ἐτείμησαν

5. ΛΙΑ, lapis; for παιδίον cf. our lemma no. 1081.

1088: 83/84 no. 34. **Honorary epitaph of Deskylos, 194/195 A.D.** Gray-white marble pedimental stele with support; in the tympanon a patera and two leaves; on the stele a wreath; below the inscription.

Ἔτ(ους) σοθ΄, μη(νὸς) Αὐδναίου δι΄ ·
Δέσκυλον Δεσκύλου
ἐτίμησεν ἡ συνεργασί-
4 α τῶν λινοργῶν (sic)
ζή(σαντα) ἔτ(η) ξ΄

Probably from Saittai, ed.pr.

1089: 84/85 no. 35. **Epitaph of Athenais, 217/218 A.D.** Gray-white marble pedimental stele with akroteria and support; in the tympanon a patera and two leaves; in a recessed field two females (one is a girl) standing on a protruding band; below the inscription.

Ἔτους τβ΄ · Ἀθηναίδα Φίλιππ[ος]
κὲ Τρυφῶσα οἱ γονεῖς κὲ Γάβιλλα
κὲ Στρύμων οἱ ἀδελφοὶ κὲ Πώ- leaf
λιττα ἡ θυγάτηρ κὲ Ῥοῦφος ὁ θρ[έ]-
ψας κὲ Εὐοδία κὲ Φρούγιλλα κὲ Δι-
ογενιανὴ αἱ σύντροφοι κὲ Θεότι-
μος ὁ ἀνὴρ μνίας χάριν ἐτί-
μησαν

A family of freedmen, ed.pr. [very dubious suggestion, Herrmann].

1090: 85/86 no. 36 (ph.). **Funerary epigram for Sosthenes, 154/155 A.D.** Rectangular white marble plaque; in the corners of the plaque four small circles; in the upper left one the letters IOY (probably Ἰού(νιος)), presumably a mistake by the mason.

Ἰούνιος καὶ Ἀμμία ἐτείμησεν (sic)
Σωσθένην τὸν ἑαυτῶν υὸν
μνήμης ἕνεκεν · Μητρὸς ἐόν-
τα νέον μὲ τὸν ἄθλιον ἥρπα-
σε δαίμων μητρὸς ἀπὸ σ-
πλάνχνων καὶ πατρό[ς]· ἄστα-
τοι ἐλπίδες εἰσὶ βροτῶν ἰς ἄ-
δηλα βλέπουσαι · οὐκέτι
γὰρ γενόμην νυνφίος ἀλλὰ
νέκυς πενθαλέους ἔλιπον
θαλάμους καὶ δάκρυα μητρὶ
δυστήνῳ πάσαις ἐλπίσι
ψευσαμέναις
Ἔτ(ους) σλθ΄, μηνὸς πρώτου
ζήσας ἔτη εἴκοσι τελευτᾷ

14. The first month is Δῖος, ed.pr.

1091: 86/87 no. 37. **Epitaph of Artemon, 108/109 A.D.** Gray-white marble pedimental stele with akroteria and support; in the tympanon a patera and two leaves; under a wreath the inscription.

Ἀσκληπιάδης Ἀπολλω-
νίου Ἀρτέμωνα τὸν ἀδελ-
φὸν καὶ Ἀμμιὰς ἡ μήτηρ αὐ-
τοῦ καὶ Στρατονείκη ἡ
γυνὴ αὐτοῦ ἐτείμησαν
Ἔτους ρϙγ΄, μη(νὸς) Πανήμου θ΄

6. Upsilon: ϒ.

1092: 87/88 no. 38. **Epitaph of Hermokrates, 164/165 A.D.** Gray-white marble pedimental stele with akroteria; in the tympanon a patera and two leaves; under a wreath the inscription.

Ἔτους σμθ΄, μη(νὸς) Ξανδι-
κοῦ η΄ · Ἑρμογένης Ἀρτε-
μιδώρου καὶ Ἄπφιον Ἑρμο-
κράτην τὸν ἑαυτῶν υἱόν,
Ἄπφιον καὶ Τερτία καὶ Ἑρ-
μῆς καὶ Τρόφιμος τὸν ἑ-
αυτῶν ἀδελφὸν καὶ Τρόφι-
μος καὶ Μιννίων καὶ Ἑρμο-
γένης τὸν σύντροφον
καὶ ὁ ἀδελφιδῆς Ἑρμογέ-
νης ἐτείμησαν

1093: 88/89 no. 39 (ph.). **Epitaph of Asklepides, 175/176 A.D.** Blue-white marble stele with support; representation of a man standing on a protruding band; below the inscription.

Ἔτους σξ΄, μη(νὸς) Ὑπερβερεταίου
ηι΄ · Τατιὰς Ἀσκληπίδην τὸν ἑαυ-
[τ]ῆς ἄνδρα, Βάσσα, Ἀσκληπίδης,
[Τ]ατιανὸς τὸν πατέρα, Ἀσκλη-
πιάδης τὸν πενθερόν, Βάσσος,
Σωτηρία τὸν γαμβρόν, Ἐλπιδη-
φόρος, Εὐπορία, Εὐπόριστος,
Εὐφημία, Τρόφιμος,
Ἐπίκτησις, Ἀλεξάνδρα, Νείκη,
τὸν θρέψαντα ἐτείμησαν

In *TAM* V 1 122 (from Saittai) Aur.Bassos, Aur.Asklepides and Bassa occur; possibly the second generation of the family was enfranchised in 212 A.D., ed.pr., who provides a tentative stemma.

1094: 89/90 no. 40. **Epitaph of Tryphosa, 191/192 A.D.** Gray-white marble pedimental stele with akroteria and support; in the tympanon a shield and two leaves; in a recessed field a woman standing on a protruding rim.

[Ἔ]τους σοϝ΄, μη(νὸς) Δύστρου
[.]· Δαμᾶς Ἐπικτήσεως

Σιλανδεὺς Τρυφῶσαν
4 τὴν σύνβιον ἐτείμησεν

2-3. In *TAM* V 1 p. 18 B sub 3 the incorrect reading [Ἀ]δάμας was given, ed.pr.

1095: 90/91 no. 41 (ph.). **Epitaph of Tryphon, 211/212 A.D.** Blue-white marble pedimental stele with akroteria; in the tympanon a patera and two leaves; in an arched niche a man standing on a protruding rim, holding a whip in his right and a bookroll in his left hand.

Ἔτους σqF΄, μη(νὸς) Δείου θ΄ ἀ(πιόντος)· Τρύ-
φωνα Βίθυος ἄρχοντα πρῶ-
τον τὸ γ΄ καὶ στεφανηφόρον
4 τῆς Μαιόνων πόλεως ἐτεί-
μησαν Κυίντα ἡ γυνὴ αὐτοῦ
καὶ οἱ υἱοὶ τῆς Κυίντας Βεῖ-
θυς καὶ Τρύφων καὶ ὁ πενθε-
8 ρὸς Ἀχιλλᾶς καὶ Τειμοκράτη[ς]
καὶ Ἀχιλλᾶς οἱ πενθεριδεῖς κὲ
Μᾶρκος καὶ οἱ ἴδιοι πάντες

10. Μᾶρκος: a slave (οἰκέτης), ed.pr.

1096: 91/92 no. 42. **Epitaph of Hermes, 210/211 A.D.** Gray-white marble stele with support; relief representing a man standing on a protruding band.

[Ἔ]τους σqε΄, μη(νὸς) Λῴου·
Νείκη τὸν ἄνδρα καὶ Ἰ-
ουλιανὸς καὶ Ἑρμῆς καὶ
4 Ἀμμιὰς τὸν ἑαυτῶν πα-
τέρα Ἑρμῆν ἐτείμησαν

1097: 92/93 no. 43 = *TAM* V 1 37 (from Bagis).

1098: 93/94 no. 44 (ph.). **Honorary epitaph of Meltine, 79/80 A.D.** Gray-white marble pedimental stele with akroteria and support; in the tympanon a rosette and two leaves; on the stele a wreath; below the inscription.

Ἔτους ρξδ΄, μη(νὸς)
Ὑπερβερταίου λ΄ · ἐτεί-
μησαν ἡ Ἀξιοττηνῶ-
4 ν κατοικία σὺν Νείκων-
ι Μελτίνην τὴν γυν-
αῖκαν αὐτοῦ, Ξένωνο[ς]
καὶ Συντύχης θυγατέραν,
8 ἀρετῆς ἕνεκεν καὶ εὐν-
οίας τῆς ἰς τὸν ἄνδραν α-
ὐτῆς ἀσύνκριτον φιλοστ-
οργίαν

3-4. For the village Axiotta cf. *SEG* XXVIII 900 || 10-11. accusative instead of genitive, depending on ἕνεκεν, ed.pr.

1099: 94/95 no. 45. **Epitaph of Menogenes, 155/156 A.D.** Gray marble pedimental stele with support and akroteria; in the tympanon a small circle and two leaves; on the stele a wreath; below the inscription.

Ἔτους σμ΄, μη(νὸς) Ὑπερβερταί-
ου βι΄ · Φιλόξενος ἐπιτρο-
πεύων ἐτείμησεν τὸν ἴ-
4 διον ἀδελφιδῆ Μηνογένην
ἐκ τῶν ἰδίων ζήσαντα ἔτη
λγ΄

2-3. P. was Menogenes' guardian/tutor, ed.pr. || upsilon: ϒ ; cf. our lemma no. 1091.

1100: 95/96 no. 46 (ph.). **Epitaph of Polyneike, 234/235 A.D.** White marble pedimental stele with support and akroteria; in the tympanon a patera and two leaves; on the stele a relief representing a standing man and woman and an altar in between; the man holds an object in his left hand; inscription under the relief.

Ἔτους τθι΄, μη(νὸς) Ὑπερβερτέου δ΄ ·
Αὐ(ρήλιος) Ἑρμογένης Τα(βαληνὸς) τὴν ἑαυ-
τοῦ γυνῆκα Πολυνείκην ἐτί-
4 μησεν κ(αὶ) τὰ τέκνα η΄ τὴν ἑ-
αυτῶν μητέραν κὲ ⟨ἡ⟩ νύνφ[η]
κὲ τὰ ἔγονα (sic) ἐτείμησαν κὲ
οἱ γαμβροὶ κὲ ὁ ἔγονος (sic) Μελεί-
8 των · ε⟨ἰ⟩ δέ τεις προσαμάρ-
τητε τῇ στήλῃ, ἔξει κεχο-
λωμένα τὰ ἄλυτα σκῆπτρα
τὰ ἐν Ταβάλοις

5. ΚENYN, lapis || 8. ΕΔΕ, lapis || 9-10. ed.pr. provides parallels for this expression; ἄλυτα: 'not to be undone, loosened'; cf. for these lines already *TAM* V 1 p. 63 B sub 3 (Tabala). [Cf. also J.H.M.Strubbe in C.A.Faraone - D.Obbink (edd.), *Magika Hiera. Ancient Greek Magic and Religion* (New York-Oxford 1991) 43].

1101: 97 no. 47. **Epitaph of Tatia and Stratoneike, 191/192 A.D.** Blue-white marble pedimental stele with akroteria; in the tympanon a patera and two leaves; on the stele representation of three standing women; in the middle probably the mother; below the inscription.

Ἔτους σοϝ΄, μη(νὸς) Λῴου βι΄ · Ἄφφιον
Σατουρνείνου ἡ μήτηρ καὶ
Φιλόξενος καὶ Ἡγήτωρ καὶ Κλέ-
ων καὶ Ζώσιμος καὶ Φιλιππικὸς
οἱ ἀδελφοὶ ἐτείμησαν τὰς ἑ-
αυτῶν ἀδελφὰς Τατίαν κ⟨α⟩ὶ
Στρατονείκην μνίας χάριν·
Σατορνεῖνος καὶ Ἀνδρόνει-
κος ἐτείμησαν τὴν μητέρα Τατί-
αν

1102: 97/98 no. 48 = *TAM* V 1 168 (Saittai)

1103: 98/99 no. 49 (ph.) = *TAM* V 1 171 (Saittai)

1104: 99/100 no. 50 (ph.). **Epitaph of Philoxenos, 130/131 A.D.** Yellowish marble pedimental stele with akroteria and support; in the tympanon an axe ('Axtblatt') and two leaves; in an arched niche a standing woman and man; below the inscription.

[Ἔ]τους σιε΄, μη(νὸς) Πανήμου ·
[.]· Λουκιὰς μετὰ τῶν
[τ]έκνων ἐτείμησεν
Φιλόξενον τὸν ἑαυτῆ-
ς ἄνδρα · leaf Εἰ δέ τις προσ-
αμάρτῃ τῷ μνημείῳ, τ-
ῶν ἐν Ταμάσει θεῶν κ[ε]-
χολωμένων τύχοιτο

7. Tamasis: a katoikia on Saittai's territory; cf. *TAM* V 1 156, ed.pr. In *TAM*, *loc.cit.*, brief mention of LL. 7/8 of our text.

1105: 100-102 no. 51 (ph.). **Funerary epigram for Eutychianos.** Gray-white marble stele with akroteria and large pediment containing an arched naiskos; the arch is supported by two Corinthian columns; in the naiskos representation of a standing young man, clad in a chiton and holding a whip in his left hand; with his right hand he holds the reins of a horse standing behind him; under the naiskos two pairs of bulls who eat something from a base in between them. We incorporate some suggestions of E.Voutiras, *EA* 17 (1991) 72.

Χέροις, ὦ παροδῖτα, κ̣ὲ̣ κοῦφον ⟨ἴ⟩χνος βρα-
χὺ μῖνον, | γράμματα δ' εἰσάθρησ[ον]
ἐλεϊνὰ κ̣ὲ̣ γονίλυπα · | κεῖμε ἐνὶ τ[ύν]-
βῳ ὁ καλούμενος Εὐτυχιανό[ς],|
παῖς ἀδαή⟨ς⟩, ζήσας ἔτη εἴκοσι κ̣ὲ̣ δ[ύο]

μοῦνα | παρθένος ὢν ἔθανον · μ[ασ]-
τεύετό μοι γάμος ἤδη · | μὴ λύπ[εῖσ]-
θε, γονεῖς, τοῦτον μίτον ἔστρεφε [Μοῖ]-
ρα · | Ἑρμῆς δ' οὔτε πατὴρ κὲ Ἑρμῆς οὔ[τε]
ἀδελφός, | Εὐτυχὶς ἡ μήτηρ, ὅπερ οὐκ
γένοιτο τελείως · | οἵδε μ' ἐτείμησαν
κεφαλῇ στήλλῃ τε ἐπὶ τύνβῳ | ἔσχα-
τος ἥδε Χ Δ Ρ Υ ^ [- - - - - - - - - -]
ρον ὑπ[- - - - - - - - - - - - - - -]
τυπον[- - - - - - - - - - - - - - -]
ΚΝΟΣΙΝ[- - - - - - - - - - - - - -]
εσται[- - - - - - - - - - - - - - - -]

Hexameters, going from | to | || 1. Χέροις, παροδῖτα, ed.pr.; the omega is on the stone || 2. εἰσαθρήσ[ῃς], ed.pr. || 3. γονῖ λύπα, ed.pr.; γονίλυπος is a new word, V. || 6. μ[αν]ιτεύετό, ed.pr.; Eutychianos was already looking for a wife, V. || 7. λύπ[εσ]ιθε, ed.pr. || 15. τύπος ?: 'relief'; 'statue' or 'Brustbild', ed.pr.

1106. Yayakirildik (ca. 20 km. East of Thyateira). Funerary epigram for Eremonianos, 223/224 A.D. White marble plaque; inscription in a tabula ansata. Ed.pr. G.Petzl, *EA* 15 (1990) 52 no. 5 (ph.).

Ἔτους τη΄, μη(νὸς) Ἀνυδ-
νέου πρ(οτέρᾳ)· Ἐνθάδε ἡλι-
κίην προπετὴς Ἄιδης
ἐκάλυψεν· τοὔνομα
Ἠρεμωνιανός, πρὶν γά-
μον ἐκτελέσε, πρὶν
ἰς μέτρον ἀνέρος
ἐρθῖν, ζ΄ αἴτη ζήσα-
ντά με ἥρπασε Μοῖρα
πατρὸς Παπία, μητρὸς
Τύχης

1. Year 308 = 223/224 A.D. (Sullan era), ed.pr. || 2. for προτέρᾳ (Π lapis) cf. our lemma no. 1067 || LL. 2-9 e an epigram, ed.pr. || 8. ἐρθῖν = ἐλθεῖν; αἴτη = ἔτη.

1107. Unknown provenance. Epitaph of Apollonios, 67/68 A.D. White marble ele with echinus topped by a triangular fronton; in the fronton a rosette; above the fronton a ries of leaves; on the stele a large wreath with a flower inside; between the wreath and the onton a series of four semi-circular concentric circles; L. 1 of the inscription above, the other ıes below the wreath. Now in the National Museum in Warsaw; previously in the Lyceum osianum in Braunsberg. Ed.pr. J.Kubinska in A.Sadurska (ed.), *op.cit.* (cf. our lemma no. 574) 53 no. 54 (ph.).

Ἔτους ρνβ΄, μη(νὸς) Ἀπελαίου
Μενεκράτης καὶ Ἀμμιὰς
'Απολλώνιον τὸν υἱὸν,
'Απποῦς τὸν ἀδελφὸν
- - - - - - - - - - - -

Year 152 = 67/68 A.D. (Sullan era: 85 B.C.), ed.pr., who points to *TAM* V 1 682 and 705 as close parallels.

AIOLIS

1108. Aiolis. The language. Cf. R.Hodot, *Le dialecte éolien d'Asie. La langue des inscriptions, VIIe s.a.C.-IVe s.p.C.* (Paris 1990); in an Appendix a list of the dialectal texts from the area. Non vidimus. Cf. *BE* (1992) nos. 387 and 188 (onomastic comments by O.Masson on Δωμάτριος, Ἰκέρτης, Τερτίκων, [Κ]ύλησις and names with Μανδρο--, related to the divine name Μάνδρος). Cf. M.Peters, *Die Sprache* 34 (1989/1990) 560 G 298.

1109. Gryneion. The temple of Apollo Gryneios. Cf. G.Ragone in B.Virgilio (ed.), *Studi Ellenistici* III (Pisa 1990) 9-112. R. argues that the temple, situated in an ἄλσος, is to be located near Temaşalik Burnu (Gryneion): see the detailed map on Pl. VI-VIII bis. The closest parallel is the Apollo temple in Klaros, also situated in an ἄλσος (cf. for the relation between ναός and ἄλσος in general and for inscriptions mentioning sacred trees, gardens and woods in particular Appendix 2). Like the temple of Gryneion, in the course of the centuries it was covered by a thick layer of alluvial deposits. In Appendix I R. presents the evidence, literary, numismatical and epigraphical (cf. 80 note 180; 82-84 notes 183-189) for Gryneion. On 103-112 he presents the text, with translation, of an oracle given by Apollo Gryneios to the Kaunians (*SEG* XIV 655; XV 632; XVII 493; *ZPE* 5, 1970, 48), with detailed discussion of the meaning of the oracle (LL. 14/15). He prefers to interpret ἀραρίσκετε as ἀραρίσκεται (so Merkelbach in *ZPE*), with κλέος as subject, and refers to a Latin version of an epyllion of Euphorion in which the phrase 'stetit gloria Mopso' occurs (cf. ἀραρίσκεται κλέος) in a story about Apollo Gryneios.

1110. Kyme. Letter of Augustus and Agrippa concerning public and sacred property, and a letter of the governor L.Vinicius to Kyme, 27/26 B.C. *I.Kyme* 17; *SEG* XVIII 555; XXIX 1217*. J.-M.Bertrand in *Gouvernants et Gouvernés dans l'Imperium Romanum (IIIe siècle avant J.-C.-1er siècle après J.-C.* Actes Colloque Mai 1989 (*Cahier des Études Anciennes* 26, 1991, 127-135), focuses on LL. 3/4, rejects N.Charbonnel's restorations (cf. *SEG* XXIX 1217), opts for Arangio-Ruiz's restoration (ἐν πόλεσ[ιν ἢ κατὰ τῆς π]όλεως ἑκάστης ἐπαρχείας; cf. *SEG* XX 15), and tries to marshall some evidence for ἐπαρχεία meaning 'the territory' ('le domaine de chaque ville') [But Sherk, *RDGE* 26 (d) LL. 3/4 and 7/8 rather shows that ἐπικράτεια (ἐπαρχεία) is not the same as the regular territory of a city but

something special, like e.g. a peraia; and in *I.Assos* 26 L. 16 ἐπάρχεια surely refers to the province of Asia Minor: see *I.Assos* p. 58 ad L. 16. On the other hand cf. our lemma no. 1232 for ἐπαρχεία = regio, but there we have regio as part of a province, not of a city, Pleket; for ἐπαρχεία cf. *SEG* XXXIII 1613; for the problem see Ph.Gauthier, *BE* (1991) no. 469, Herrmann].

1111. Kyme. Honorary decree for the prytanis Kleanax, reign of Augustus, between 2 B.C. and 2 A.D. *SEG* XXXII 1243. For a brief analysis of Kleanax' euergetism and especially its connection with local magistracies and civic priesthood cf. R.Gordon in M.Beard - J.North (edd.), *Pagan Priests. Religion and Power in the Ancient World* (London 1990) 226-228.

TROAS

1112. Assos. Six epitaphs, 5th-2nd cent. B.C. Very simple, trachyte blocks found in the West nekropolis of Assos. Ed.pr. A.Abmeier, *Asia Minor Studien* II: *Ausgrabungen in Assos* (Bonn 1990) 23-26 nos. 1-6 (ph., except for no. 3).

No. 1: Αππαια (5th cent. B.C.; letter forms: A, Π ; in situ on a sarcophagus dated to ca. 500 B.C.; new name; cf. Αππας, Αππα, Αππη, Απφαιος, ed.pr.)

No. 2: Ἐρατοφάνεια | τῷ ἀνδρὶ Ἄτῳ (undated; A, ; stoich.; for Ἄτος cf. *BE* 1950 no. 244 [and O.Masson, *BCH* 96 (1972) 385, Herrmann]; Ἄξῳ is not to be excluded, ed.pr.)

No. 3: Δαμόφιλος | Ἀπολωνοφᾶ (sic) (4th cent. B.C./Hellenistic period; A , N, Π; small omicron and omega; Ἀπολωνοφᾶς: short form of Ἀπολλωνοφάνης, ed.pr.)

No. 4: Δικαπφώ (undated; A, Π, ; small omega; new name, cf. Σαπφώ: Aiolic proper name, ed.pr.)

No. 5: Ἐχεκρατίδας | Ἀπολλοδώρειος (undated; A, , Π, Σ; small omicron and omega; patronymic adjective in L. 2, ed.pr. [for which cf. L.Robert apud N.Firatli, *Les stèles funéraires de Byzance gréco-romaine* (1964) 135, Herrmann])

No. 6: Ὀννίδας (undated; A , N, Σ; cf. Ὀνίδης and the mythological Phrygian name Ὄννης, ed.pr.).

1113. Assos. Terra sigillata stamps. Cf. M.Zelle, *op.cit.* (cf. our lemma no. 1112) 124 (ph.): [K]οΐντου, Μηνοικρίτου, KO·ΛA | ΔΩ[PON] (a greeting ?).

1114. Ilion. Honorary decree for Seleukos II ?, 306-280 B.C. *OGIS* 212 (*I.Ilion* 31; *SEG* XXXIII 1046*). F.Piejko, *OAth* 18 (1990) 136 [cf. *Phoenix* 45 (1991) 134 and *C &*

M 42 (1991) 127-138 no. 5], suggests restoring in LL. 18/19 συνελθέσθω κα]ὶ ἡ σύνοδος τοῦ δήμου [κατὰ φυλὰς καὶ θυέτωσαν βασι]λεῖ Σελεύκωι (*OGIS*, *I.Ilion*: no restorations except for βασι]λεῖ).

1115. Ilion. Honorary inscription for Seleukos II ?, 306-280 B.C. *I.Ilion* 62. F.Piejko, *OAth* 18 (1990) 151 note 31 [cf. also *Classica et Mediaevalia* 42 (1991) 127; *APF* 37 (1991) 35 note 79], suggests restoring LL. 1-4 of this inscription as follows: [Ἡ βουλὴ καὶ ὁ δῆμος ὁ Ἰλιέων βασι]λέ̣ι̣[α Σέλευκον βασιλέως Ἀντιόχ]ου τοῦ | [Ἀντι]όχου ἀ[ρετῆς] ἕνεκεν | καὶ εὐσεβείας τῆς εἰς τὸ ἱερόν (*I.Ilion*: [----]δ̣ε̣ | [----]ου τοῦ | [--]οχου ἀ̣[ρετῆς ἕνεκεν | καὶ εὐσεβείας τῆς εἰς τὸ ἱερόν).

1116. Ilion. Decree for a king Antiochos, 3rd cent. B.C. *OGIS* 219 (*I.Ilion* 32; *SEG* XXXIII 1047*). F.Piejko, *OAth* 18 (1990) 136, suggests restoring in LL. 31/32 συνιόν-[τες κατὰ φυ]ι(λ)ὰς instead of συνιόν[τες τὰς πάσ]ιας (*OGIS*) or συνιόντ[ες κατὰ τὰς οἰκί]ιας (*I.Ilion*). For P.'s date see *SEG* XXXIII [Now discussed in detail by P. in *APF* 37 (1991) 9-50; for LL. 46/47 cf. also *C & M* 42 (1991) 125].

1117. Ilion. List of new citizens, Hellenistic period. *I.Ilion* 64. O.Masson, *Onomata* 13 (1989/1990 [1991]; *Mélanges E.Platakis - P.Faure*) 173-175, studies some female names in this list: Μυσταλίνη (L. 35; derived from μύσταξ), Ἴννα (L. 24), Πόα (L. 58; from πό(ι)α: 'grass') and Μανία (L. 59; related to Μάνης). Cf. O.Masson, *BE* (1992) no. 377. In no. 180 Masson adduces *IG* IX 2 1363, where Ἴννα is attested.

1118. Ilion. Honorary decree for E[--] from Skamandria, late Hellenistic period. *I.Ilion* 57. F.Piejko, *OAth* 18 (1990) 152, suggests restoring LL. 1-5 (no line-division) as [Ἐπειδὴ πλείονες τ]ῶν πολιτῶν [ἐπελθόντες ἐπὶ τὴν βουλὴν ἐ]μφανίζουσιν Ἐ[--- τοῦ δεῖνος Σκαμ]άνδριον ἄνδ[ρα καλὸν καὶ ἀγαθὸν γεγονέ̣να]ι, καὶ πρὸς τὸν [δῆμον ἡμῶν ἐκτενῶς καὶ φιλανθρώ]π̣ω̣ς̣ π̣ρ̣ο̣σ̣[φερόμενον --. No restorations in *I.Ilion*, except for LL. 1/2: [ἐπελθόντες | ἐπὶ τὴν βουλὴν ἐ]μφανίζουσιν; L. 5: --]ι̣ο̣υ̣ π̣ρ̣ο̣σ̣[--.

1119. Lampsakos. Proxeny decree for Dionysodoros from Thasos, period of the Mithridatic wars. *I.Lampsakos* 7; J.Tréheux in *op.cit.* (cf. our lemma no. 1697) 123-127, defends his interpretation of the procedure (cf. *I.Lampsakos* p. 50), referring to the concept of initial 'prise en considération' as defined in our lemma no. 406.

MYSIA

1120. Apollonia on the Rhyndakos. Honorary inscription for the Emperor Domitian, 169 A.D. (summer). *IGR* IV 120. A.Abmeier, *op.cit.* (cf. our lemma no. 1121) 14, argues that the city had an ἄρχων χρημάτων [the text says that περισσὰ χρήματα ('surpluses') were contributed to the erection of the statue by the archon Damostratos, son of Olympas, who obviously was the president of the college of archons; cf. τῶν περὶ Δαμόστρατον Ὀλυνπᾶ ἀρχόντων in the final line; cf. now in the same sense P.Herrmann, *EA* 20 (1992) 69, Pleket].

1121. Apollonia on the Rhyndakos (area of: Çatalağil). Epitaph, 2nd cent. A.D. Large marble plaque found in the fields of Nahil Şen; probably part of a sarcophagus. Ed.pr. A.Abmeier in *Asia Minor Studien* I (1990) 1-6.

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- - - - - - - - - - - - - - - - - - - - - - - -
[ὑπόμνημα τοῦ δεῖνος - - - - - - - - - - ]
[ὃ κατεσκεύασεν ἑαυτῷ καὶ τῇ γυναικὶ - -]
[- - - - καὶ τοῖς] υἱοῖ[ς καὶ - - - - - - - -]
[- - - - καὶ τοῖ]ς κληρονόμ[οις· Ἐὰν δέ τις ἕτερον]
[βάλῃ, δώσει τῇ] γερουσίᾳ * ν [.]φ΄ ν· τῆς [ἐπιγραφῆς]
[ἀντίγραφον] ἀπόκειται ἐν [το]ῖς ἀρχείοις·
[ἔτους - -] μηνὸς Βουδιῶνος ηι΄
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5. The gerousia was already attested in Apollonia; probably 1500 or 2500 den., ed.pr., who gives a tabular survey of all fines and receiving institutions in inscriptions from Kyzikos and surroundings. In *I.Kyz.* 582 ed.pr. suggests restoring in LL. 5/6 δ[ώσει τῇ | γερ]ο(υ)σίᾳ * βφ΄· ‖ 7. for Βουδιών cf. *SEG* XXXVI 1116 A, ed.pr., who points out that Apollonia probably had the same calendar as Kyzikos and that it may have belonged, at least temporarily, to Kyzikos' territory (attribution by the Romans); on 6-16 further remarks on the origin of Apollonia (not a Milesian colony, in spite of *Milet* I 3 no. 155 LL. 10-15, but rather an Attalid foundation) and its vicissitudes in Hellenistic and Roman times.

1122. Daskyleion (Ergili). Seal impression on a bulla, 5th/4th cent. B.C. D.Kaptan-Bayburtluoğlu, *EA* 16 (1990) 17 (ph.), mentions a seal impression with Greek inscription: MA } (with representation of a deer). This is the only impression with a Greek inscription in the entire collection of Graeco-Persian bullae found in the headquarters of the Persian satraps.

1123. Hadrianoi. Zeus Kersoulos. T.Drew-Bear, *ANRW* II 18.3 (1990) 1911 note 3, points out that Ζεὺς Κερσουλλος (*I.Hadrianoi und Hadrianeia* nos. 1-8; cf. *SEG* XXXVII 1012) is a Phrygian deity, whose sanctuary is located Northwest of Kotiaion.

1124. Kyzikos (area of: Darica). Honorary inscription by villagers for various agonothetai, 1st cent. B.C. Large marble stele with two reliefs (A, B) and inscription above (LL. 1/2) and below (LL. 3-8) A and below B (LL. 9-24); in A representation of Zeus Soter (cf. L. 5) holding a sceptre in his left hand and a patera (?) in his right above an altar; to the left a tree; B is smaller and represents a bull, with a knife in his neck; near his head some unidentifiable objects; in front of the bull a person; inscription in various hands. Ed.pr. E.Schwertheim, *Asia Minor Studien* I (1990) 83-89 no. 1 (ph.).

[οἱ κωμῆτα]ι στεφανοῦσιν Μ[- - - ca. 10 - - -]
[ἀγωνοθετ]ήσαντα ἀϊδίῳ στεφάνῳ ·
relief
['Ιππαρ]χοῦντος Προκλ[έ]ους [- ? -]
[- - Μενί]ππου ἡμεροποήσας καὶ
[ἡγησάμε]νος τὴν στήλην Διὶ Σωτῆρι
[ὑπὲρ τῶν κ]ωμητῶν καὶ ἑαυτοῦ
vacat
[- - - - - - - - -].ον Μενάνδρου ἀγωνοθετήσαντ[α]
[καὶ ἡμεροποήσ]αντα ἀϊδίῳ στεφάνωι
relief
[- - - ca 10 - - -]Λον Μενίππου ἡμεροποήσαν[τα]
[καὶ ἀναθέντα] τὴν στήλην ἀϊδίωι στεφάνωι
['Επὶ - - ca. 8 - -]ς ἱππάρχεω στεφανοῦσιν οἱ κω-
[μῆται 'Απολλο]φάνην 'Απολλοφάνου ἀγων[ο]-
[θετήσαντα καὶ ἡμ]εροποήσαντα ἀϊδίῳ στεφάνῳ
[Στεφανοῦσι]ν οἱ κωμῆται Μέμνονα
[-- ca. 8 --] ἀγωνοθετήσαντα καὶ ἡμερο-
[ποήσαντα καὶ ἡ]γησάμενον ἀϊδίωι στεφάνωι·
[Στεφανοῦσιν οἱ κ]ωμῆται Γλαυκίαν Μέμνονος
[- - - ca. 10 - - -]ομενον καὶ ζητήσαντα τὰ τῶν
[- - - ca. 10 - - -]ι δικαίως ἀϊδίῳ στεφάνωι
[Στεφανοῦσιν οἱ κω]μῆται Νεικηφόρον ἠλευθερωμένον
[- - - ca. 10 - - -ἀ]ϊδίωι στεφάνωι · Στεφανοῦ-
[σιν - - ca. 7 - - Φ]ιλομαθῆ φιλαγαθοῦντα
vacat
[ἀϊδίωι στεφάνωι · Στεφαν]οῦσιν Τήλεφον 'Ασκληπιο-
[δώρου ἀγωνοθετή]σαντα ἀϊδ[ίῳ στε]φάνῳ

The son of Menippos whose name ends in --λος (LL. 3/4; L. 1, without patronymic; L. 9) acted as agonothetes (L. 2), organized and financed a one-day feast (LL. 3/4 and 9), dedicated a stele to Zeus Soter (LL. 5/6) and was honored by his village (LL. 1/2 and 9/10); LL. 7/8 concern a relative of Menippos' son, ed.pr. || 2. ἀΐδιος στέφανος: 'eternal crown'; perhaps a funerary honor, ed.pr., who refers to *I.Kyz.* I 18 (for a heroized dead) and *SEG* XXVIII 952 LL. 7/8 [cf. now P.Herrmann, *EA* 20 (1992) 71: annual proclamation rather than annual award of the crown, Pleket] || 3. cf. L. 11; the hipparch is Kyzikos' eponymous magistrate, ed.pr. || 4. ἡμεροπο(ι)έω: unattested before in inscriptions; Hesychios equates it with ἡμερόω ('to tame'); the text in our lemma no. 1127 shows that it has the meaning of ἡμεροπόσιον ποιέω: 'to celebrate a one-day feast' || 5. [ἡγησάμε]νος: cf. L. 16; Ζεὺς Σωτήρ: well attested in Kyzikos (cf. relief A), ed.pr. || 7. initio there is no room for both στεφανοῦσιν and the name of the honorand, which ends in -]σος, -]τος or, most probable, in -]πος ([Μένιπ]πον: a relative of the honorand of LL. 3/4 and 9); so perhaps [καὶ Μένιπ]πον, governed by L. 1, ed.pr. || 9. initio perhaps [καὶ Μενέλ]αον, ed.pr.; no room for στεφανοῦσιν || 11-24. other benefactors are honored by the villagers || 12. an Ἀπολλοφάνης Ἀπολλοφάνου is on record in *MDAI* (A) 7 (1882) 155 (Kyzikos: 1st cent. B.C.); is he the same as our honorand ?, ed.pr. || 16. ἡγέομαι: 'to lead', sc. a musical agon or a dance || 17. Glaukias' father is likely to be the same as the person mentioned in L. 14, ed.pr.; ζητέω: he sought to follow in his father's footsteps, ed.pr. || [22. Φιλομαθῆ: either accusative of the name of the honorand or φιλομαθῆ (adjective), P.Herrmann, *EA* 20 (1992) 70, who prefers the first option, Pleket].

1125. Kyzikos (area of: (Yeni) Manyas). Honorary inscription by villagers for agonothetai, 1st cent. B.C. F.W.Hasluck, *JHS* 27 (1927) 65 no. 9 (above the text a relief). Republished by E.Schwertheim, *art.cit.* (cf. our lemma no. 1124) 89/90 no. 2 (dr.), in the light of the text in our lemma no. 1124.

- - - - -]ΟΥ . . .ΔΗΟ[- - - - - -
- - - - -]. . . . . ΟΜΟΘ[- - - - -
- - -]ΤΗΛΙΟΣΤΗΣ[- - - - - - - -
4 -
[- - -] στεφανοῦσι[ν . .]ΣΤΟ[- name -]
[ἀγωνοθετή]σαντα ἀϊδίῳ [στεφά]νῳ. [- ?-]
[- -] σ[τε]φανοῦσιν [- -]ιδ[- name -]
8 [ἀγωνοθετ]ήσαντα ἀϊδίῳ [στεφά]νῳ·
[οἱ κωμῆτα]ι στεφανοῦ[σιν - -]ν Βο[- - -]
[ἀγω]νοθετήσ[αντα ἀϊδ]ίῳ σ[τεφάνῳ]

5 and 7. Initio [οἱ κωμῆται] ?, ed.pr. || both inscriptions refer to the same village, ed.pr.

1126. Kyzikos (area of: Hamamli, between Darica and Manyas). Honorary inscription by the old men for various people, end of the 1st cent. B.C. Ph.Legrand, *BCH* 12 (1888) 195 no. 5; F.W.Hasluck, *Cyzicus* (1910) IV 88. The stele has been rediscovered in the Museum in Bursa by E.Schwertheim, *Asia Minor Studien* I (1990) 90-94 no. 3 (dr.; ph.). The stele has two reliefs (A and B); inscriptions under A and right of B, and under

B; in A representation of a man and an eagle ?; to the right traces of a sacrificial scene (two servants; a sacrificial animal: sheep ?); in B representation of a man, an altar and a bull; perhaps there was one line of inscription above A.

Relief A

Ἐπὶ Λ. [Ο]ὐηττίο[υ] Ῥούφ[ου]
ἱπ[π]ά[ρχ]εω [οἱ γ]εραιοὶ μετὰ
Ἀρτεμιδώ[ρου]
τοῦ Ἀρτεμιδ[ώ]-
ρου · Ἀριστα[γό]-
ραν Ἀθηνάδο[υ]
Relief B ἀϊδίῳ · Δημ[ό]-
χαριν Δημο[χά]-
ριδος ἀϊδίῳ ·
[Γ]όργαιθον [Ἀ]-
ρισταγόρου
ἀϊδίῳ · Ἀρισ[τα]-
γόραν καὶ Ἀθ[η]-
[νά]δην τοὺς [Δημ]οχάριδος ἀ[ϊ]-
δίῳ · Θεμίσ[τιον] Δημοχάριδο[ς]
ἀϊδίῳ · Ἀρτ[εμί]δωρον Ἀρτεμ[ι]-
δώρου τὸν κ[- ca. 3-].ιον ἀϊδίῳ ·
Ἀρτεμίδω[ρον] Ἀρτεμιδώρ-
ου ἀναθέ[ντ]α τὴν στήλλη[ν]
ἀϊδίῳ · Περ[ιγέν]ην ἠλευθερ[ω]-
[μ]ένον ἀ[ϊδίῳ]

2-3. So S.; [- -]ΕΡΑΙ οἱ μετὰ [τοῦ] | Ἀρτεμιδώρου, L.; Artemidoros is probably a prominent member of the gerousia; in LL. 16/17 he is honored by the geraioi; in LL. 18/19 he is honored again for the erection of the stele, S. || 5-15. S. presents a stemma of all these honorands, who may have belonged to the same family; Perigenes (L. 20) is a manumitted slave of the family, S. || 17. perhaps τὸν γ[ερ]αιόν, S.; ΤΟΝΚ[--]ΙΟΝ, L. || 20. ΠΑΤ[--]ΕΝΩΝ, L.; Περ[ιγέν]ην, S. || Artemidoros erected the stele to Zeus (Soter; cf. our lemma no. 1124); the corresponding inscription possibly stood above the relief A.

1127. Kyzikos (area of: Yeniziraatli). Honorary inscription by villagers for various benefactors, 1st cent. B.C. Gray marble stele; inscription in two hands: LL. 1-27; LL. 28-34. Ed.pr. E.Schwertheim, *Asia Minor Studien* I (1990) 94-100 no. 4 (ph.).

[Ἐπὶ - - -]. . . . . ΙΔΙΟΥΛΙΘ. .ΟΥ ἱππάρχεω
[οἱ κωμῆται] στεφανοῦσιν Σέλευ[κον ?]
[- - - - -]άγοντα τὴν κώμην ἀϊδίῳ
[- - - - Δ]ιονυσίου ἐπανγειλάμενον

[- - - Ā·]M ἀϊδίῳ
[- - - - -]ν Διοκλέους ἐπανγειλά-
[μενον] Ā · M ἀϊδίῳ
[- - - - -]Σ. . . .ΠΟΤΑΝ ἐπιμεληθέν[τα]
[- - - -] ἀϊδίῳ
[- - - - -]διον Ἀγίου ἐπιμεληθέντ[α]
[- - - -] ἀϊδίῳ
[- - - - -] Ἀσκληπιάδου σανιδωσά-
[μενο]ν ἀϊδίῳ
[- - - - -]ον Διοκλέους ποήσαντ[α]
[τὸ πρόσω]πον καὶ ἡμεροπόσιον ἀϊδί[ῳ]
[- - - - - Ἀ]ρτεμιδώρου ἐπανγειλά-
[μενον] Ā · M ἀϊδίῳ
[- - - - πρ]ωτείαν ἐπανγειλάμε-
[μενον ἀ]κροάματα ἀϊδίῳ
[- - - - -]ον [- -] ἀϊδίῳ
[- - - -] ἀϊδίῳ
[- - - - - -]ν Λυσιμάχου ἀποκατα-
[στήσαντα τὸ]ν λέβητα καὶ τὸ διαζύγι-
[ον - - -] ἀϊδίῳ
[- - - - - -]ον Γλύκωνος ἐπανγειλά-
[μενον τὸ] πρόσωπον καὶ ἡμεροπό-
[σιον] ἀϊδίῳ
[- - - -] ἠλευθερωμένον ἐπα-
[νγειλάμ]ενον Ā · M ἀϊδίῳ
[Διονυσ]ιόδοτον Ἀλεξάν-
[δρου πο]ήσαντα γλωσσόκο-
[μον καὶ] τὸν νόμον γράψαντ[α]
[καὶ τὴν] στήλλην, ποήσαντα
[τὸ ἡμε]ροπόσιον ἀϊδίῳ

Same list of honors as in our lemma no. 1124, ed.pr. || 2. initio: cf. our lemma no. 1124; but the text in our lemma no. 1126 shows that there are other possibilities (e.g. γεραιοί), ed.pr. || 5. ἀϊδίῳ, se. στεφάνῳ: cf. our lemma no. 1124 || 5 (and 7, 17, 29). Ā · M: a sum of money: α´ μ(νᾶ) ?, ed.pr. || 6. the same as in L. 14 ?, ed. pr. || 12-13. σανιδόομαι: 'to have σανίδες made', i.e. a 'Bühne', ed.pr. || 15. πρόσωπον (cf. L. 26): 'mask' for the theatre plays; ἡμεροπόσιον: cf. *GIBM* 1006 (from Kyzikos), mentioning people who contributed money for a hemeroposion: a wine ration for all participants of the one-day village feast or the production of such a ration, in the containers mentioned in L. 23 || 18. or Πρ]ωτείαν ?, ed.pr. || 19. ἀκροάματα: 'artists', promised and paid by the honorand [cf. L. and J.Robert, *Claros* I (Paris 1989) 47; M.Wörrle, *Stadt und Fest im kaiserzeitlichen Kleinasien* (Münich 1988) 252, Herrmann]; cf. in L. 32 νόμον = 'music', 'Partitur', ed.pr. || 23. διαζύγιον: 'Gabel zur Aufhängung des Kessels', ed.pr. || 30. initio or [Μη]νόδοτον, [Δ]ιόδοτον or [Ἀπολλω]νόδοτον, ed.pr. || 31-32. or γλωσσοκο[μεῖον], ed.pr., who interprets it as 'Flötenetui'; νόμος: 'Flötenkomposition' [for γλωσ-

σόκομον cf. *SEG* XXXI 1405-1407, Pleket] || clearly we have here honors awarded to people who financed parts of village festivals (theatre; artists; drinks; lebētes).

1128. Kyzikos (area of: Aşağiyapici). List of high priests and of hymnodes of the province of Asia, 212-222 A.D. Marble stone built into the wall of the house of Salih Yavuz. Ed.pr. H.Halfmann, *Asia Minor Studien* I (1990) 21-26 (ph.).

[- -? Ν ω] ν ί α ς Κ ο υ [α ρ τ] ε ί ν η ς τ ὸ ς ′, ἱ έ ρ ε ω δ ὲ δ ι [ὰ β ί ο υ ?- -]
Αὐρ. Πρόκλος Αἴλ. Ὀνησιφόρος
[- - - ἀρ]χιερεύς — Γ. Προκλήιος Σατορνεῖνος
[- - - - -] ἀρχιερεύς — Φλ. Ζώπυρος
[- - ἱερεὺς] Σωτείρ. Κόρης — Κλ. Φίλανθος
[- - - - -]πειος — Σάλβιος Πρει⟨σ⟩κιανὸς ὑμνῳδὸς Ἀσί[ας]
[- - - - -]ς — Ἀτάνιος Ῥοῦφος ὑμνῳδὸς Ἀσίας
[- - - ὑμ]νῳδὸς Ἀσίας — Αὐρ. Μάρκελλος
Αὐρ. Ἀγαθήμε[ρος]

1. T°, lapis; [No]nia Quartina fulfilled a function for the 6th time, ed.pr., who points out that we have several Kyzikene inscriptions containing lists of prytaneis, citizens, ephebes, priests etc. and beginning with a prescript similar to that of our text; ed.pr. refers to *I.Kyz.* I 462 LL. 7/8, where two female eponymous hipparchoi are on record: Βικτω]ρείνης τὸ ε′ κὲ Νωνίας Κοάρτ[ης- -], and suggests restoring Κοαρτ[είνης]; in fine δι[ὰ βίου or the beginning of the priest's name, ed.pr. || 2. an Aelius Oncsiphoros is on record as strategos on coins struck during Caracalla's reign, ed.pr.; Aurelius Agathemeros (L. 9) may have been the father of Aur. Severus Agathemeros on record on coins (244-249 A.D.) and of Aur. Pacidianus Agathemeros on record as hipparch (?) in *CIG* 3667; Aur. Proklos may be the same as M.Aur. Proklos, attested as grammateus in an unpublished 3rd cent. A.D. list of names from Kyzikos || it is not impossible that we have here a list of prytaneis, since these magistrates are recorded as having occupied priestly and other religious functions; the prytaneis may have been mentioned in a missing column, ed.pr. || 2-3. urban, rather than provincial, high priests; only one of them can have been in office in Nonia's year, ed.pr., who points out that in *IGR* IV 155 (Kyzikos) the ἀρχιέρεια is a provincial high-priestess, together with her husband who is ἀρχιερεὺς τῆς Ἀσίας || 6-8. hymnodes of Asia: cf. *I.Eph.* 3801 (41 A.D.; [οἱ πά]σης Ἀσίας ὑμνῳδοί: people recruited in the cities of the Koinon and sent to the neokoros-cities where the provincial cult of the emperor took place), ed.pr., who denies that οἱ πάσης Ἀσίας ὑμνῳδοί remained the official term for the hymnodic organization and argues that in our text the term ὑμν. Ἀσίας refers to one association of local hymnodes, who performed in all provincial temples of the emperor in their city (cf. the various neokorates of one city in the 2nd/3rd cent. A.D.): 'hymnodes for the provincial cults' rather than 'hymnodes recruited from all over Asia'.

1129. Kyzikos. Weights. P.Weiss in *Asia Minor Studien* I (1990) 117-139, presents a catalogue of twenty-one Kyzikene weights. Nineteen others, which are now in the Numismatic Museum in Athens and once belonged to the Collection Mordtmann, appeared to be inaccessible.

Two are anepigraphic; one has a T near a tuna fish: τ(ριτημόριον) or τ(ρίτον) (one third of a mina); thirteen weights have KYZI and combinations of letters which denote a half-stater (HM), one stater (CTA), a distateron (ΔIC; ΔICTA) or a tristateron (TPlC); four have KYZI and letters which denote a mna (MNA), a double mna (ΔIMNOYN) or a tetartemorion (TAP: ταρ(τημόριον) = τεταρτημόριον); one has KYZI, followed by Λει (one Roman litra). Torches and tuna fish are common symbols on these weights. The material is bronze and lead. The KYZI-weights are probably all Hellenistic. In Roman Imperial times weights are not inscribed with the name of the city but with the name of the official responsible for the weight: nearly always the agoranomos, occasionally the παραφύλαξ or the πανηγυριάρχης (cf. the πανηγυρικὸς ἀγορανόμος). In Kyzikos it was the eponymous hipparchos who signed the weights. W. presents a catalogue of eight imperial weights which mention a ἵππαρχος: **1)** Ὀνησίμου β′ ἱππάρχου; **2)** Αὐρ(ηλίου) Εὐμένου ἱππάρχου; **3)** Μ(άρκου) Αὐ(ρηλίου) Ἐρασ⟨εί⟩νου, υἱοῦ ἀσιάρχου, ἱππάρχου; **4)** Κλ(αυδίου) Ἀρχιδάμου ἱππάρχου; **5)** Εἰρηναίου β′ ἱππάρχου; **6)** Πο(βλίου) Αἰλ(ίου) Ἑρμίππου ἱππάρχου; **7)** -- ἱππάρχου (Litra); **8)** εἰμίλειτρον; Τι(βερίου) Κλ(αυδίου) Ποτιώλου ἱππάρχου.

W. rejects the view that the hipparchos-weights are Kyzikene; ἱππάρχου is not attested in Kyzikos where ἱππαρχέω or ἱππαρχοῦντος predominate; no. 3 is said to have been found in Smyrna (*I.Smyrna* II 1 791), where the hipparchos is attested as magistrate. In fact W. favors an attribution to Smyrna rather than to Kyzikos. M.Sève, *BE* (1992) no. 131, wonders whether ΙΠΠΑΡΧΟΥ stands for ἱππαρχοῦ⟨ντος⟩.

In an Appendix W. collects some Hellenistic weights from Prokonnesos, Lampsakos, Alexandreia Troas and Tenedos.

1130. Miletoupolis (area of: Cördük). Epitaph of Anthion, end of the 3rd cent. A.D. *I.Kyz.* I 30; II 49. M.Cremer in *Asia Minor Studien* I (1990) 17-20 (ph.), dates this text on iconographical grounds to the date indicated in the heading (*I.Kyz.*: 2nd/3rd cent. A.D.) and suggests, therefore, that the deceased was a charioteer from Kyzikos' circus. Cf. also ead., *Asia Minor Studien* II (1991): *Hellenistisch-Römische Grabstelen im Nordwestlichen Kleinasien* I: *Mysien* (Bonn 1991) 106 (ph.).

1131. Pergamon. The statue of Asklepios by Phyromachos. B.Andreae in *op.cit.* (cf. our lemma no. 1726) 45-100, regards a bearded head in the Museo Regionale at Syracuse as a late Augustan copy of the head of the seated cult statue of Asklepios made by Phyromachos in the first half of the 2nd cent. B.C., known from coins and from Polyb. 32.15.3/4 (on which Diod.Sic. 31.35 is based), who reports that Prousias II of Bithynia took it away from the sanctuary before the city when besieging Pergamon in 155 B.C.; it was probably left in or restored to Pergamon after the war. The statue is generally thought to have stood in the so-called 'Tempel auf der Felsbarre' in the Asklepieion (probably 3rd cent. B.C.), but according to A. (84-87) this was too small to accommodate the statue, which he reconstructs as having been of nearly double life-size and made of bronze. He argues that it stood in the Nikephorion (equally before the city, but still unidentified) in a Doric temple which was demolished (allegedly in 155 B.C.) and parts of

which were reused in the Ionic 'Tempel R' above the upper gymnasium terrace, presented by E.-L.Schwandner, *ibid.* 41-43. A. (73, 88) and S. (43,with note 11) suppose that both temples were dedicated to Asklepios, adducing as the most vital piece of evidence a fragmentary inscription built into Temple R, which is said to come from the Doric temple: P.Jacobsthal, *MDAI(A)* 33 (1908) 389 no. 11 (ΑΣΚΛΗΠΙ--). The Asklepios statue is also on record in the honorary inscription for Attalos III (138-133 B.C.) *I.Pergamon* 246 (*OGIS* 332; *SEG* XXXIV 1251) LL. 5-7, to the effect that an over life-size cuirass statue of the king (5 ell = ca. 2.64 m) is to be erected next to it in the temple of Asklepios in order to make him σύνναος with the god. Against the prevailing opinion A. (85-87) identifies this temple with the demolished Doric temple in the Nikephorion rather than with the 'Tempel auf der Felsbarre' in the Asklepieion.

This theory is convincingly demolished by H.Müller, *Chiron* 22 (1992) 195-226. In the wake of L.Robert (cf. *SEG* XXXIV 1251; not known to A.) he points out that *I.Pergamon* 246 LL. 7-9 is to be situated in the Asklepieion; the same is true for Polyb. 32.15.3/4. There is only one priest and one sanctuary of Asklepios at Pergamon (*I.Pergamon* 246 L. 15; cf. also 251 = *Syll.*^{3} 1007 = *LSAM* 13; 264 = *LSAM* 14 L. 8: μέγα ἐγκοιμητήριον, to be localized in the Asklepieion since the μικρὸν ἐγκοιμητήριον is also situated there: M.Wörrle in *Altertümer von Pergamon* VIII 3, 168/169 no. 161 no. 18). As to *MDAI(A)* 33 (1908) 389 no. 11 (ph.), it was already pointed out by H.Hepding, *MDAI(A)* 35 (1910) 417-419, that this fragment is part of a list of ephebes and is to be combined either with *MDAI(A)* 33 (1908) 395/396 nos. 16 and 18 (11 + 18 +16) or with no. 16 and *MDAI(A)* 35 (1910) 418/419 no. 10 (ph.) (11 + 10 + 16), and that ΑΣΚΛΗΠΙ[--] (presumably 'Ασκληπιό-- can be read, M.) is part of the prescript recording the official's name (prytanis and priest) in the nominative. Another list of ephebes, *MDAI(A)* 33 (1908) 389 no. 6, was inscribed on a wall of Temple R (not adduced by A. and S.); in Col. II L. 6 it records 'Ασκληπιὸς Σωτήρ as gymnasiarch. Since the practice of gods holding an office when no citizen can be found is normal, this text provides no evidence for a connection of Temple R (or the Doric temple) with Asklepios either. As to the size of the statues recorded in *I.Pergamon* 246 LL. 7-9, M. argues that Attalos gets an ἄγαλμα, which in the Hellenistic period nearly always refers to a marble statue; Phyromachos' Asklepios statue might also have been of marble rather than of bronze. In that case both sculptures could easily have been brought in parts through the narrow intercolumniations (0.96 m.) of the 'Tempel auf der Felsbarre' in the Asklepieion and have been pieced together afterwards. There is no evidence whatsoever for the existence of a Doric temple of Asklepios in the Nikephorion; the Doric membra in Temple R can also be assigned to a temple on the citadel.

1132. Pergamon. Rescript of Hadrian about banking, 123/124 or 129-131 A.D. *OGIS* 484 (*SEG* XXVI 1342; cf. XXXIX 1861; J.H.Oliver, *Greek Constitutions of Early Roman Emperors* no. 84). C.J.Howgego, *NC* 150 (1990) 16/17 (cf. 23), briefly comments on the term ἀσπρατούρα (L. 25): an abuse probably laying in the demanding of new coin or the discounting of worn ones. As a parallel he adduces inter alia *IG* XII 7 69 LL. 21-23 (ca. 300 B.C.), where Arkesine on Amorgos demanded the repayment of loans in current coin (δόκιμον) of full weight (ὁλοσχε[ρέ]ς); cf. also nummum asperum ('fresh coin'; Suet. *Nero* 44.2) [But

note the divergent explanation in Johnson, Coleman-Norton and Bourne, *Ancient Roman Statutes* (Austin 1961) 206 note 8, Herrmann].

1133. Pergamon. Honorary inscription for the imperial procurator Saturninus, 214 A.D. ? C.Habicht, *Die Inschriften des Asklepieions* (Altertümer von Pergamon VIII 3; 1969) no. 44 (*L'Année Épigraphique* 1933 no. 273); *SEG* XXXV 1294. Republished by M. Christol - S. Demougin, *MEFRA* 102 (1990) 159-211.

[Αὐρ. Σ]ατορνῖνον [τὸν ἀγνό]-
[τατ]ον ἐπίτροπον [ἐπὶ δια]-
[γ]νώσεων τῶν ἐξοχ[ωτά]-
των καθολικῶν, ἐπί[τρο]-
πον μετάλλων Οὐλπα[σ]-
κηνσίων, ἐπίτροπον
Ἀστυρίας καὶ Καλληκίας,
ἐπίτροπον χαρταρεᾶς
ἐν Ἀλεξανδρείᾳ, ἐπίτρο-
πον πακτεικιῶν, ἐπί-
τροπον vacat τάξεως
Κυντιλιανῆς
τὸν φίλον
vacat
Αὐρ. Γάιος ἀσιάρχης
ναῶν τῶν ἐν Περγάμῳ

1-6. [... Σ]ατορνῖνον [.....] | [...]ον, ἐπίτροπον [διαlγ]νώσεων ⟨καὶ⟩ τῶν ἐξοχ[ωτά]ltων καθολικῶν, ἐπί[τρο]lπον μετάλλων Οὐλπαlκηνσίων, Habicht ('zu ergänzen etwa [M. Αὐρήλιον Σεβ. ἀπελεύlθερον Σ]ατορνῖνον γενόμεlν]ον ἐπίτροπον'); [Αὐρ(ήλιον) Σ]ατορονῖνον [Σεβ(αστῶν) ἀπελεύlθερ]ον ἐπίτροπον κτλ., *SEG* II 8-9. director of the papyrus-monopoly II 10. a paeticiis II 10-12. administrator of the possessions of the Quintilii in Alexandria Troas, confiscated by Commodus II C.-D. comment at great length on the honorand's career, one of the few known for imperial freedmen; Saturninus is also on record as the dedicant of a Latin inscription from Lucus Augusti (Lugo) (*L'Année Épigraphique* 1980 no. 595 bis; 1985 no. 494), which he erected at the end of his stay in Asturia-Galicia (LL. 6/7). They adduce numerous parallels for his functions in Latin and Greek inscriptions and comment on the terminology involved. Discussed at more than average length are the titulature of imperial freedmen (172/173; 181/182), the career of Ti.Claudius Classicus (177-180; on record inter alia in *I.Eph.* 852; cf. *SEG* XXX 1308), and Saturninus' activities as procurator metallorum Vipascensium (LL. 4-6; 184-197; comment on the administrative organisation of imperial mines) and as procurator a cognitionibus excellentissimorum rationalium (LL. 2-4; 197-107; καθολικοί refers to persons (the rationales as a college) rather than to the service; discussion of the officia on record in *I.Eph.* 627 (*SEG* IV 520) and 3056). As to the date, C.-M. suggest that Saturninus may have belonged to the retinue of Caracalla during the emperor's visit to Pergamon in 214 A.D.

1134. Pergamon. Dedications to king Attalos. Two andesite blocks found near the so-called Podiumsaal (cf. our lemma no. 1135-1136) and probably to be connected with its Attalid predecessor; the blocks may have belonged to an altar or statue bases. Mentioned by W. Radt in *Festschrift J.Inan* 204/205 (ph.).

A: Βασιλέω[ς] | Ἀττάλ[ου] | Σωτῆρο[ς]
B: Βασιλε[ῖ] | Ἀττάλ[ῳ] | Σωτῆρι

Undated by ed.pr.

1135-1136. Pergamon. Dedications to Dionysos Kathegemon and to Augustus, reign of Augustus. *SEG* XXIX 1264. W.Radt in *Festschrift J.Inan* 199-204 (ph.), publishes two inscriptions on rectangular altars erected in the so-called Podiumsaal which served as cult center of an association of Dionysos-worshippers.

1135: 199/200 no. 1 **Dedication to Dionysos Kathegemon.** Rectangular white marble altar with moulding above and below; representation of a garland with ribbons, a kantharos, a vine; under the relief an inscription.

Διονύσωι Καθηγεμόνι | Ἡρωΐδης ἀρχιβουκόλος

1136: 200-202 no. 2. **Dedication to Augustus.** Rectangular white marble altar with moulding above; on top a small circular plinth with a small hole; representation of the branch of an oak, with leaves and acorns (cf. the Roman corona civica), a capricorn, symbol of Augustus' constellation, and a cornucopia; under the relief an inscription:

Σεβαστῶ[ι Καίσαρι] | Ἡρωΐδης ἀρχιβο[υκόλος]

Both altars stood in the Dionysiac cult room. An association of Dionysiac boukoloi is already attested from the Imperial period, ed.pr. [for Dionysos Kathegemon cf. also *SEG* XXXVII 1020: XXXIX 1334].

1137. Pergamon. Isopsephic epigram, 2nd cent. A.D. H.Hepding, *MDAI(A)* 32 (1907) 356-360 no. 115. C.Habicht, *GRBS* 31 (1990) 177-182, argues that this inscription provides further confirmation of the view of M.W.Haslam, *GRBS* 16 (1975) 149-179, that Euripides *Phoenissae* 1-2 are spurious. L. 2 is a verbatim quotation of *Phoen.* 3, LL. 3-6 are a 'poor transformation' of *Phoen.* 4-7. As in other cases already adduced by Haslam these verses were chosen because they were the best known of the play. Habicht points to the existence of anthologies with famous verses by one or several poets: see e.g. *SEG* XII 547, a collection of verses from Euripides (Armenia; ca. 200 B.C.).

BITHYNIA

1138. Bithynia. The date of the death of Nikomedes IV. R.Merkelbach, *ZPE* 81 (1990) 97-100, uses the Ephesian customs law (*SEG* XXXIX 1180), firmly dated to 75 B.C., to fix the date of the death of the king. He examines the literary sources on Nikomedes' death and

the beginning of the 3rd Mithridatic War. Nikomedes must have died at the end of 75 B.C.; the war of succession started in 74 B.C. The customs law was proclaimed soon after Nikomedes' death, when Bithynia became a province.

1139. Bithynia. Thracian names. T.Corsten, *BNF* 25 (1990) 261-266, discusses the following Thracian names on record in three Bithynian inscriptions: *SEG* XXVIII 1044; XXXVI 1140 and our lemma no. 1148 (texts and translations; in XXXVI 1140 L. 1 one should read Φίλα instead of Ριλα); cf. also O.Masson, *BE* (1991) no. 193, and C.Brixhe - A.Panayotou, *ibid.* no. 576. **XXVIII 1044**: Καναι (new male name in the genitive, possibly from a nominative *Κανας, C.; 'nouveau ? radical peu typique', M.); Μουκαπορις; Λαλα ('pas spécifiquement thrace: banal Lallname', B.-P.); **XXXVI 1140**: Οαστοζεις (new male name; genitive: Οαστοζει, C.; cf. Ουαστοβαλος, M.); Δηγου (new female name in the nominative, C.); Σωπηρου (new female name in the nominative, C.; B.-P. wonder whether the reading is correct, or whether Σωπηρου could be a 'métagraphie' for Ζωπύρου, genitive of the familiar Greek name Ζώπυρος); Μοκαζεις; Σαδαλας (on record in the Hellenized genitive form Σαδαλου; the Thracian genitive would be Σαδαλα, C.; Σαδαλα: 'banale forme de koiné --- du type -ας/-α', B.-P.); **our lemma no. 1148**: Διντιζιλα (new female name; cf. *ibid.*).

1140. Bithynion - Klaudiupolis. Corpus. In a review of F.Becker-Bertau, *I.Klaudiupolis* (*SEG* XXXVI 1136) J.H.M.Strubbe, *AAHG* 43 (1990) 82-85, comments on the size of Bithynion's territory and on the lack of historical truth in its foundation legend. As to the texts, he criticizes B.-B.'s treatment of earlier editions, which in many cases are omitted (e.g. nos. 77, 118, 165 and 176/177), or reproduced erroneously or only partially (e.g. nos. 13, 26, 74, 85, 96, 129, 137 b and 141). Nos. 77, 98, 112, 115, 129, 148 and 170 were reused at Kör-oğludevrend, but come from Dog-Handji, South of Çağagöl, i.e. from outside the territory of Bithynion as defined by B.-B.

1141. Caesarea Germanike. Catalogue of the victories of the runner Tatianos, 180/193-212 A.D. Upper part of a moulded marble base found near Yaylacik Köyü. Ed.pr. T.Corsten, *EA* 15 (1990) 34-36 (ph.). C. locates the city of Caesarea G. at Yaylacik Köyü. The territory of Daskyleion Harbor was added to Caesarea when it acquired city status. For the city cf. also *SEG* XXXVII 1012 on p. 336.

Τατιανὸς Μητροφάνους · Καισαρεὺς καὶ
Ἐ[φέ]σιος καὶ Περγαμηνὸς καὶ Κυζικηνὸς ·
καὶ Νικομηδεὺς · καὶ Τραλλιανὸς · ἱερονεί-
κης παράδοξος, νεικήσας ἀγῶνας · τοὺς
ὑπογεγραμμένους · Νέαν Πόλιν Σεβασ-
τὰ παίδ[ων] δόλιχον · Πέργαμον Αὐγούσ-
[τ]εια παίδων δόλιχον · Ἔφεσον Ἀδρι[άνεια]

παίδων δόλιχον · Πέργαμον Τραιά̣[νεια]
παίδων δόλιχον · Κοινὸν Βειθυνί̣[ας Νεικο]-
μήδειαν παίδων δόλιχον · Κύζ[ικον Ἀδρι]-
[α]νὰ Ὀλύμπια παίδων δόλιχον · [- - - -]
[- -] ^ ΛΑΙΑ παίδων δόλιχον [- - ca. 10 -]
[Πέργ]αμον παίδων δόλι[χον - - - - - -]
[- - -]ΛΑ παίδων δόλ[ιχον - - - - - - -]
[- - ἀ]νδρῶν δόλι[χον - - - - - - - - - -]
[- - Πέργ]αμον [ἀνδρῶν δόλιχον ? - -]
- -

1. Tatianus was a citizen of Caesarea G. (Καισαρεύς); in the Imperial period the ethnikon of a city is often mentioned in inscriptions in the city itself, ed.pr. || 5. Naples in Italy, ed.pr. || 6-7. the Σεβαστά, for Rome and Augustus; from Sept.Severus they were called Αὐγούστεια, ed.pr. || 12. initio perhaps Ῥω]μαῖα, ed.pr. || 12-13. perhaps [Κοινὸν Ἀσίας | Πέργ]αμον, ed.pr.

1142. Caesarea Germanike (area of: Çinarli). Epitaph of Pomponia Saturnina and family, 2nd/3rd cent. A.D. Fragment of a sarcophagus of Prokonnesian marble with garlands. Ed.pr. T.Corsten, *EA* 15 (1990) 36/37 no. 2 (ph.).

Πομπωνία Σατορ[νεῖλα ἑαυτῇ]
καὶ Αὐραρίῳ · Κυείν[τῳ τῷ συμβίῳ μου]
vacat καὶ Αὐραρίῳ Νεικήτ[ῃ τῷ υἱ]-
vacat ῷ μου · ὃς δ' ἂν ἕτερον [e.g. ἐπενβάλῃ ..., δῶ]-
vacat σι προστείμου τῇ πόλ[ει * - - -]

1143. Caesarea Germanike (area of: Kaymakoba). Fragment. Marble fragment broken at all sides. Ed.pr. T.Corsten, *EA* 15 (1990) 37 no. 3 (ph.).

[- -]θηνο[- -] [- -] ΗΣ [- -]
[- -]ΕΟΝ[- -] [- -] ΠΕ [- -]

Undated by ed.pr. || 1. Ἀ]θηνο[δωρ- or Ἀ]θηνο[δοτ-, ed.pr.

1144. Nikaia (area of: Ahmetler). Dedication to Zeus Bronton, undated. *I.Iznik* 1504. T.Drew-Bear, C.Naour, *ANRW* II 18.3 (1990) 2012 note 407, argue that the two busts on the altar represent the husband and wife who dedicate the altar rather than two gods (*I.Iznik*).

1145. Nikaia (area of: Başköy/Bilecik). Dedication to Zeus Bronton and Zeus Karpodotes, undated. *I.Iznik* 1084. T.Drew-Bear, C.Naour, *ANRW* II 18.3 (1990) 1952 note 158, suggest restoring in LL. 1/2 [Διὶ] Βροντῶντ[ι | κ(ὲ)] Καρποδότῃ after no. 1185 LL. 2/3 (*I.Iznik*: [Διὶ] Βροντῶντ[ι] | Καρποδότῃ).

1146. Nikaia (area of: Bolatli/Gölpazari). Dedication to Zeus Dimenenos, undated. *I.Iznik* 1110. T.Drew-Bear, C.Naour, *ANRW* II 18.3 (1990) 1928 note 59, point out that Δαδεως (L. 2) is the genitive of the Phrygian name Δαδης (cf. our lemma no. 1210; *I.Iznik* : from Δάδις); cf. *I.Iznik* 81 (Δαδεος).

1147. Nikomedeia. Dedication to Zeus Bronton. *TAM* IV 1 58; *MAMA* V p. XXXIX. T.Drew-Bear, C.Naour, *ANRW* II 18.3 (1990) 1993 note 312, point out that the provenance of this dedication is far from certain. Zeus Bronton basically is a deity worshipped in Phrygia or in neighboring areas influenced by Phrygia: cf. *SEG* XXXVI 1151 with XXXVII 1861 (dedications from Bithynian Modrene, where Phrygian influence is strong). But they admit that identical atmospherical phenomena may give rise to a cult of Zeus Bronton simultaneously at various places, thereby weakening their case for an exclusively 'Phrygian deity'; cf. *CIRB* 942 and *IG* XII 3 Suppl. 1359 (Thera) adduced by D.-B., N. themselves.

Further comment on Latin dedications from Rome mentioning Deus Bronton (*ILS* 4226; *CIL* VI 733; priest of Bronton and Hekate) and Iuppiter Sanctus Bronton (*ILS* 3046; *CIL* VI 432). The addition of Hekate in *ILS* 4226 is supposed to reflect a Phrygian origin. Cf. also *CIL* VI 2241 and *IGUR* 138/139 and 163. These dedications testify to a group of Phrygians in Rome, which worshipped their Phrygian Zeus Bronton and accepted dedications to other Oriental deities (Astarte, Atargatis, Mithras and Artemis Ephesia).

1148. Prusa ad Olympum (area of: Hamzabey Köyü). Epitaph of Aristos and his family. Stele with two reliefs; inscription under the upper (LL. 1/2) and under the lower (LL. 3/4; other hand) relief. Found in Hamzabey Köyü (near Inegöl); now in the garden of the local City Library. Ed.pr. T.Corsten, *BNF* 25 (1990) 264-266; cf. also C.Brixhe - A.Panayotou, *BE* (1991) no. 576. Now in *I.Prusa* 80.

Ἄριστος Ἀγρίου καὶ γυνὴ | αὐτοῦ Διντιζιλα |
καὶ υἱοὶ Ἀγρίας καὶ | Σωκράτης, χαίρετε

Date: 'mittlere Kaiserzeit', ed.pr. ll 1 and 3. Ἀγρίας: rare name, probably Greek, ed.pr. ll 2. Διντιζιλα: new Thracian name (cf. our lemma no. 1139), perhaps on record in the form Διτιζηλη (the wife of Nikomedes I king of the Bithynians; ca. 280-250 B.C.) in Tzetzes *Hist.Var.Chil.* 3.969, ed.pr., who, however, prefers to believe that we have two different names; but cf. B.-P.: '--- qu'il rapproche à juste titre du Διτιζηλη livré par J.Tzetzès (XIIe s.): banal échange ντ/τ et hésitation entre flexions en -η et en -α'.

1149-1158. Prusa ad Olympum (area of: Kestel, Narlidere). Epitaphs on funerary reliefs, 2nd cent. A.D. Ed.pr. T.Corsten, *EA* 16 (1990) 91-108, publishes eleven grave reliefs, all but one inscribed, with arched pediments and akroteria (an unusual combination) and reliefs showing a cena funebris scene: man lying on a couch, holding a wreath in his right hand; seated, mourning woman; servants; table with food; in some cases a pair of ploughing oxen [or a donkey] and a pruning knife. The reliefs were all made in a workshop in or near Kestel. Seven were found in Kestel (our lemmata nos. 1150-1152, 1155/1156 and 1158; also Pfuhl-Möbius 1711); two in Narlidere (a village Northeast of Kestel; our lemmata nos. 1153-1154); two in Prusa (our lemma no. 1157; also Pfuhl-Möbius 1697), whereas the exact provenance of four others (our lemma no. 1149 and the anepigraphic relief; also Pfuhl-Möbius 1709 and 1712) is unknown. They are now all in the Museum in Bursa. On stylistic grounds C. divides the eleven new stelai into three groups: **A** 1-6; **B** 1-4; **C** 1. He assigns groups of stelai to one atelier and sometimes even to one craftsman. For these archaeological details we refer the reader to his article. C. assigns all texts to the 2nd cent. A.D.

We present the texts as one series (nos. 1-10) and describe only specific details of the stele; for the general features see above.

1149: 95/96 no. 1 (**A** 1). **Epitaph of Eias and Dionysios.** Provenance unknown; marble stele. On the knees of the deceased a child is sitting; the man supports the child; the seated woman holds the stretched right hand of the child; in her other hand she holds a spindle and another weaving tool; under the couch a wool basket.

Προσδέκτη τοῖς ἰδίοις | γονεῖσι καὶ ὁ ἀν⟨ὴ⟩ρ αὐτῆς Τελεσφόρος
Εἰάδι καὶ Διονυ|σίῳ ζήσασι κοσμίως ἔτη || ξε΄ μνήμης χάριν

2. ANP, lapis || 5. 65 year; 'age rounding', ed.pr., with references [cf. now also R.Duncan-Jones, *Structure and Scale in the Roman Economy* (Cambridge 1990) 79-92, Pleket]; initio ϟ = xi.

1150: 96-98 no. 2 (**A** 2). **Epitaph of Cas(s)ius Pronous and Cas(s)ia Briseis.** Two reliefs: cena funebris as described in the introductory lemma; under it a relief representing a donkey, a man and a large pruning knife; inscription under the second relief. Now in *I.Prusa* 93.

Κάσιος Εὐέλπιστος | Προνόῳ υἱῷ vacat | καὶ Κασίᾳ Βρησηίδι | ν μνήμης χάριν

Euelpistos and Briseis: a manumitted slave couple; the name Cassius is well attested in Bithynia, ed.pr.

1151: 98/99 no. 3 (**A** 3). **Epitaph of Agathokles.** Two reliefs: a cena funebris (seated woman holds a spindle in her right hand); under it a relief with two oxen and a pruning knife; inscription under the second relief. Now in *I.Prusa* 65.

Ἀπολλωνὶς Ἀγαθοκλῆδι τῷ ἰδίῳ ἀνδρὶ ζήσαντι
κοσμίως ἔτη ξ΄ | ἐκ τῶν ἰδίων μνήμης χάριν

2. In fine Ξ = xi.

1152: 99/100 no. 4 (**A** 4). **Epitaph of the father of Gaius and Pol(l)ion.** Three reliefs: (A) cena funebris; (B) a mirror, comb, distaff, spindle, wool basket; (C) two ploughing oxen and a pruning knife. Now in *I.Prusa* 120.

Γάιος καὶ Πωλίων | τῷ πατρὶ ζήσανιτιν (sic)
κο⟨σ⟩μίως | ἔτην (sic) ξε΄ μνή||μης χάριν

3. ΚΟΡΜΙΩΣ, lapis.

1153: 100/101 no. 5 (**A** 5). **Epitaph of Eutyches.** Cena funebris; the reclining man holds a bottle in his right hand (and not a wreath); the seated woman holds an apple or a cake in her right hand; under the relief three birds, possibly chickens. Now in *I.Prusa* 119.

Πεία τῷ ἰδίῳ ἀνδρὶ τῷ γλυ|κυτάτῳ Εὐτυχῆδι
ζήσανιτι κοσμίως ἔτη ξε΄ μνήμ|ης χάριν

2. Ζ = zeta || 3. Ξ = xi; cf. above our lemma no. 1151.

1154: 101/102 no. 6 (**A** 6). **Epitaph of Onesion.** Two reliefs: cena funebris; under it a donkey, a man and a pruning knife. Now in *I.Prusa* 149.

Παρθενόπη Ὀνησίωνι | τῷ ἀνδρεὶ ξυλοκάρῳ |
μνήμης χάριν ζήσανι vacat τι ἔτη μ΄ vacat

2. ξυλοκάρος: unattested before: 'Holzfäller', ed.pr. [cf. also *BE* (1991) no. 219 and L.Robert, *BCH* 102 (1978) 413-419, for the importance of wood in the Bithynian economy (cf. *SEG* XXVIII 1037 and 1040), Pleket].

1155: 103/104 no. 7 (**B** 1). **Epitaph of Lucius and Neike.** Cena funebris. Now in *I.Prusa* 132.

Κόϊντος καὶ Λούκιος οἱ ἀδελ|φοὶ τῷ πατρὶ Λουκίῳ ζήσανιτι κοσμίως
ἔτη μ΄ καὶ τῇ μη|τρὶ Νείκῃ ζησάσῃ κοσμίως || ἔτη ν΄ μνήμης χάριν

1156: 104/105 no. 8 (**B** 2). **Epitaph of Chareis Barbarion.** Two reliefs: cena funebris (seated woman holds in her left hand a spindle); under it two ploughing oxen. Now in *I.Prusa* 90.

vacat . ΘCIAT vacat
Χρύσιεν μετὰ τῶν πεδί-
ων Χαρεῖνι Βαρβαρίωνι

4 [- -ca. 5 - -]ΛΤΟΝΙΔΥ
[- - ca. 7- - -]Λ⁰ΧΑΡΕΝ
vacat

2. Χρύσιεν = Χρύσιον (with alternation of -ε- and -o-), ed.pr.; rather Χρύσ(ει)ν = Χρύσιν = Χρύσιον, *BE* (1992) no. 496 || 2-3. for παιδίον cf. our lemma no. 1081 || 3. dative of Χαρείς, ed.pr.; rather dative of Χαρ(ε)ίνη, *BE* (1992) no. 496, which prefers to regard Charcine and Barbarion as two persons rather than as one (so ed.pr.) || 4. perhaps ἐ]κ τῶν ἰδί[ων ?, ed.pr. || 5. in fine χαῖρε or χάριν ?, ed.pr.

1157: 105/106 no. 9 (**B** 4). **Epitaph of Athanasia.** Cena funebris (the seated woman holds a distaff and spindle in her right hand; before the seat a wool basket). Now in *I.Prusa* 87.

Εὐφημᾶς Ἀθανασίᾳ τῇ συμβίῳ ζησάσῃ κοσμίως ἔτη κγ΄

1158: 106/107 no. 10 (**C** 1). **Epitaph of Dione.** Cena funebris (two tables in front of the couch). Now in *I.Prusa* 105.

Διώνη ζήσασα κοσμίως | ἔτη κβ΄ · ὁ πατὴρ αὐτῇ | ἐποίησε τὴν
στήλλην | μνήμης χάριν || Δίων Πολυχάρμου καὶ Ταλλιόπλοκος ?

5. Δίων was Dione's father; in fine either a name (nom.; Ταμιόπλοκος is also possible; or genitive of Ταλλι- or Ταμιόπλοξ) or a craft: ταλαρόπλόκος or θαλλιοπλόκος: 'Korbflechter', 'Kranzflechter'; in the latter case καί is strange, ed.pr.

PONTOS

1159. Pontos. Cults. E.Olshausen in *ANRW* 18.3 (1990) 1865-1906 (map), studies the cults of gods and heroes in Pontos, heavily drawing on numismatic evidence. For a number of cults, mostly traditional ones, O. adduces inscriptions; no new readings. Of some interest are perhaps Καλουεῖνος Θεός (*IGR* III 108, cult of Cn.Domitius Calvinus; p. 1880); Θεὸς Πύλων or (Ζεὺς ?) Πυλαῖος (p. 1894; cf. *SEG* XXXIX 1348/1349); Θεὰ Ἁγνή (p. 1895; = Kybele/Ma (F.Cumont) or Demeter or Persephone); Ζεύς (Αἰθὴρ ἀλεξιχάλαζος; Ἐπικάρπιος; Ὕψιστος; Στράτιος; pp. 1900/1901); Ζώβη Θεά (?; p. 1903) [Cf. L.Robert, *Noms indigènes* 538, Herrmann].

1160. Amaseia. Rock-cut votive inscription by Kyrinas, 1st/2nd cent. A.D. Inscription cut on the vertical face of the rock ca. 20 m. below the fortification wall at the East end of the kale, near a series of rock-cut steps. Ed.pr. D.H.French, *EA* 15 (1990) 136 (ph.).

Κυρίνας ὑπὲρ υἱοῦ | Εὐπάτορος τὰς βασ|μεῖδες εὐχή(ν)

2-3. βασμ(ε)ίς = βαθμίς = 'step', ed.pr. , who suggests reading *SEG* XXXV 1309 (from Amaseia; on the same rock) as follows: Μαστρὸς ὁ καὶ | Γυμνᾶς τὰς | βασμεῖδες [for βαθμίς cf. L.Robert, *OMS* II 901, Herrmann].

1161. Amaseia (area of: Yassiçal (formerly Ebimi)). Dedication of a statue, undated. *Studia Pontica* III 1 142. D.H.French, *EA* 15 (1990) 137 (dr.), discovered a small fragment at the gates of the village cemetery, which fits the broken top right-hand corner of the pedestal in question. He gives the following text:

Τὸ ἄ[γα]λμα | ἐκ τῶν τοῦ | Θεοῦ · Γναῖος Κλ(αύδιος) Φίλων || ἱερεὺς διὰ βίου

1. ἀ[νάθημα] or ἄ[γαλμα], *St.P.*

1162. Amaseia. Epitaph of Ti.Claudius Crescens, 2nd cent. A.D. Limestone pedimental stele; in the pediment a disc; now in the Museum in Amasya. Text given by D.H.French in *Congrès Mer Noire* 558/559 no. 2.

Τιβ(ερίῳ) Κλαυδίῳ leaf | Κρήσκεντι | βενεφικια|ρίῳ ἡγεμόν||νος λεγ(εῶνος) | ε΄ Μακεδο(νικῆς) leaf | · ἔζησεν | ἔτεσιν κη΄, | ἐστρ(άτευσεν) ἔτεσιν || ια΄ · Κλ. Οὐάλης | ὁ ἀδελφὸς | ἀνέστη(σεν) μνή|μης χάριν leaf

Ed.pr. collects the epigraphic evidence for Legio V Macedonica [For the age at recruitment cf. now W.Scheidel, *Chiron* 22 (1992) 281-297; for beneficiarii cf. our lemma no. 1638, Pleket].

1163. Amastris. Funerary epigram for Aemilianus, 155 A.D. *SEG* XXXV 1327. C.P.Jones, *EMC* 34 (1990) 53-63, on 53-59 presents a text (in L. 14 ὀστὰ instead of ὀστᾶ), translation and commentary. We mention some items not dealt with by H.W.Pleket in the app. crit. of *SEG* XXXV (or at variance with his interpretation). Κῶμον Εὐίῳ θεῷ (L. 4) is a, perhaps unconscious, reminiscence of Eur., *Bacchae* 1167; the rare adjective τριετήρ (L. 5) is attested in *H.Orph.* 53.4. Σφαίρισμα (= σφαίρισις, σφαιρισμός) in L. 8 means 'ball-game' rather than 'circular movements/dances' (so Pleket); for the connection of ball-games with εὐρυθμία cf. Athen. 1.15 b. Σατύρῳ τε ἐνείκων (L. 10) refers to the deceased's victory as an author of satyr-play in public contests; perhaps he also performed in his own plays. Discussion of the cult of Dionysos and Dionysiac associations at Kyzikos and Pergamon (cf. LL. 11/12). Λάρναξ (L. 15) is probably 'urn', 'vessel' (echo of *Iliad* 24. 793-795 ?).

On 59-63 J. argues that Aemilianus was not a professional 'actor/dancer', but a member of the leisured, gymnasial class participating in his city's Dionysiac celebrations as member of an association and producing satyr-plays in Kyzikos and Pergamon. His activities fit in with the report of Lucian, *On the dance* 79 about the participation of the Pontian elite in Bacchic panto

mime dance; for the disguise of citizens as members of the thiasos during Dionysiac festivals see also Philostr., *Life of Apollonios* 4.21 (Athens), Plut., *Ant.* 24.4 and *Acta Timothei* (ed. H.Usener, Bonn 1877) p. 11 LL. 46ff. (Ephesos). J. shows that Lucian visited Amastris ca. 155 A.D., the date of our inscription.

Cf. now also W.J.Slater, *ZPE* 84 (1990) 219 with note 32 (a performer in, rather than an author of, satyr-plays); Chr. Marek, *Stadt* -- 95/96 (satyros is a dance).

1164. Amisos. Amisenians abroad. Cf. our lemma no. 1174.

1165. Amisos (area of ?). Epitaph of Bages, 300-250 B.C. *SEG* XXXVIII 1281. E.Olshausen, *LF* 113 (1990) 19/20, once more publishes this epitaph, which he now assigns to the first half of the 3rd cent. B.C. (*SEG*: 3rd cent. B.C.). The object held by the servant in his left hand is described as a 'Kännchen für das Totenopfer' rather than a handkerchief. The two names (Βαγης and Θυς; cf. *SEG* XXXVIII, app.crit.) should be related to the growing presence of Iranians in the administration of Pontos since the accession of Mithradates I Ktistes (301-266 B.C.).

1166-1171. Comana (Tokat) (area of). New inscriptions. Cf. ed.pr. B.Le Guen-Pollet, *VII Araştirma Sonuçlari Toplantisi, Antalya 18-23 May 1989* [Ankara 1990] 519-526 (ph.), for the following texts now in the Museum in Tokat.

1166: 520/521 no. 1. **Dedication to Antoninus Pius, 145 A.D. or later.** From Comana.

[Αὐτ]οκράτορι Καίσ[α]-
ρι θεοῦ Ἀδριανοῦ υἱῷ,
θεοῦ Τραιανοῦ υἱω-
[ν]ῷ, θεοῦ Νέρουα ἐγγόνῳ
[Τ(ίτῳ) Αἰ]λίῳ Ἀδριανῷ
Ἀντω-
[ν]είνῳ Εὐσεβεῖ Σεβαστῷ,
[ἀ]ρχιερεῖ μεγίστῳ, δη-
[μ]αρχικῆς ἐξουσίας,
[ὑ]πάτῳ τὸ δ', π(ατρὶ)
π(ατρίδος), Ἱερο-
[καισαρέω]ν Κομανέων
[πόλις ?]
[- - - -]
[- -]ΣΥΝ

13. Perhaps συν[άρχοντες, συν[αρχία or σὺν [τῇ βάσει vel sim., ed.pr.

1167: 522. **Epitaph of Gaius, not before 63 A.D.** Granite pedimental stele with akroteria; in the tympanon a round shield. We read on the photo: Γάϊος Τι Ιτυρνίου, | χαῖρε.

1168: 522. **Epitaph of Stephanos, not before 63 A.D.** Granite pedimental stele with akroteria; in the tympanon a round shield. We read on the photo: Στέφ|ανος | Σεκούν|δου || τοῖς παι|ράγου[σι].

1169: 523. **Epitaph of Dolezelmis, Hellenistic period.** Marble pedimental stele with akroteria; on the stele two rosettes: Δοληζελμις | Αὐλουζελμιος, | χαῖρε

The stele resembles a 4th cent. B.C. stele from Apollonia (Bulgaria), ed.pr.

1170: 525/526. **Epitaph of Pythodoris.** Rectangular marble stele surmounted by a large rosette: Πυθοι|δωρίδος | Ἀντωι|νίου | μνήι|μης χάι|ριν

Undated by ed.pr.

1171: 523-525. **Boundary stone, 582-602 A.D.** Cylindrical granite column found in Dereköy (Pazar).

"Οροι ἀσυλίας τοῦ
εὐαγοῦς μοναστηρίου
τοῦ ἁγίου Ἰωάννου
τοῦ Βαπτιστοῦ τοῦ ἐπι-
λεγομένου Σταυροῦ
φιλοτιμηθέντες
παρὰ τῶν εὐσεβ(ε)σ(τάτων)
Β(α)σ(ιλέων)
ἡμῶν Μαυρικίου
Τιβερίου καὶ
Κονσταντίνης

8-9. Flavius Mauricius Tiberius acceded to the throne in 582 and was killed in 602, ed.pr. || cf. D.Feissel, *BE* (1992) no. 619: before 590 A.D.; in L. 7 EYCEBB stands for εὐσεβ(εστάτων); βασιλέων is to be added, it is not in the final B$.

1172. Herakleia. Commerce in the 5th/4th cent. B.C. C.Saegebarth, *WZRostock* 38, 8 (1989) 3-7, discusses two inscriptions from Olbia (*I.Olbia* 2 (*SEG* XXXIII 615; XXXIV 765) and 6) and three from Athens (*IG* II^2 360; 363 and 408) (possibly) bearing on the trade of Herakleia in the 5/4th cent. B.C. *I.Olbia* 2 could also be assigned to another Herakleia, but H. Pontike is more likely; it shows that trade relations with Olbia were already in an advanced stage in the later 5th cent. (award of προξενία, ἀτέλεια and citizenship; possible exemption of import- and export-duties). *I.Olbia* 6 (ca. 350-300 B.C.) records a family-business, including θεράποντες (L. 11; servants rather than slaves who traded for the family); the award of ateleia to this family shows that Herakleia's tyrant had no monopoly. *IG* II^2 408 (ca. 330 B.C.) concerns import of grain against reduced prices (wheat and barley) during a famine by two Herakleans, possibly incidental rather than regular traders; however, Herakleia could be Sicilian H. Minoa (cf. Σ[ικελικῶν μεδίμνο]υς in L. 12 [but cf. A.Wilhelm, *Attische Urkunden* V 152 note 56 and *AAWW* (1942) 71 (*Kl.Schr.* I 3 104), who has Σ[ικελικῶν and confirms the Pontic origin of the two Herakleans, Herrmann]; or perhaps Σ[κυθικῶν ?); anyhow, since the grain is not

Herakleia's, this text does not bear on the trade of that city. *IG* II^2 360 (325/324 B.C.) shows that privateering could supplement regular trade even in a commercial city like Herakleia P. Finally, *IG* II^2 363 (318/317 B.C. [the date has been changed to 335/334 B.C. by B.D.Meritt: see *SEG* XXIII 53, Herrmann]) records a donation of corn by a Dionysios, probably the Herakleian tyrant: no proper trade either, but the tyrant conceivably could be involved in commerce.

1173. Sebastopolis. Mosaic inscription. B.Özcan, *Müze Kurtarma Kazilari Semineri* 1 (1990) 272 and 299 (dr.), mentions a mosaic with personification of Summer and with inscription near her right shoulder: Θέρος. Non vidimus. Cf. *BE* (1992) no. 504, where Ö. is said also to have given a photo of a honorary inscription by the boule and demos for [M. Πόντ]ιον Νοουέλλιον, son of M.Πόντιος Νοουέλλιος [the same inscription as *SEG* XXXIX 1352 ?, Pleket].

1174. Sinope. Sinopeans abroad. P.Debord in *Congrès Mer Noire* 516-525, lists the citizens of Sinope and Amisos abroad, on record in literary sources and in inscriptions. Sinopeans predominate in the 4th-2nd cent. and recede in the 1st cent. B.C. The number of recorded Amisenians grows up to the 1st cent. B.C., when it outgrows Sinope. Economic, cultural and political reasons explain their presence abroad. Analysis of epitaphs of Amisenians and Sinopeans in Athens and of *IG* XII 9 1186 (cf. *SEG* XXX 1106).

1175. Sinope. Epitaphs, ca. 425-ca. 300 B.C. D.H.French, *EA* 16 (1990) 45-63 nos. 1-32, presents a catalogue of thirty-two columnar gravestones, now all but one (no. 9) in the Sinope Museum. The epitaphs are inscribed on miniature and/or truncated Doric-style columns, of varying size, some without, many more with fluting; a very few are simple shafts or cylinders without decoration or cap. Almost all are made from local, originally golden brown but now pale gray limestone. All but one may be assumed to have once stood in the ancient nekropolis, now heavily overbuilt; no. 32 comes from Lala, ca. 16 km. South of Sinope.

Below we restrict ourselves to the texts, and omit descriptions of the columns. Twenty-three texts are new (nos. 10-32); the others are old (nos. 1-9). In *EA* 18 (1991) 151 (ph.) F. adds another columnar gravestone: no. 33 (from Pervane Tepe in Gelincik Mah, ca. 2 km. S. of Kumkapi). For comment on the names cf. id. in L.Gindin et alii (edd.), *5th International Congress on Thracology, Moscow 18-22 October 1988. Acta Associationis Internationalis. Terra Antiqua Balcanica* 6 (1991) 242-248; O.Masson, *BE* (1992) no. 191. For a new series of epitaphs engraved on slabs and stelai cf. D.H.French, *EA* 18 (1991) 141-150 nos. 1-19 (ph.).

Old texts: 1) Στρατοκλῆς | Ἡγησαγόρεω; **2)** Πάταικος | Δάφνιος; **3)** Μάνης | ἐλαιοπώλης; **4)** Μικαλίων | Βαϊχίου; **5)** Ἡρακλείδης | Ναύσωνος; **6)** Νικὼ | Ἑρμοκλείδε[ω]; **7)** Ἡφαίστιος | Ἡρακλείδεω; **8)** Διογένεος μνῆμα τῶ Ἀθηναγόρεω (so R.Merkelbach, *EA* 17, 1990, 50 instead of F.'s Μνῆμα τῶ Ἀθηναγόρεω Διογένεος); **9)** = *SEG* XXXVI 1168 bis (nominative is Ὀργιάλης or Ὀργιαλεύς: *BE* 1992 nos. 191 and 501).

Nos. 1-8 are also in J.C.F.Hind, *SA* (1964) 3 180 note 40 nos. 3, 6, 8-11, 13/14 and B.Lifshitz, *Grazer Beiträge* 2 (1974) 99/100 nos. 3, 6, 8-11 and 13/14.

New texts (all with photo except for nos. 17 and 31): **10)** Μίκος Μοιρηγέτεος; **11)** Ἡφαίστιος Λητοδώρ[ο] | Χοιρίνη Ἡφαιστίο; **12)** [Φί]λα | Φίλωνος; **13)** Ἑκαταῖος | Ἡγησαγόρεω; **14)** Ἡρακλείδης | Νίμακτος; **15)** Ἑκαταῖος | Ποσειδωνίο | Βάβη | Ἑκαταίο; **16)** Βᾶς | Καλλία (Βᾶς: on record in Bithynia, F.); **17)** Μῖκος | Μίκο (traces of red paint); **18)** Ποσειδώνιος | Ἐπαμείνονος; **19)** Κρητίνης | Βόρυος; **20)** Σάθις | Ἀρτεμιδώρ[ο]; **21)** Φίλα | Τάτωνος θυγάτηρ, | Ἀριστοκράτους | γυνή; **22)** Θεμισταγόρας | Ἡγεσστράτου; **23)** Βάβη | Ἡρακ⟨λ⟩είδεω (HPAKEI, lapis); **24)** Ἀριστοφάνης | Δημητρίου; **25)** Δημοσθένης | Δημητρίου; **26)** Πίταντος; **27)** Κριτόλεως (Ionian nominative corresponding with Κριτόλαος: *BE* 1992 no. 501); **28)** Ἰκέσιος | Μολοσσοῦ; **29)** Πυθαγόρης | Ἀριστάνδρου; **30)** Γέρων Τι[--] (or Γι[--]); **31)** Ι[--] | Δη[μο]κλέους; **32)** Νίκαινα | Ζήνιος | γυνή; **33)** Νένα | Ἀπολλοδώρου [**15** and **23**: for βάβη cf. L.Robert, *Noms indigènes* 368/369, Herrmann].

1176. Sinope, Amphora stamps, 370/360-183 B.C. After a brief survey of the study of Sinopean amphora stamps Y.Garlan, *CRAI* (1990) 490-507 (ph.), discusses four problems of classification: **1)** on 493-497 G. compares V.I.Chechmistrenko, *SA* 1964, 1, 321 (ph.; astynomos: [Ἰσ]τιαίο; manufacturer: [M]ανεω stamped over [Ἐπι]κράτε(ος)) with id., *SA* 1967, 1, 259-261 (ph.; astynomos: Φόρβα; for this name cf. C.Brixhe - A.Panayotou, *BE* 1991 no. 579; manufacturer: Μανητος τοῦ Ἐπικρά(τεος)) and concludes that the manufacturer Epikrates was replaced by his son Manes under the astynomia of Histiaios. The combination of Epikrates and Manes with various astynomoi on other stamps corroborates the chronological subdivision of B.N.Grakov's group I (emblem 'eagle on dolphin') already obtained on the basis of other considerations. In *IOSPE* III 142 G. restores [Ἐπι]κράτεο instead of [Ἰφι]κράτεο and in 144/145 ἐπὶ Ἀρίστ[ωνος]· | Μανη[τος τοῦ] | Ἐπικράτε(ος) instead of ἐπὶ Ἀριστ[ω]-|μάνη[τος]· Ἐπικράτε(ος); **2)** on 497-499 G. tightens the chronology of Grakov group IV established by N.Conovici (*SEG* XXXIX 1366): Καλλισθένης· | ἀστυνόμου Διονυσίου with a grape (ph.; *IOSPE* III 2476) is later than the same stamp with a kantharos (ph.; *IOSPE* III 2472) (nos. 8 and 10 in C.'s chronological table), since the grape was stamped over a kantharos; **3)** on 499-503 G. interprets the emblem which goes with the stamps Φημίου τοῦ Θεοπείθου (group VI; e.g. *IOSPE* III 7610; ph.) as a man treading the grapes in a basket; **4)** on 503-507 comment on the relation between emblems and ateliers in groups II and III; case-study of the atelier with flower-emblem (group III), featuring the manufacturer's names Ποσειδώνιος τοῦ Θευδώρου (e.g. *IOSPE* III 8907-8915; ph.), Θεύδωρος Ποσειδωνίου (ph.) and Καλλισθένης Θεοδώρου (ph.; e.g. *SEG* XXVIII 628 d); G. argues that Theudoros, son of Poseidonios, was the father of the brothers Poseidonios and Kallisthenes.

PAPHLAGONIA

1177. Pompeiopolis. Mosaic inscription. Mosaic inscription in a tabula ansata in the border of a large mosaic pavement. Ed.pr. Z.Yaman in *Müze Kurtarma Kazilari Semineri* 1 (1990) [1991] 73 and 105 (ph.): Εἴσελθε | ἐπ' ἀγαθῷ.

Undated by ed.pr.; H.Malay (per ep.) suggests an early 4th cent. A.D. date on the basis of other finds.

GALATIA

1178. Galatia. Senatorial officials. *SEG* XXXVII 1823; XXXIX 1419 (cf. also XXXV 1295; XXXVI 1161). B.Rémy, *REA* 92 (1990) 85-108, collects and discusses one bilingual, 57 Latin and 28 Greek inscriptions bearing on the activities of 44 senatorial functionaries in Galatia from 25 B.C. to ca. 240-260 A.D. Five texts deal with the administrative tasks of these governors (edicts; letters); 46 refer to their building projects (public buildings; monuments; statues; milestones); on twelve they are recorded as eponymous magistrates; twenty are honorary inscriptions; two mention their position as honorary municipal magistrates; one refers to their retinue.

1179. Ankyra. The Res Gestae Divi Augusti. *SEG* XXXVIII 1282*. Cf. A.Wittenburg, *Sileno* 16 (1990) 41-49, for some reflections on the expression κατὰ τὰς εὐχὰς τῶν ἐμῶν πολιτῶν (cap. 34.1; per consensum universorum in the Latin version). In the Greek version of Augustus' laudatio funebris on Agrippa (*ZPE* 52, 1983, 61) we have the expression καθ' ὁμοφροσύνην συμπάντων ἀνθρώπων. The Greek expression in 34.1 suggests that the Roman res publica was to be seen as a free Greek polis.

1180. Ankyra. Honorary inscription for C.Iulius Severus, ca. 142-150 A.D. *CIG* 4033; *IGR* III 174; *ILS* 8826; *OGIS* 543; cf. *SEG* XVII 542, XXXV 1362. N.B.Rankov, *ZPE* 80 (1990) 174, cites LL. 12-17. The text shows that Severus, who became acting governor of Syria when the governor Publicius Marcellus left his province to deal with the Jewish war in 135 A.D., continued to be called ἡγεμὼν λεγεῶνος, legatus legionis (L. 12).

1181. Ankyra. Dedication to Kybele. Rectangular block found 40 or 50 m. Southeast of the so-called temple of Augustus. Ed.pr. E.Varinlioğlu, *Anadolu Medeniyetleri Müzesi* 1990 [Ankara 1992] 39-43 (ph.; in Turkish, with English summary).

Φλαμινία Πρόκιλλα | Γαΐου Ποντίου Ἀπολλ[ι]ναρίου γυνὴ Μητρὶ | Θεῶν εὐχήν

Undated by ed.pr., who argues that this dedication confirms the view of K.Tuchelt that the 'Augustus-Roma temple' was in reality dedicated to Kybele and that Augustus had his temple built elsewhere on the site consecrated to the Mother Goddess (cf. *SEG* XXXV 1361).

1182. Ankyra. Epitaph of Alexandros and Dada. S.Mitchell, *RECAM* II no. 293. T.Drew-Bear, C.Naour, *ANRW* II 18.3 (1990) 1959 note 189, restore Βεν[ιος] in L. 1 (*RECAM*: Βεν[νι]ς). They give parallels for Βε(ν)νιος.

PHRYGIA

1183. Phrygia. K.Belke - N.Mersich publish *Phrygien und Pisidien* (Tabula Imperii Byzantini Band 7; Österr.Akad.Wiss., Denkschr.Ph.-Hist.Kl. Band 211; Vienna 1990). An introduction on the geography, economy, history, administration (secular, ecclesiastical) and roads (splendid road map on 140) is followed by a long catalogue of all archaeological sites, with ancient and/or modern names; for most sites the relevant inscriptions are mentioned (bibliography only; no texts). A real 'Fundgrube' for ancient city- and village names. For new texts the reader is referred in the preface to T.Drew-Bear and J.-P.Sodini's *'Nouvelles inscriptions et monuments chrétiens de Phrygie'* (in preparation [but perhaps unlikely to appear soon ?]). B.-M. mention in passing the following ineditum: Κ(ύρι)ε, βοήθι Μεννέα (incised on a cave with arcosolia; Derbent; 232 (ph.)).

1184. Phrygia. Cults. T.Drew-Bear, C.Naour in *ANRW* II 18.3 (1990) 1907-2044, present thirty-five dedications, most of them new, concerning the cults of **a)** Ζεὺς Ἀλσηνός (or Ἀσσηνός or Ἀλισηνός), Ὀροχωρείτης, Ὀρκαμανείτης, Καρποδότης (cf. *SEG* XXVIII 1087 = D.-B., N., 1951 no. 2; they discuss another dedication to Διὶ Μεγίστῳ Καρποδότῃ Σωτῆρι Ὀλυνπίῳ from Bayat, in Amorion's territory), Βέννιος, Βροντῶν (Phrygian deity), Σωτήρ, Ἀβοζηνος, Ὕψιστος and Πάνδημος ?; **b)** Ἀπόλλων Ἀλσηνός; **c)** Διόνυσος; **d)** Παπας. Careful and detailed study of the areas in which each cult is attested and of the rural sanctuaries to which the cults belonged; splendid map of Phrygia. In the process many other inscriptions are discussed and/or corrected. The tone of some passages is unnecessarily polemic and vehement (cf. 1922-1926, against Strubbe; various strongly negative remarks on the work of Waelkens and on *MAMA* IX (especially S.Mitchell); a fundamental misunderstanding concerning the task of *SEG*: registration of work done more than critical evaluation; cf. the strange remark on 1926 note 55. *SEG*-editors are not capable of critically evaluating *all* the work done in *all* areas of the ancient world); other passages, especially in the notes, seem superfluous (cf. 1912/1913 notes 6-10) but these passages do not detract from the great value of this contribution.

Detailed comment on Ζεὺς Βέννιος (1952-1991), the distribution of the dedications to this deity ('un dieu de Phrygie'), the meaning of βέν(ν)ος (neither 'car, wagon' (cf. Gallic benna) nor a 'Fruchtbarkeitsopfer' (cf. *MAMA* I 390) but rather a Phrygian term for association [for an alternative explanation ('a form of cult statue or cult object') cf. *MAMA* X pp. 70/71]); discussion of *SEG* VI 550 and *JRS* 18 (1928) 36/37 no. 253 (the relief represents Herakles and Cerberus rather than Zeus Bennios; on the chariot perhaps Hades). Cf. our lemma no. 1229.

1185. Phrygia. Dedications to Zeus Anpeleites and Zeus Thallos. G.Koch in *Festschrift J.Inan* 539-545 (ph.), briefly studies the iconography of *SEG* XXXIII 1148/1149 and 1152; XXXVII 1169; XXXVIII 1313 and dates them to ca. 225-250 A.D.

1186. Phrygia. Grave reliefs, ca. 150-ca. 275 A.D. G.Koch in M.True - G.Koch, *Roman Funerary Monuments in the J.Paul Getty Museum, vol. 1* (Occasional Papers on Antiquities 6; Malibu 1990) 115-132 (ph. of many stones), on 123-132 collects and discusses more than fifty Phrygian grave reliefs. He provides a provisional typology mainly based on the style of the garments and gives a general definition of their epigraphical and iconographical characteristics. He distinguishes nine groups: a main atelier (group I; 123-125) which was active in the Upper Tembris Valley from ca. 225 to the end of the 3rd cent. A.D., seven further groups, and a group (IX; 127/128) consisting of isolated pieces which can not be assigned to the other groups. We mention those stelai which were included in Pfuhl - Möbius, *SEG* or in Corpora.

Group I: Pfuhl - Möbius 356, 479 (ph.), 580 (P.-M. Pl. 92 right; ph.), 596 (ph.), 597 (ph.), 637, 783 (*SEG* XXVII 1238), 1159 (ph.); *SEG* XXVIII 1101, 1088, 1089; XXX 1495; XXXV 1401; XXXIX 1378 (ph.), 1380 [*SEG* XXXIX 1379 can now be added, Tybout]; *LBW* 822 (*CIG* 3846 q nos. c and d; cf. *SEG* VI 123; ph.)
Group II: Pfuhl - Möbius 248 (ph.), 2089 (ph.)
Group III: Pfuhl - Möbius 638 (ph.); *SEG* XXX 1482 bis
Group IV: Pfuhl - Möbius 580 (P.-M. Pl. 92 left; ph.), 581 (Bursa Mus. 21)
Group V: Pfuhl - Möbius 480 (ph.), 581 (Bursa Mus. 22; ph.)
Group VI: Pfuhl - Möbius 465, 478; *SEG* XXVIII 1090; XXX 1496
Group VII: Pfuhl - Möbius 1137 (*SEG* XXIX 1423; ph.), 2202 (cf. *SEG* XXVIII 1078; ph.); *SEG* XV 795 (ph.); XXXV 1390 (XXXVIII 1314; cf. our lemma no. 1253; ph.)
Group VIII: Pfuhl - Möbius 1138 (*SEG* XXIX 1425; ph.)
Group IX: Pfuhl - Möbius 297 (ph.), 464, 793, 1136, 1155, 2161 (ph.); *MAMA* VI 364; *SEG* XXVIII 1105.

Most of the epitaphs date from ca. 225 to ca. 275 A.D.; only group VII, consisting of quite crude reliefs with distorted proportions and highly schematic and partly misunderstood garments, is assigned to the 2nd half of the 2nd cent. A.D. on the basis of three dated inscriptions (cf. now also our lemma no. 1252) [Pfuhl-Möbius 1138, dated 250/251 A.D. and isolated by Koch as a later 'Einzelstück', is indeed more primitive, but still closely related to Pfuhl-Möbius 1137 (dated 165/166 A.D.) and *SEG* XXXV 1390. The reliefs of both group VII and VIII are typical

examples of 'Volkskunst', hardly susceptible to mainstream stylistic developments; for the phenomenon see V.M.Strocka in *Praktika tou XII Diethnous Synedrious Klasikes Archaiologias* (Athens 1985) 286-292. The 'primitive' products of groups VII and VIII clearly stand apart from those of groups I-VI and IX, not only on stylistical, but also on geographical grounds: the atelier(s) should be localized in or near Kadoi in Mysia Abbaeitis on the basis of the observations of C.Naour, *ZPE* 44 (1981) 26 note 62, rather than in Northwest Phrygia (Koch) or in Kotiaion (M.Cremer; cf. *SEG* XXXV 1390), Tybout].

1187. Aizanoi (area of: Ağari). Dedication to Zeus Bennios, 1st/2nd cent. A.D. White marble cylindrical altar with moulding above and below; representation of two wreaths, both with two ribbons; between the upper moulding and the wreaths an inscription. Edd.pr. T.Drew-Bear, C.Naour, *ANRW* II 18.3 (1990) 1983-1987 no. 18 (ph.) [Now also in *MAMA* IX no. 49].

Διὶ Βεννίῳ
ὑπὲρ τῆς ὁμοτε-
χνίας τῶν κηπουρῶν
Στευνηνῶν Νεικοφάνης
καὶ Ἀγαθήνωρ Μήνιτος
ἀνέθηκαν

2-3. ὁμοτεχνία: 'guild' (cf. ὁμότεχνον and συντεχνία); κηπουρός: 'gardener', edd.pr., who give copious references to inscriptions mentioning κηπουροί [not necessarily always gardeners concerned with the upkeep of public gardens or private 'Ziergarten' but also 'market-gardeners', who produced flowers, plants and vegetables for the nearby urban market; the latter aspect seems somewhat neglected in the scholarly literature; but cf. now C. Roueché, *op.cit.* (cf. our lemma no. 943 app.crit.) 97: 'gardeners, that is market-gardeners --', Pleket] ‖ 4. Στευνηνός: cf. the Μήτηρ Θεῶν Στευνηνή in an inscription from Kadoi (60 km. Southwest from Aizanoi; K.Bureseh, *Aus Lydien* p. 159). Στεῦνος was a cave near Aizanoi, 6 km. from Ağari, dedicated to the Meter; our gardeners worked in a garden belonging to the sacred estate of the deity, edd.pr. (and *MAMA* IX) [but a guild implies a large number of gardeners: could it be that the gardens of the Meter Steunene constituted an estate and that the kepouroi produced for the urban market to the benefit of the sacred treasury ?, Pleket]; Zeus is represented on coins as Meter's child.

1187 bis. Aizanoi (area of: Alia). Cf. our lemma no. 1196.

1188. Aizanoi (area of: Haci Köy, 5 km. Northeast of Aizanoi). Dedication to Theos Hypsistos, 3rd cent. A.D. *MDAI (A)* 25 (1900) 405 no. 9; A.B.Cook, *Zeus* II.2 882 no. 23. Refound and republished by T.Drew-Bear, C.Naour, *ANRW* II 18.3 (1990) 2039-2041 no. 33 (ph.). Gray-white marble rectangular altar with moulding and large crowning member; on the front of the altar a garland; LL. 1-4 on the crowning member and moulding, LL. 5/6 on the front of the altar.

Αὐρ. Ἀσκληπιάδ[ης] | ἐλεηθεὶς ἀπ' ὄλλων τῶν παθη-
μάτ[ων] | εὐξάμενος Θεῷ Ὑ[ψ]ίστῳ μετὰ | τῶν ἰδίων

†, [, Ζ || 1. Α [Κ^ || 2-3. ἀπὸ (πο)λλῶν, Cook, followed by A.T.Kraabel, *GRBS* 10 (1969) 88; 'freed from all his sufferings by divine pity ('misericorde')', D.-B., N.; ἐλεηθείς: a term which, though recorded in pagan religion (Isis inter alia), became popular in Christianity; σωθείς was the usual pagan term; ἐλεηθείς denotes divine rather than medical intervention, edd.pr. || for Zeus Hypsistos cf. also our lemmata nos. 1196, 1227 and 1235.

1189. Aizanoi (area of: Pazarcik). Dedication to Zeus and the Benneitai. *CIG* 3857. Refound and republished by T.Drew-Bear, C.Naour, *ANRW* II 18.3 (1990) 1987/1988 no. 19 (ph.). Cylindrical white marble altar moulded above; on the altar a wreath with a ribbon: Τρύφων Μενίσκου Διὶ | καὶ τοῖς Βεννείταις. Underlined letters read by the copyist G.Keppel, on whom *CIG* relied; *CIG*'s Βεννίταις (see vol. III Addenda p. 1086 ad no. 3857) is to be rejected. The Βεννεῖται are an association of worshippers of Ζεὺς Βέννιος rather than priests. For the Βεννεῖται cf. also our lemma no. 1229 [This text now also in *MAMA* X no. 304].

1190. Akmonia (area of: Çam Su Deresi). Dedication to Apollo Alsenos, 147/148 A.D. *SEG* XXVI 1358. Republished by T.Drew-Bear, C.Naour, *ANRW* II 18.3 (1990) 1934-1937 no. 7 (ph.), on the basis of an excellent photo. White marble pedimental stele with akroteria; in the pediment the bust of a man; under the pediment representation of a man on horseback clad in chlamys and tunic and holding a double axe; under the rider a boukranion flanked by two quadrupeds (sheep ?); L. 1 on the protruding band under the rider; LL. 2/3 under the boukranion.

Ἔτους σλβ΄
Κταηνῶν κώμη κατ' ἐπιταγὴν
Ἀπόλλωνι Ἀλσηνῷ

1. Year 232 = 147/148 A.D. (Sullan era: 85 B.C.) || copious comment on deities represented with the double axe by D.-B., N., who point out that on iconographical grounds the dedication discussed by L.Robert, *Hellenica* III 55 (Ἀρτέμων καὶ Τροφιμὴς | [Ἀ]σκλᾶν τέκνον ἀπιέλρωσαν Ἀπόλλωνι; dr.), is likely to come from the same area if not from the same sanctuary.

1191. Akmonia (area of: Çam Su Deresi). Dedication to Apollo, 2nd/3rd cent. A.D. *SEG* XXVI 1359. Republished by T.Drew-Bear, C.Naour, *ANRW* II 18.3 (1990) 1937-1939 no. 8 (ph.). White marble pedimental stele with akroteria; in the pediment the bust of a male figure (deity), 'radié de face'; under the pediment representation of a male figure (deity) on horseback holding a sceptre in his right hand; under the rider representation of a wolf; inscription just under the protruding band which separates the two reliefs. Same text as in *SEG* XXVI.

Since the god has a sceptre and no double axe, he need not have been Alsenos; was he Λύκειος?: cf. the wolf and *MAMA* I no. 9; V nos. 11 and 87.

1192. Akmonia (area of: Kayli). Dedication to Zeus Alsenos, 215/216 A.D. Upper part of a gray-white marble altar; LL. 1-4 on the upper moulding. Edd.pr. T.Drew-Bear, C.Naour, *ANRW* II 18.3 (1990) 1929-1931 no. 4 (ph.).

Ἀγαθῇ Τύχῃ
[ἡ] συνβίωσις
[Ἀ]λσηνῷ εἴλεως τῇ
4 [κ]ατοικίᾳ ἔτους ·τ·΄
[Ἀ]λσηνῷ πατρίῳ μεγάλῳ Διὶ βω-
μὸν ἔθηκαν
[ἐν]νεακαίδεκα φῶτες, λαμπρ-
8 ὲ Δί, σεμνοὶ Ἀχαιοί
- - - - - - - - - - - - - - - - - -

Ligatures || 3. εἴλεως: undeclined; goes with the preceding dative, edd.pr. || 4. year 300 = 215/216 A.D. (Sullan era: 85 B.C.), edd.pr. || 5-8. two hexameters, edd.pr. || 7-8. the nineteen worshippers (cf. *TAM* V 1 537: an association with eighteen members, and 351 (forty-four members)) present themselves as descendants of the citizens of Argos, edd.pr.; cf. *SEG* XXVIII 1115.

1193-1195. Akmonia (area of: Banaz). Dedications to Zeus Orkaman(e)ites, 2nd/3rd cent. A.D. T.Drew-Bear, C.Naour, *ANRW* II 18.3 (1990) 1940-1943 nos. 9-11 (ph.), publish the following dedications.

1193: 1940/1941 no. 9. Semicircular base with representation of the lower part of the bust of the deity holding his right hand on his breast; inscription under the bust. Found in Alliören, South of Appia: Θάλλος | ὑπὲρ τέκνων | Δὶ Ὀρκαμανίτῃ | ⟨ε⟩ὐχήν

4. ΓΥ, lapis || since this is a small stone, it may well have come from Banaz, not more than 30 km. from Alliören, edd.pr., who point to the next two lemmata.

1194: 1941/1942 no. 10. White marble stele with three akroteria but without pediment; on the stele representation of the bust of a bearded, long-haired Zeus, holding his right hand before his breast; inscription on the moulding under the bust: Ζωτικὸς Διὶ Ὀρκαμανείτῃ εὐχήν

Found in Banaz.

1195: 1942/1943 no. 11. White marble pedimental stele with akroteria; in the pediment a disc; under the pediment representation of the bust of a bearded, long-haired Zeus; to his right a large hand; inscription under the relief: Ἀνένκλητος Δεὶ Ὀρκαμανείτῃ εὐχήν

Other dedications to this Zeus in *MAMA* VI 242/243, which probably are from the same sanctuary near Banaz, identified on the spot by edd.pr., who provide interesting comment on the meaning of the large hand represented on these and other reliefs: 'il s'agit d'une main humaine guérie' [perhaps the separate hand on the relief in our lemma is such a hand; but surely the large hand represented with the busts, is the hand of the deity, symbol of his power, cf. p. 2003, Pleket]. In *MAMA* VI 242 edd.pr. suggest restoring initio [Ναν]νας or [Νου]νας rather than [Μου?]νας (*MAMA*) [for other dedications to Ζεὺς Ὀρκαμανείτης from Banaz cf. *SEG* XXXIII 1118-1120, Pleket].

1196. Alia (Kirgil). Dedication to Theos Hypsistos, 2nd/3rd cent. A.D. Rectangular altar of white-yellowish local stone; moulded above; on the front of the altar a wreath; under the moulding the last two lines of an inscription. Edd.pr. T.Drew-Bear, C.Naour, *ANRW* II 18.3 (1990) 2041 no. 34 (ph.): - - - -ινου Θεῷ Ὑψίστῳ | εὐχήν

1. --νου: end of the patronymic of the dedicator, edd.pr., who point out that Bureseh copied another dedication to Theos Hypsistos in Kirgil (A.Körte, *Inscriptiones Bureschianae*, Greifswald 1902, 27 no. 46) || for ἡ Ἀλιανῶν κατοικία in Kirgil cf. T.Drew-Bear, *ANRW* II 7.2 (1980) 939/940; ef. *SEG* XXX 1472. The village may well have belonged to the territory of Aizanoi: cf. *MAMA* IX p. XIX.

1197. Amorion. Honorary inscription for Aelia Ammia, between 132-211 A.D., probably ca. 160 A.D. *SEG* XXXVII 1099 bis. Republished by R.A.Kearsley, *EA* 16 (1990) 69-80, with the same corrections as given in the app.crit. of 1099 bis, and with detailed discussion of *I.Eph.* 686 and 689, already adduced in 1099 bis. K. gives a stemma of Ammia's family. Ammia married into a very eminent family; comment on the functions of Ammia's son M.Iulius Aquila: ἀσιάρχης and ἀρχιερεύς of Asia (*I.Eph.* 686). K. repeats her earlier arguments (cf. *SEG* XXXVI 1518; XXXVIII 1973) about high-priestesses exercising their function in their own right (i.e. not as wives of their husbands-high priests), and about the asiarch not being the same as the ἀρχιερεύς. But cf. now also M.Wörrle, *Chiron* 22 (1992) 368-370, who reads LL. 11-16 as follows: ἣ ὑπερβεβληκέναι σωφροσύνῃ τε | καὶ φιλανδρίᾳ καὶ οἱ ἐπὶ τῆς Ἀσίας Ἕλληνες ἀρχιερατευούσῃ (the eta is visible on the photo) τῶν μεγίστων ἐν Ἐφέσῳ | ναῶν ἐμαρτύρησαν. The high-priestess is praised for typically feminine virtues ('Einbindung in und nicht --- Emanzipation aus der Familie'). In *I.Eph.* 689 W. reads συν[ιερασα]μένην τῷ υἱῷ instead of τῶν Ἰώ[νων]. Aquila was ἀρχιερεύς (*I.Eph.* 686) and ἀσιάρχης (*SEG* XXXVII 1099 bis LL. 6/7) ('ein und dieselbe --- Funktion') and his mother shared the religious function with her son (*I.Eph.* 689 and *SEG* XXXVII 1099 bis LL. 14-16). There is no 'high-priestess of Asia in her own right' but we witness 'Familienintegration'.

Cf. also P.Herz, *Tyche* 7 (1992) 93-115, who shows that the high-priestess is normally the wife of the high-priest and takes care of the cult of the divae and the wife of the living emperor, that she never is the *sole* representative for the imperial cult and that the functions of asiarch and high-priest coincide. H. argues that a high-priestess could never have acted alone as president of the provincial games, because that would have been at variance with public law.Women could perform as public benefactors, but 'politisches Agieren' (110 note 78) was not an option for them. [This point of view disregards the fact that women regularly held magistracies in the post-classical Greek cities and that the evidence for male substitutes actually doing the job is tenuous. In fact the fulfilment of magistracies in many cases implied the availability of female wealth and the willingness to perform in full publicity. It is true that functions which came close to exercizing power (ambassador to the governor or emperor; lawyer) were never held by women, but it is not at all certain that the presidency of the provincial agon belonged to that category. Women are on record as ἀγωνοθετίς in their own right (*IGR* IV 1325; L.Robert, *Gnomon* 31, 1959, 661) and I doubt whether a provincial agonothetis would have had much to do with power politics or 'politisches Agieren'. It is a matter of wealth and public 'ritual' rather than of (power) politics. So Herz may well be right about the archiereia not having been president of the provincial games, but his argument concerning 'politisches Agieren' is not entirely convincing, Pleket].

1198. Appia. For inscriptions from villages possibly belonging to Appia's territory cf. our lemmata nos. 1200-1202, 1230-1233 and 1236/1237.

1199. Appia (area of). Dedications to Zeus Ampelites. *SEG* XXXIII 1145 and 1150. T.Drew-Bear, C.Naour, *ANRW* II 18.3 (1990) 1964/1965, argue that the ethnikon Ἀραγοκωμήτης in 1145 is to be related to the κοινὸν τῶν Ἀραγουηνῶν, on record in an inscription from Yapilcan, ca. 10 km. East of Appia. Artemas, son of Ammias (metronymic) probably was a slave on the imperial estate on which the koinon lived. For the Ἀραγουηνοί cf. our lemma no. 1230 app.crit.

For Τρικωμείτης in 1150 they refer to *IGR* IV 535, a dedication to Ζεὺς Βέννιος by Μηνᾶς Μηνᾶδος Ἀβεικτηνὸς ὑπὲρ τῆς Τρικωμίας σωτηρίας (from Yalnizsaray, not far North of Appia).

1200. Appia (area of: Akça Köy). Dedication to Zeus Bennios, 242/243 A.D. White marble pedimental stele; in the pediment an eagle (cf. our lemmata nos. 1202 and 1250); to his right perhaps a basket; under the pediment three receding fasciae; two columns support the pediment; under the pediment bust of a man, largely effaced; under the bust an inscription of twenty lines, largely erased (B); inscription A is just under the pediment. Edd.pr. T.Drew-Bear, C.Naour, *ANRW* II 18.3 (1990) 1981-1983 no. 17 (dr.) [For a more complete text cf. now *MAMA* X no. 157 (ph.)].

A) Ἀγαθῇ Τύχ[ῃ]
B) Διὶ Βεννίῳ ὑπὲρ
σωτηρίας [- -]
[- - - - - - -]

ete. 10 lines
τκζ΄ [- - - - -]
ete. 7 lines

τκζ΄ = year 327 (Sullan era: 85 B.C.) || the erased bust was that of the dedicator, edd.pr. || for another dedication to Zeus Bennios from Akça Köy cf. *SEG* XXVI 1369.

1201. Appia (area of: Akça Köy). Epitaph of Trophimos, undated. *SEG* XXVII 1238. T.Drew-Bear, C.Naour, *ANRW* II 18.3 (1990) 1963 note 204, point out that this stone has been published by J.G.C.Anderson, *op.cit.* (cf. our lemma no. 1235) 208 no. 4.

1202. Appia (area of: Kirkpinar). Dedication to Zeus Soter, early 1st cent. A.D. White marble pedimental stele; only the lower part of the pediment is preserved, with traces of the claws of an eagle, flanked by two rosettes; under the pediment a moulding; on the stele itself a large wreath; inscription just below the pediment; found in Eydemir. Edd.pr. T.Drew-Bear, C.Naour, *ANRW* II 18.3 (1990) 2014-2018 no. 26 (ph.): Λυσί[α]ς Σέξτου Διὶ Σωτῆρι εὐχήν

Ample survey of texts recording the cult of Zeus Soter in Asia Minor || for other texts from this area cf. our lemmata nos. 1232 and 1233.

1203-1205. Appolenoi (Yanal Mevkii, 2,5 km. South of Kurudere). Dedications to Zeus Alsenos, 2nd/3rd cent. A.D. T.Drew-Bear, C.Naour, *ANRW* II 18.3 (1990) 1916-1921 nos. 1-3 (ph.), publish the following texts. They found traces of a local sanctuary at Yanal Mevkii, ca. 2,5 km. South of Kurudere and 7 km. North of Çoğu, and suggest identifying the ruins at Yanal with the demos of the Appolenoi rather than locating the latter at Çoğu.

1203: 1916-1918 no. 1. White marble altar moulded above and below; on the front a large rosette in relief; under it an inscription; on the sides boukrania; brought from Bolvadin (Polybotos) to the Museum in Afyonkarahisar.

[.]αστος | [Ἀν]δραγάθου | Διὶ Ἀλσηνῷ | εὐχήν

1. Possibly [Κ]άστος, edd.pr.

1204: 1918/1919 no. 2. White marble altar moulded above and below; on the front representation of the bust of a bearded, long-haired Zeus; inscription at both sides of

and under the bust; on the left side of the altar a bunch of grapes, on the right a boukranion; brought from Yanal Mevkii to Kurudere.

Ἐπάγαθος | Διὶ Ἀλσιηνῷ | [εὐ]χή[ν]

Edd.pr. mention other dedications to Zeus (Alsenos and otherwise) with similar iconography and point out that Zeus Alsenos protected not only the woods but also agriculture and cattle. In *Annual Archaeological Museum of Istanbul* 13/14 (1967) 178-182 L.Tuğrul published sixteen dedications to Ζεὺς Ἀλσηνός (or Ἀσσηνός or Ἀλισηνός) from Kurudere. They are probably all from the same sanctuary at Yanal. On 1916 note 20 edd.pr. refer to a photo of a relief apud L.Robert, *BCH* 107 (1983) 525 (fig. 4) on which they read Δεὶ Ἀλσηνῷ{ν} εὐχήν, probably from the same sanctuary; cf. *BE* (1991) no. 559, where it is pointed out that Ἀλσηνῳ(ν) is a dative with parasitical nu; D.-B., N. argue that the epithet was presented as demotikon in the gen. plural.

1205: 1919/1920 no. 3. Lower part of a white marble stele with support and moulding below; on the moulding an inscription; above it traces of a relief representing the feet of a person: [--]ΙΝΧΡΗΤΟ[. τῷ] | [Διὶ Ἀ]λσηνῷ εὐ[χήν]

1. Either e.g. [Χαρίτ]ιν Χρήτο[υ] (= Χρήστου) or [Ἀσ]ύνχρητο[ς] (= Ἀσύνκριτος) or an ethnikon, edd.pr., who add that other inscriptions from this sanctuary mention Ζεὺς Πεταρηνός (cf. *SEG* XXXI 1108; XXXIII 1541) and Ὀροχωρείτης, and that there may well have been other sanctuaries of these three deities in Phrygia (1920 note 34). For Zeus Alsenos cf. also our lemmata nos. 1210 and 1220.

1206. Blaundos. The city name. T.Drew-Bear apud G.Le Rider, *BCH* 114 (1990) 697/698, suggests that the two versions of the city name, Blaundos and Mlaundos, coexisted during the Hellenistic and Roman Imperial period. Cistophori struck before 133 B.C. have the monogram Βλα(υνδέων), while a consolation decree from Tralles from the Hellenistic period (*I.Tralleis* I 31; see *SEG* XXXIX 1142) and autonomous bronze coins from after 133 B.C. have Μλαυνδέων. Coins and inscriptions from the Imperial period have the name Βλαυνδέων (for example *IGR* IV 717, 720), while an epitaph of the same period, found at Eumeneia, has the proper name Μαλαυνδας (T.Drew-Bear, *Nouvelles Inscriptions de Phrygie*, Zutphen 1978, no. 27 LL. 1/2, cf. 56-59).

1207. City of Midas (Yazili Kaya). Rock-cut invocation of Hypereion, undated. *MAMA* I 390. T.Drew-Bear, C.Naour, *ANRW* II 18.3 (1990) 1960/1961 and 1990/1991, relate βεννεύω to βε(ν)νος. They reject the notion of 'chariot' (Βεννιος is the deity on the chariot) and of 'Fruchtbarkeitsopfer' for βεννος (πάτρης πρόμος ἐνθάδε νήει· πατρὶς ἐμὴ, βέννευε κὴ λάνβανε πλησία καρπούς). Βεννεύω denotes the activities of the association called βέννος. Cf. our lemmata nos. 1184 and 1229.

1208. Diokaisareia. Epitaph of Menis and Elpis. A.H.Smith, *JHS* 8 (1887) 263 no. 52. L.Innocente, *Kadmos* 29 (1990) 42 note 24, reads in L. 1 Ἐλπὶς Αλυ⟨λ⟩ος instead of Αλυλος, interpreting the second Λ either as an error for Δ or as an erroneous repetition of the first Λ. In both cases it is the genitive of the male name Αλυς, for which see our lemma no. 1684.

1209. Dionysopolis. Confession inscription, 2nd/3rd cent. A.D. D.G.Hogarth, *JHS* 8 (1887) 387/388 no. 17; F.Steinleiter, *Die Beicht im Zusammenhange mit der sakralen Rechtspflege in der Antike* (München 1913) 59/60 no. 32. H.S.Versnel, *Lampas* 23 (1990) 181, suggests that ΜΟΠΣΜΕ in L. 3 conceals μολυμ- or -μολυσμ; for μολύνω, μόλυμος cf. our lemma no. 1711.

1210. Dokimeion (area of: Ağzikara). Dedication to Zeus Alsenos, 2nd/3rd cent. A.D. White marble altar broken above and below. Edd.pr. T.Drew-Bear, C.Naour, *ANRW* II 18.3 (1990) 1927-1929 no. 4 (ph.): Δαδης Μεινεκράτου | Διὶ Ἀλσηνῷ | εὐχήν

For Zeus Alsenos and his various sanctuaries cf. our lemma no. 1204 app.crit. || 1. Δαδης: frequently attested in Phrygia and in nearby areas influenced by Phrygia, edd.pr., who reject a connection between Δαδης/Δαδα and δαήρ, as suggested by J.H.M.Strubbe, *Talanta* 10/11 (1978/1979) 138/139.

1211. Dorylaion (area of: Kirka). Dedication to Dionysos. *MAMA* V 168. T. Drew-Bear, C.Naour, *ANRW* II 18.3 (1990) 1944 note 120, point out that Βάχος is the name of the dedicant; cf. the proper name Βάκχος, on record precisely in (the area of) Dorylaion.

1212. Gordion. Various inscriptions, Hellenistic period. *SEG* XXXVII 1105; 1110/ 1111; 1124; 1143; 1145; 1153; 1155; 1157/1158; 1160; 1162/1163. C.Brixhe - A.Panayotou, *BE* (1990) no. 770, comment on the following inscriptions:

1105: διανεγχε (= διήνεγκε, not διήνεγχε) was perhaps written by a Phrygian with a poor command of Greek

1124: Σώκαο: dialectal genitive (of *Σώκας) known only from the epics and Boiotian

1143: Διονῦ (genitive of Διονῦς) Φι-- (second name) rather than Διονυφι (misspelling of Διονυσι--)

1153: Ῥόδων (with a cursive triangular omega) rather than ΡΟΔΛΝ

1160: Φέλιξ could be Latin Felix in spite of the early date

1162: --ιος Ρουπ (a form of Latin Rufus; cf. Ῥοῦπον and Ῥουπεῖναν in *MAMA* IV 276 A III) rather than IOCPOYT (last sign a sampi or old-Phrygian letter)

1163: Γιουλιξ (not Γιουλιχ): perhaps this (Galatian ?) name is not complete.

K.DeVries, *AJA* 94 (1990) 371-406, reports on the excavations of 1969-1973 and subsequent research. He argues that Gordion had a strong Galatian character in the Hellenistic period. On 404/405 he focuses on some Hellenistic inscriptions testifying to 'literate, distinctive households'. He argues that some of these families were of Phrygian or, more probably, like the general population of the site, of Galatian origin. Cf. also C.Brixhe - A.Panayotou, *BE* (1992) no. 510. Ἐχέβιος (**1110/1111**) and Μενεκράτης (**1145**) are likely to have a Greek background. Καλλυριατις (**1157**) 'starts out Greek but turns into something else' (perhaps Phrygian rather than Galatian, *BE* 1992). As to Μιστραβουτας (**1155**), 'the last two syllables are more or less Greek, but the first two probably allude to Mithras', the intrusive sigma and unaspirated *t* being a variant arising from difficulties in the pronounciation (rejected in *BE* 1992).

DeV. also adduces two Galatians named Λυσίμαχος ('normal enough Hellenic name') and Ἀπατούριος ('curious name') on record in Polyb. 4.48.8 and 5.79.11 as serving in the armies of Antiochos III and Seleukos III ('Απατούριος is a normal Greek name derived from a Ionian and Attic festival or from a Ionian month name, *BE* 1992). DeV. interprets **1158** as κιννά(βαρι) ('cinnabar', a substance used for rouge; rather a complete or abbreviated name Κιννα or Κιννα(--), *BE* 1992).

1213. Hierapolis. Architrave fragment from the theatre. *SEG* XXXIII 1126; XXXV 1370. A.Martin, *Latomus* 49 (1990) 238/239, rejects T.Ritti's assignment of this fragment ([--] τὸ ιβ΄ ἀποδεδειγ[μέν --]) to the 12th consulship of Domitian, since designated consulships were excluded from this emperor's titulature from 84 A.D. on; cf. already id., *La titulature épigraphique de Domitien* (Frankfurt am Main 1987; cf. *SEG* XXXVII 1773) 190/191. Consequently the text does not testify to the construction of a theatre building during the Flavian period preceding that which is now visible.

1214. Hierapolis. Phyle inscription from the theatre, Severan period. T.Ritti, *Fonti letterarie ed epigrafiche (Hierapolis. Scavi e Ricerche* I, Roma 1985) 119 no. 13; *SEG* XXXV 1369. Republished by F.Kolb, *ZPE* 81 (1990) 203-206 (ph.). K. reads Σειλα[--4/5--]ος and suggests restoring Σειλα[νδι(ά)δ]ος or more probably Σειλα[νιάδ]ος. The name Σειλανιάς (?) may be derived from the proper name Σειλανός. K. traces the history of the Junii Silani, who were closely related to the Imperial house. M.Junius Silanus, proconsul of Asia in 54 A.D., may have aided the city of Hierapolis after the earthquakes of 50 and 53/54 A.D. He may have been honored as an οἰκιστής and a phyle may have been named after him (evidently only after the death of Nero).

1215. Hierapolis. Dedication to Apollo and others, reign of Caracalla. *SEG* XXXV 1386. A.Martin, *Latomus* 49 (1990) 238, rejects the suggestion of T.Ritti (cf. *SEG* XXXV) that this text on the second row of the scaenae frons was left unfinished at the death of Caracalla; this was based on the observation that unlike the dedication on the first row (*IGR* IV 808; cf. *SEG* XXXV 1369) the text is not centered. Either the mason did not care for centering,

or the text was actually longer than in Ritti's restoration: M. suggests restoring [Βρεττανικῷ (or Παρθικῷ or Γερμανικῷ) Μεγί]στῳ rather than [Σεβα]στῷ.

1216. Karapelit (30 km. North-Northwest from Kotiaion). Dedication to Theos Papas, 2nd/3rd cent. A.D. Rectangular white marble altar with mouldings above and below; on the front a worn relief of a small male person (probably Papas), standing on a small plinth, leaning with his right hand on a stick; on the left side a wreath; L. 1 on the upper moulding; LL. 2/3 under the moulding. Edd.pr. T.Drew-Bear, C.Naour, *ANRW* II 18.3 (1990) 2021-2022 no. 27 (ph.): Ἀ[ρ]τ[έ]μων Παπᾳ θε[ῷ] | ἐ ⱽκ τῶν ἰδίων | ἀνέστησεν leaf

Karapelit lies near the valley of the Middle Rhyndakos || 1.Παπας Θεός: cf. *MAMA* V p. 154 R 19 (dedication from Nakoleia to Παπᾳ Διὶ Σωτῆρι), *CIG* 3817 (between Nakoleia and Dorylaion; dedication to Παπίᾳ Διὶ Σωτῆρι), *MAMA* V 213 bis (Nakoleia; Παπᾳ εὐχήν; edd.pr. point out that the person represented on the stele, raising the right hand, is a woman and is likely to be the dedicant Οὐλπία Σαβις), *MAMA* V pp. 153/154 R 16-18 (all from Nakoleia; dedicated Παπᾳ), *MAMA* V 182 (village of the Σερεανοί North of Nakoleia; dedication Διὶ κ(αὶ) Ἡρακλῇ κ(αὶ) Παπίᾳ), *MDAI (A)* 22 (1897) 32 no. 8 (Bayat, territory of Amorion; Ἀρτέμων Παπᾳ; certainly a dedication and not the epitaph of Artemon, son of Papas, edd.pr.), *MAMA* VII 303 (Orkistos; Μαλκαιτηνῶν δῆμος ὑπὲρ βοῶν σωτηρίας Παπίᾳ θεῷ εὐχήν) and a text from N.W.-Lydia (P.Herrmann, *SAWW*, Phil.-Hist.Kl. 265, 1969, 42-45 no. 5 = *TAM* V 2 1321: οἱ ἐγ Λασνεδδων Παπίαι εὐχήν; Papias is represented as leaning on a stick; cf. the present text), edd.pr., who argue that Παπας and Παπιας are Phrygian words rather than hypokoristika of πατήρ. Nevertheless, the deity is 'Father Zeus'.

1217. Kotiaion (area of: Ada Köy). Epitaph for the wife (and daughter ?) of the veteran Aurelius Gaius, period of the Tetrarchy. *SEG* XXXI 1116. Starting from a new Latin epitaph from Carsium (Moesia Inferior) for the daughters of a centurion of the legio I Iovia Scythica C.C.Petolescu - D.Popovici, *SCIV* 40 (1989) 241-247 (in Roumanian, with French summary), collect the testimonia for this legion, on record in LL. 4/5 of our inscription. Cf. also *SEG* XXXIX 669.

1218. Kotiaion (area of). Funerary epigram of Akakios, Domne and Loukilla, ca. 300-350 A.D. *SEG* XV 796; XXX 1484. B.M.Palumbo Stracca, *Orpheus* 11 (1990) 74-79, analyses the metrical structure of this epigram. She prints the text of C.Gallavotti (*SEG* XXX), except for LL. 16/17, where she reads τριακονταέτη⟨ς δὲ τὴν⟩ θυγατέρραν κατέλιψε (haplography) instead of τριακονταέτη θυγατέρραν κατέλιψε (*SEG* XV) or τριακονταέτη ⟨δ' ἐπὶ⟩ θυγατέρραν κατέλιψε (Gallavotti, who pointed out that for metrical reasons a lacuna should be supposed). Mother Domne died at the age of thirty rather than at the moment when her daughter Loukilla was thirty (unemended text), which is impossible, or when her husband was thirty (Gallavotti). Brief comment on other inscriptions with similar Ionic meters containing sotadei: É.Bernand, *Inscriptions métriques de l'Égypte gréco-romaine* (Paris 1969) 108 and 168; M.Guarducci, *EG* IV (Roma 1978) p. 464.

C.Gallavotti, *BollClass* 11 (1990) 147 note 37, accepts P.S.'s reading of LL. 16/17; in L. 26 he reads ἐμοὶ γὰρ οὐ μέλετη (= μέλεται) rather than μελέτη (noun).

[P.S.'s emendation supports Gallavotti's interpretation of LL. 13/14 (πικραὶ γὰρ Μοῖραι ἴσους μίτους | ἐπέκλωσαν μητρὶ καὶ θυγατρί) as meaning that mother and daughter died at the same age. Akakios outlived his wife Domne thirty years (LL. 5/6) and his daughter Loukilla four years (LL. 17/18). Consequently it is certain that the latter was at least twenty-six at the moment of her death. Loukilla cannot have died at a much older age, since she left behind her husband Trophimos after a short-lived marriage (less than 1.5 year: LL. 11-13); thirty years, the age of her mother's death according to the new emendation, is a probable supposition also from this point of view. In any case, the widower Akakios gave away to his nephew (L. 10) his only child (L. 7) and κῦδος (L. 8) remarkably late, viz. when she was at least 24.5, but probably 28.5 years old, Tybout].

1219. Modanli (Northeast Phrygia). Epitaph of Bases and Alexandros, undated. *MAMA* VII 402. C.Brixhe in *La reconstruction des laryngales* (Liège 1990) 87, points out that in LL. 11/12 one should read τὰ νεικύσια ('festival of the deceased') instead of τὰ νεικύεια. Non vidimus; cf. *BE* (1991) no. 561.

1220. Nakoleia. Dedication to Zeus Alsenos. *SEG* XXVIII 1185. T.Drew-Bear, C.Naour, *ANRW* II 18.3 (1990) 1921-1926, defend the Nakoleian provenance of this stone against J.H.M.Strubbe (cf. *SEG* app.crit. in fine [cf. already J. and L.Robert, *BE* (1981) no. 597]) and point to the existence of more than one local sanctuary and cult of Zeus Alsenos.

1221. Nakoleia (area of: Musalar Köyü). Homage to Zeus Bronton, 3rd cent. A.D. (after 212 A.D.) Rectangular white marble altar; moulding above with akroteria on the four corners; on the crowning member a wreath; now built into the local fountain. Edd.pr. T.Drew-Bear, C.Naour, *ANRW* II 18.3 (1990) 1998-2001 no. 20 (ph.).

Αὐρήλιοι | [Ἑ]ρμῆς Δημ[ᾶ]δος σὺν | Ἀνδρέᾳ δὶς ‖ Ἀβουαδει-
νεῖ‖ται ἐστεφάνωισαν τὸ βέννος | Διὸς Βροντῶντος

5-6. The Abouadeineitai probably lived in a village near Musalar Köyü and Kuyucak; this village is not necessarily the site near Avdan, edd.pr. ‖ 6-7. the dedicant crowned the bennos (= association: cf. our lemma no. 1184) of Zeus Bronton, edd.pr., who refer to *MAMA* V 176 (from Kuyucak, in Nakoleian territory; cf. our lemma no. 1229); cf. the wreath on the altar; the wreath possibly stands for a gift in kind or money, edd.pr. [But cf. *MAMA* X p. 70: the crowning of the bennos is the crowning of a cult image].

1222. Sebaste. Dedication of a statue of Philippus Arabus, 245/246 A.D. *IGR* IV 635. G.Le Rider, *BCH* 114 (1990) 700, mentions the suggestion of T.Drew-Bear that the

village of Dioskome, which erected the statue, must have possessed quasi municipal institutions. The latter may have been inherited from the earlier city Diospolis, which may have struck cistophori with the monogram Διοσ- (?), before 133 B.C. Diospolis may have been absorbed in the synoikismos by which Sebaste was created.

1223. Sebaste (area of: Hisar-Payamalan, ca. 10 km. Northeast of Sebaste). Dedication to Dionysos Kathegemon, 2nd/3rd cent. A.D. Lower part of a white marble bust of the deity; under the bust the inscription. Edd.pr. T.Drew-Bear, C.Naour, *ANRW* II 18.3 (1990) 1947-1949 no. 12 (ph.).

Διονύσῳ Καθηγεμόνι
οἱ μύσται ἀνέθηκαν·
Τ. Φλάουιος Φορτουνᾶτος
Διονύσιος Μενάνδρου ἱερεῖς·
[Τ.] Φλάουιος Φορτουνᾶτος νεώτερ(ος)
Μένανδρος Δι̣ο̣[νυσίου]
- - - - - - - - - - - - - - -

1. This deity is on record in nearby Akmonia (*MAMA* VI 239), edd.pr., who suggest that, since Dionysos Kathegemon was an important deity of the Pergamene Attalids, Akmonia may well have been a Pergamene colony ll 4 and 6. father and son; a Μένανδρος Διονυσίου (and his brother Διονύσιος Διονυσίου) are on record as members of the gerousia in Sebaste (*BCH* 7, 1883, 452 Col. I L. 3 and Col. II L. 2; 98/99 A.D.), edd.pr., who point out that at Hisar there are remains of an ancient village, belonging to Sebaste's territory; detailed comment on the spread of the cult of Dionysos in Phrygia and elsewhere in Western Asia Minor.

1224. Seyitömer Höyük (25 km N.E. of Kotiaion). Amphora stamp. Amphora stamp with inscription at both sides of a caduceus; found during an emergency excavation. Ed.pr. N.Aydin, *Müze Kurtarma Kazıları Semineri* 1 (1990) 195, 202 (dr. or ph.; non vidimus; cf. *BE* 1992 no. 486): A (or Δ) --N̤O̤-- | NYMΦA̤ (or O)[--].

1225. Synnada (Şuhut). Dedication to Zeus (Pandemos ?), 2nd/3rd cent. A.D. Rectangular white marble altar moulded above and below, with representations on all four sides: bust of a bearded Zeus holding his right hand on his breast and wearing a wreath (front); bearded river god reclining above a source from which water flows (with two fish) and holding in his right hand what looks like a cornucopia (right); a long-haired Dionysos wearing a crown and holding in his right hand a patera above a dog and in his left a thyrsos; above a small bearded Pan with horns, possibly holding in his right hand a syrinx (left); two persons on horseback, galloping (back); inscription on the front of the upper moulding. Edd.pr. T.Drew-Bear, C. Naour, *ANRW* II 18.3 (1990) 2028-2032 no. 30 (ph.).

[- - - - - ἀνέθ]ηκαν ὑπ[ὲρ] π[άν]-
[των] τῶν ἰδίων σωτηρία[ς σὺ]ν
[το]ῖς τέκνοις αὐτῶν Παπ[ᾳ καὶ .2-3..]
μᾳ καὶ Ζωτικῷ καὶ Αμ[μ]ιᾳ κ[αὶ]
Αππᾳ τὸν βωμὸν τῷ Δὶ εὐχή[ν]

3. Or Παπ[ίᾳ], edd.pr. || 3-4. e.g. [Δα]|μᾷ, edd.pr. || 5. Zeus Pandemos is the main god of Synnada (coins; inscriptions: *MAMA* VI 370, with D.Fishwick, *ZPE* 80, 1990, 126/127; *IG* II^2 1075), edd.pr., who suggest that we may well have the same Zeus here; in fine: or εὐχή, edd.pr. || for the hand on the front cf. our lemmata nos. 1195 and 1238 || speculation about what the river god could represent: a river or a marsh, rich in fish, Southeast of Synnada, Karamik Gölü. The two persons on horseback could be the Dioskouroi on record on Synnadean coins, edd.pr.

1226. Tavşanli (15 km. West of Karapelit (cf. our lemma no. 1216) and ca. 10 km. Northwest of Yağmurlar (cf. our lemma no. 1250)). Dedication to Zeus Abozenos, 140/141 A.D. Rectangular white marble altar moulded above and below, with crowning member. Edd.pr. T.Drew-Bear, C.Naour, *ANRW* II 18.3 (1990) 2023-2026 no. 28 (ph.).

Ἔτους σκε΄, μηνὸ|ς Δαισίου ἕκτῃ Κορ|νήλιος Γαΐου Νε[ι]|καεὺς λιθουργὸς ||
Διὶ Ἀβοζηνῷ εὐχὴ|ν ἐπὶ Μηνογένους Μ|ηνογένου Ῥομνου ἱερέος

Tavşanli is 45 km. West of Kotiaion, in the valley of the middle Rhyndakos || 1. Year 225 = 140/141 A.D. (Sullan era 85 B.C.), edd.pr. || 2-4. Cornelius, son of Gaius, came from Bithynian Nikaia. Bithynia was renowned for its marble quarries; Cornelius is likely to have been a stone-mason (λιθουργός), edd.pr., who refer to L.Robert, *Hellenica* XI-XII (1960) 32-35 for parallels || 5. for this deity cf. *MAMA* V 216 (Nakoleia) and *MAMA* IX 54 (also from Tavşanli) where edd.pr. now restore LL. 6-8 as: ἐ[πὶ] Μηνογένους | [Μηνο]γένους | [Ῥομνου] ἱερέ[ως] || 7. Ῥομνου: demotikon of the priest, edd.pr., who refer to Nakolean Ζεὺς Ῥύμιος, possibly related to a locality [or second name ?, Pleket] || edd.pr. also refer to the epithets Βοζηνός/Ποζηνός of Apollo in the area of the Middle Hermos (*TAM* V 1 238, 486 b) [Cf. L.Dubois, *BE* (1990) no. 314: 'origine parthe ?'].

1227. Tavşanli (cf. our lemma no. 1226). Dedication to Theos Hypsistos, 257/258 A.D. Rectangular white marble altar, moulded above and below; upper moulding has four small akroteria; between the latter a crowning member; on the front of the altar a very large garland with two ribbons; in the right part of the garland a rosette, in the left five round objects (fruits ?); within the garland three ears of corn bound together; on the back a vine; inscription on the crowning member and moulding. Edd.pr. T.Drew-Bear, C.Naour, *ANRW* II 18.3 (1990) 2036/2037 no. 31 (ph.).

Ἔτους τμβ΄ Διοκλῆς | Ζήνωνος vacat | μετὰ τῶν ἰδίων Θεῷ Ὑψίσ|τῳ εὐχήν

1. Year 342 = 257/258 A.D. (Sullan era: 85 B.C.), edd.pr. || vine and ears of corn suggest that the vow was made ὑπὲρ καρπῶν, edd.pr., who refer to *MAMA* V 186, 211 ((area of) Nakoleia) and give a useful survey of the cult of Θεὸς Ὕψιστος in Asia Minor. They point out that Θεὸς Ὕψιστος may be the Jewish god in places in which a Jewish community is recorded; elsewhere he is a pagan god, just like Ζεὺς Ὕψιστος; in Phrygia there are no dedications to the latter and in Phrygian texts Θεὸς Ὕψιστος is not Zeus. Cf. also our lemmata nos. 1188, 1196 and 1235 for Theos Hypsistos. Edd.pr. also point out that, whereas worship of Theos Hypsistos and of deities like Ὅσιος καὶ Δίκαιος [cf. now M.Riel, *EA* 18 (1991) 1-70; 19 (1992) 71-103] admittedly may point to a more abstract and moral henotheism, on the other hand the dedicants were predominantly concerned about their cattle and harvest, just like the worshippers of Zeus Bronton [for Hypsistos cf. now also P.Trebilco, *Jewish Communities in Asia Minor* (Cambridge 1991) 127-140, Strubbe].

1228. Upper Tembris Valley. Cf. our lemmata nos. 1077 and 1186.

1229. Upper Tembris Valley (Soa; Altintaş Köy). Dedication to Zeus Bennios and to the bennos of the Soenoi, reign of Trajan. *CIG* III Add. p. 1088 no. 3857 (l); *JRS* 18 (1928) 258/259 no. 10; *IGR* IV 603. T.Drew-Bear, C.Naour, *ANRW* II 18.3 (1990) 1988-1990 (cf. also 1998/1999), argue that in L. 7 one should read βεννει Σοηνῶν instead of Βεννεῖ Σοηνῶν or Βεννεισοηνῶν. They refer to *MAMA* V 176 (from the territory of Nakoleia) which one should read as: Μᾶρκος Μάρκου Διὶ Βροντῶντι καὶ βεννει Σερεανῷ στέφανον instead of *MAMA*'s Βεννει (epithet of Zeus). The Sereanoi are villagers in Nakoleia's territory (cf. *MAMA* V 175). Similarly in *MAMA* V 210 (from Nakoleia) one should read Κωμηνοὶ ? Μηνὶ [ε]ὐχήν [κα]ὶ βεννε[ι] instead of Βεννε[ι].

CIG 3857 (l) runs as follows: Ὑπὲρ τῆς Αὐτοκράτορος | Νέρουα Τραϊανοῦ Καίσαρος | Σεβαστοῦ Γερμανικοῦ | Δακικοῦ νείκης Διὶ Βεννίῳ || Μηνοφάνης Τειμολάου | τὸν βωμὸν ἀνέστησεν | [ὑπὲρ] Βεννεισοηνῶν.

D.-B., N. relate βεννος + genitive with the Βεννεῖται in our lemma no. 1189: the βεννος is an association of worshippers of Zeus Bennios [as S.Şahin already surmised; but cf. the alternative interpretation mentioned in *MAMA* X, for which see our lemma no. 1184 in fine]; cf. δοῦμος in Lydian inscriptions (*SEG* XXXVII 1853). Cf. also a βεννάρχης Θεοῦ Ἀντηνῶν in an inscription from the area of Sülümenli and a βεννάρχης ἐκ προγόνων in Nikaia (*I.Iznik* 1206); cf. also *SEG* XXXVI 1150; another βεννος round Ζεὺς Καλοκαγάθιος in *SEG* VI 550. Ζεὺς Βεννιος is called after the association (βεννος) of his worshippers. Cf. also our lemma no. 1221 for a βεννος of other deities. For Zeus Bennios cf. also our lemmata nos. 1187, 1200 and 1230-1233.

1230-1233. Upper Tembris Valley (Ören Köy, Üçhüyük, Kirkpinar). Dedications to Zeus Bennios, 2nd/3rd cent. A.D. and 79 A.D. Cf. T.Drew-Bear, C.Naour, *ANRW* II 18.3 (1990) 1962-1981 nos. 13-16 (ph.).

1230: 1962-1964 no. 13. Cylindrical white marble altar with moulding above; representation of a wreath and a bunch of grapes; on the back also traces of a wreath; found in Ören Köy; 2nd/3rd cent. A.D.

Ἀρτεμίδ[ωρος] | Ξευνα, γαμρὸς | Ἀρουντίου, ὑπ(έ)ρ | τε
ἑαυτοῦ καὶ τῶν || ἰδίων Αταξασιτη|νῶν Διὶ Βεννίλῳ εὔξατο{ι}

2. Ξευνα: attested as feminine name in Phrygia, edd.pr., who reject [σὺν] | Ξευνᾳ in favor of a patronymic: genitive of Ξευνας or an undeclined masculine name Ξευνα; γαμρός = γαμβρός: 'son-in-law', edd.pr. || 5-6. Αταξασιτηνοί: unattested village, edd.pr., who collect names of other villages in the Upper Tembris Valley: Ἰσκόμη (Ἰσκομαινοί), Ἰσγερεανοί, Ἀβεικτηνοί, Δευκωμήτης, Κρευρηνός, Πασσιτηνός, Ἀλχηνός [but cf. *MAMA* X p. XLV], Τρικωμείτης, Ἀγροστεανοί, Ζβουρηα, Τοττοηνοί, Ταναιτηνοί, Μοιτεανοί, Ἀραγουηνοί, Ζινγος, Μουρματεανοί, Κασσηνοί, Ἀββοανοί, Ταταηνοί [cf. *MAMA* X p. XLIV], Σπορηνοί, Ἐνεαπηγεῖται, Μοσσυνιανοί [for a list of attested villages in the Upper Tembris Valley cf. now *MAMA* X pp. XLII-XLV, Pleket] || other altars of Zeus Bennios from the Upper Tembris Valley have a similar shape and ornaments (wreaths).

1231: 1965/1966 no. 14. Rectangular white marble altar with moulding above and below; on its front a garland with two ribbons; on the back a similar garland; on the left side a boukranion with a ribbon; inscription on the front between upper moulding and garland; found in Üçhüyük; 2nd/3rd cent. A.D.

⟦- - - -|- - - -|- - -⟧ Νήδυμος | ⟦- - -⟧ Διὶ Βεννίῳ || εὔξατο

Erasure possibly due to a dispute between Nedumos and the persons on whose behalf he dedicated the stone, edd.pr.

1232: 1967-1977 no. 15. Large white marble pedimental stele with akroteria and support; on the stele representation of a large wreath with a ribbon; under the wreath an inscription; found in Kirkpinar (cf. our lemma no. 1202); 79 A.D.

Ἐπὶ ὑπάτων Οὐεσπασιανοῦ Καίσα-
ρος τὸ θ′ καὶ Τίτου Καίσαρος τὸ ζ′, Τί-
τος Φλάβιος Ἥλιος Οὐεσπασια-
4 νοῦ Καίσαρος ἀπελεύθερος εἰρηνο-
φύλαξ τῆς ἐπαρχείας, υἱὸς δὲ Γλύ-
κωνος Τειμαίου Ἀγροστεα-
νοῦ, ὑπὲρ τῶν Σεβαστῶν καὶ ὑπὲρ
8 ἑαυτοῦ καὶ ὑπὲρ Σεξτιλίας Ποπλίου
θυγατρὸς Ἡδονῆς τῆς ἑαυτοῦ γυναικὸς
καὶ ὑπὲρ Τίτου Φλαβίου Σεξτιλιανοῦ
Ἡλίου υἱοῦ ἰδίου Διὶ Βεννίῳ τῆς ἑαυτοῦ πατρί-
12 δος Ἀγροστεων καὶ Ζβουρηας καὶ τοῖς πα-
τρίοις θεοῖς εὐξάμενος ἀνέθηκεν

2-7. Helios, Glykon and Teimaios worked as slaves on the imperial estate on which also the marble quarries near Soa were situated (for texts from Soa cf. our lemmata nos. 1229 and 1234 [for a balanced study of imperial and private estates in the Upper Tembris Valley cf. now *MAMA* X pp. XXXIII-XXXV]); after manumission and enfranchisement Helios married the free-born woman Sextilia Hedone; 'police officer of the eparcheia': counterpart of the municipal eirenarchai, edd.pr., with reference to an inscription from Sandikli mentioning an eirenarches τῶν ἐν [τῷ Εὐκ]αρπειτικῷ πόλεων (a combined police officer of the five cities of the Phrygian pentapolis; *AS* 6, 1956, 49) and to a text from Eldeş, Southeast of Lykaonian Lagina, mentioning an imperial slave (οὐέρνας) as εἰρηνάρχης (undoubtedly a police officer on an imperial estate; *MAMA* VII 135 = *OGIS* 550 = *IGR* III 240); cf. our lemmata nos. 1289 and 1290; ἐπαρχεία: provincia or part of a province, e.g. regio. It was under the Flavians that the administration of imperial possessions in Asia was organized on the basis of regiones headed by a procurator; Ἀγροστεανός: ethnikon of the village of Agroste(a) (L. 12); cf. also our lemma no. 1233 ll 8-10. for Sextilia Hedone and T. Flavius Sextilianus Helius cf. our lemma no. 1233 ll 12. for the ethnika cf. our lemma no. 1233.

1233: 1977-1981 no. 16. Large white marble pedimental stele with akroteria and support; in the pediment an eagle; under the pediment a large wreath and an inscription; found in Kirkpinar (cf. our lemma no. 1202); 79 A.D.

Ἐπὶ ὑπάτων Οὐεσπασιανοῦ Καί-
σαρος τὸ ἔνατον καὶ Τίτου Κα-
ίσαρος τὸ ζ΄, Σεξτιλία Ποπλί-
ου θυγάτηρ Ἡδονὴ ὑπὲρ τῶν
Σεβαστῶν καὶ ὑπὲρ Τίτου Φλα-
βίου Ἡλίου εἰρηνοφύλακος τῆς
ἐπαρχείας υἱοῦ Γλύκωνος Ἀ-
γροστεανοῦ Τειμαίου τοῦ ἑ-
αυτῆς ἀνδρὸς καὶ ὑπὲρ Τίτου
Φλαβίου Σεξτιλιανοῦ υἱοῦ ἰδίου Δι-
ὶ Βεννίῳ Ἀγροστεων καὶ Ζβου-
ρηας καὶ θεοῖς πατρίοις τοῖς
Ἡλίου τοῦ ἑαυτῆς ἀνδρὸς εὐ-
ξαμένη ἀνέθηκεν

From the same atelier as the stone in the preceding lemma, but the execution is somewhat simpler ll 9-10. the son was born after the manumission of his father, whose name he carries; his cognomen is derived from his mother's name, edd.pr. ll 10-11. T.Flavius Helios is from the village of Agrostea (L. 8); Agrostea and Zbourea were the villages which presumably shared the sanctuary of Zeus Bennios; it was located at the site of Kirkpinar, edd.pr. ll 12-13. the ancestral gods were those of Sextilia's husband; obviously Sextilia herself was from elsewhere, edd.pr.

1234. Upper Tembris Valley (Soa; Altintaş Köy). Dedication to Zeus Orochoreites, 2nd/3rd cent. A.D. White marble altar with moulding above; on the left side a garland with boukrania; inscription on the moulding. Edd.pr. T.Drew-Bear, C.Naour, *ANRW* II 18.3 (1990) 1932/1933 no. 6 (ph.).

Ἀλέξανδρ[ος ..]δ̣ή̣μ̣ου̣ ὑ̣[πὲρ] | Ναννα Δ̣[ιὶ Ὀρ]οχωρείτῃ ε̣[ὐχήν]

1. Ζ = xi; perhaps Εὐ]δήμου ?, edd.pr. || 2. other dedications to Ζεὺς Ὀροχωρείτης were found ca. 75 km. S.E. of Soa, in Appola; cf. L.Tuğrul, *art.cit.* (cf. our lemma no. 1204) 185 nos. 21/22 and *SEG* XXXIII 1157/1158.

1235. Upper Tembris Valley (Aslanapa, 25 km. East of Aizanoi). Dedication to Theos Hypsistos, 253/254 A.D. J.G.C.Anderson - W.M.Ramsay, *Studies in the History and Art of the Eastern Provinces of the Roman Empire* (Aberdeen 1906) 211 no. 9. Refound and republished by T.Drew-Bear, C.Naour, *ANRW* 18.3 (1990) 2038-2039 no. 32 (ph.). Rectangular white marble altar with moulding (with akroteria) and crowning member above; on the front of the altar a large garland; within the garland a large ear of corn; inscription on the moulding and above the garland [Cf. now *MAMA* X no. 261].

[Ἐπὶ] Νικομ̣[ά]χου | [ἔτου]ς τλη´ Αὐρ. Ἰάσων Θεῷ | Ὑψίστῳ εὐχήν

1. ....⊣NIKO| ...XO ʃ, A.-R.; R. suggested that we have a patronymic Νικομάχου; A. thought of the day of the month || for the ear of corn and for Theos Hypsistos in general cf. our lemma no. 1227 || 2. year 338 = 253/254 A.D. (Sullan era: 85 B.C.).

1236. Upper Tembris Valley (area of: near Yayla, 6 km. South of Çal Köy). Dedication to Zeus Bronton, 2nd/3rd cent. A.D. Rectangular white marble altar with moulding above and below; the upper moulding has four akroteria in relief; between the akroteria a crowning member; on its front the bust of a bearded man, holding his hand on his breast; on the right side of the crowning member an amphora, on the left an eagle; on the back a wreath. The altar itself has also decorations on its four sides: bearded bust (front), vine (right), two boukrania with a plough (left), sickle and mattock (back). Inscriptions A and B on the upper, inscription C on the lower moulding. Edd.pr. T.Drew-Bear, C.Naour, *ANRW* II 18.3 (1990) 2004-2011 no. 24 (ph.).

A) Διὶ Βροντῶντι B) --]μος καὶ Απης C) [--]α λατ[ύ]|πος

B. e.g. Τρόφι]μος, edd.pr. || detailed comment on the representations on the altar, which show that the dedication was made for the benefit of the dedicants, their oxen and καρποί, on the bearded bust and on the eagle; the plough shows that boukrania point to (ploughing) oxen rather than to sacrifices of oxen (so Robert for some boukrania-altars from Phrygian Metropolis). Cf. also *MAMA* IV 140 (*SEG* XXX 1473): dedication by a peasant of two marble oxen to Zeus for having saved his ploughing animals (ἐργατίναι καλοὶ ξανθοὶ γαίης ἀροτῆρε[ς]; from

Apollonia). Further comment on the vine and the amphora and the combination of both; amphoras and krateres should be distinguished.

1237. Upper Tembris Valley (area of: Çal Köy, 10 km. Southeast of Pinarbaşi). Dedication to Zeus Bronton, 2nd/3rd cent. A.D. Fragment of a circular white marble plaque with support. Edd.pr. T.Drew-Bear, C.Naour, *ANRW* II 18.3 (1990) 2003/2004 no. 23 (ph.): -----| [μετὰ] συνβίο[υ --]|δος | Δὴ Βορτῶντι | εὐχήν

1-2. E.g. either Παπα]δος, Αππα]δος (masc.) or Αμμια]δος (fem.), edd.pr. || 3. Δή: Διί ⟩ Δί ⟩ Δή; Βροντῶντι ⟩ Βροτῶντι ⟩ Βορτῶντι (metathesis), edd.pr. || the plaque is said to have come from Irni Kara Mevkii, not far from Yayla (cf. our lemma no. 1236).

1238. Upper Tembris Valley (area of: Terziler, 4 km. South of Pinarbaşi). Dedication to Zeus Bronton, 2nd/3rd cent. A.D. Cf. *MAMA* V p. 175. Lower part of a gray-white marble bust of a bearded, long-haired Zeus, holding his large right hand on his breast; inscription on the base under the bust; now in the Museum in Kütahya. Edd.pr. T.Drew-Bear, C.Naour, *ANRW* II 18.3 (1990) 2002/2003 no. 22 (ph.): Ἀρχένεος Δεὶ Β|ροντῶντι εὐχή|ν

1. The nu has been engraved on top of a mu || the hand is the symbol of Zeus' power, edd.pr. (cf. our lemmata nos. 1195 and 1225) || for Zeus Bronton in the Tembris Valley cf. also our lemmata nos. 1236/1237 and 1239 [This text now also in *MAMA* X 290].

1239. Upper Tembris Valley (area of: Pinarbaşi). Dedication to Zeus Bronton, 2nd/3rd cent. A.D. *MDAI (A)* 25 (1900) 409/410 no. 19; cf. *MAMA* V p. 173 no. ZB 33. Refound and republished by T.Drew-Bear, C.Naour, *ANRW* II 18.3 (1990) 2001/2002 no. 21 (ph.). White marble-like limestone cylindrical altar; moulding above; inscription on the moulding and the altar: Ἀκύλιος καὶ τὰ τέκνα | αὐτοῦ Δὶ Βροντῶντι | εὐχήν

Cf. the dedications in our lemmata nos. 1236-1238 [This text now also in *MAMA* X no. 294 (before Ἀκύλιος 'first line gone')].

1240. Upper Tembris Valley. Epitaph of Mnennas, ca. 180-200 A.D. Pfuhl-Möbius 2090 (ph.); *SEG* XXIX 1696. The stone is now in the Sammlung Ludwig in the Antikenmuseum in Basel. Republished by T.Lochman in E.Berger (ed.), *Antike Kunstwerke aus der Sammlung Ludwig III: Skulpturen* (Mainz 1990) 459-464 no. 258 (ph.), with a splendid photo and an elaborate description. Μνέννας could be a deformation of Μεννέας (p. 507). Cf. our lemma no. 1241 app.crit.

1241. Upper Tembris Valley. Epitaph of Tateis and Glykon, ca. 200 A.D. Marble stele with pointed top and two reliefs separated by a plinth. In the upper relief representation of the triple Hekate flanked on the left by Men, with crescent, and on the right by Demeter with ears of corn on her head; above Hekate the bust of Zeus holding his large right hand before his breast; above Zeus the bust of Helios; left of Zeus a large crescent; left and right of Zeus two rosettes. In the lower relief the busts of Tateis and Glykon; the latter's bust rests on a small socle; Tateis holds her right hand on her breast and wears a necklace; LL. 1-3 on the plinth; LL. 4-6 under the lower relief; LL. 7-15 left of Zeus and Helios. Now in the Museum Calvet in Avignon; previously in a private German Collection; bought in the antiquities market in London. Ed.pr. T.Lochman, *Revue du Louvre* 6 (1990) 455-461 (ph.); briefly mentioned by id., *op.cit.* (cf. our lemma no. 1240) 461 with note 7 (ph.).

Ἀγαθῇ Τύχῃ Σωτείρης Ἑκάτης· Μένανδρος δαὶηρ κὲ Κύριλα ἐνάτηρ, vacat | Παπας υἱὸς, Απης νύνφη Τατειν || κὲ Γ⟨λ⟩ύκωναν υἱὸν αὐτῆς {ε}τειμηιθέντας ὑπὸ Σωτείρης Ἑκάτη[ς] | κατειιέρωσαν, | κὲ Ὀνήσιιμος τειθρεμένιος ἀπειέρωσειν

2-3. δαήρ: 'brother-in-law', ed.pr. || 3. ἐνάτηρ: 'sister-in-law' (cf. our lemma no. 1244 app.crit.); Kyrilla is Menandros' wife; Tateis is married to a brother of Menandros, ed.pr. || 5. ΓΑΥΚ, lapis || 5-6. 'honored by Hekate': cf. *SEG* XXIX 1696 = Pfuhl-Möbius 2090; cf. our lemma no. 1240 || ed.pr. adduces a number of iconographical parallels (Pfuhl-Möbius 2089-2092).

1242. Upper Tembris Valley. Epitaph of Zosimos and his wife Laudikes, ca. 200 A.D. Large marble fragment originally the pedimental top of a large doorstone; in the pediment a semi-circular niche with two antithetical lions standing on a slain bull; just above the niche, above the lions' heads an eagle who holds a hare in his claws; above, left and right of the eagle vines with grapes and leaves; inscription on the band under the niche; now in the Antikenmuseum in Basel. Ed.pr. T.Lochman, *op.cit.* (cf. our lemma no. 1240) 469-472 no. 260 (ph.).

Λαυδικὴς Ζώσιμον τὸν ἑαυτῆς σύμβιον ἐτεί[μ]η-
σεν κὲ ἑαυτὴν ζῶσα κὲ τὰ τέ[κ]να [αὐ]τ[ῶν]
Ζεῦξις κὲ Ἀπολλώνιος κὲ Σάλ[ι]ος κὲ Παπίας ἐ[τε]ίμη[σ]-
4 αν τοὺς ἑαυτῶν γονῖς μνήμης [χάριν]

The best parallel is *SEG* XXXVIII 1319 (beginning of the 3rd cent. A.D.; photo on Plate 50, 1), possibly from the same atelier, ed.pr. [some of the names in our text also occur in *SEG* XXVIII 1088, from 232/233 A.D. (cf. our lemma no. 1244 app.crit.): Laudikes, νύνφη, might conceivably have been Zosimos' wife; their son Salios could have been named after Sallios, Zosimos' father; Zosimos also had a brother called Salios; if this is acceptable, our stone is not likely to have been so much earlier than *SEG* XXVIII 1088, Pleket].

1243. Upper Tembris Valley. Epitaph of Veroneike, ca. 220 A.D. Large marble stele with a door relief topped by a pediment; in the pediment a semi-circular niche with two

antithetical lions standing on a slain bull; around and above the niche a vine; L. 1 of the inscription on the band of moulding under the niche; under L. 1 a series of palmettes; under the palmettes LL. 2/3; the door shows a bolt and a lock, a diptych, a mirror, bird and a woolbasket; on the moulding under the door a spindle, distaff and comb; the door is flanked by two wavy tendrils; now in the Antikenmuseum in Basel. Ed.pr. T.Lochman in *op.cit.* (cf. our lemma no. 1240) 465-468 no. 259 (ph.).

[Φ ?]ῆμος καὶ Ἀμμιον Βερονείκην
τὴν ἑαυτῶν θρεπτὴν ἐτείμησαν καὶ
ἑαυτοὺς ἔτι ζῶντες ἐτείμησαν

1. [The name Φῆμος does not seem to exist; there are many other possibilities, especially if the line begins more to the left, Herrmann]; the final nu was engraved above the eta || on 500-506 L. develops some ideas about the meaning of the door on Phrygian tombstones: house of the dead - so already M.Waelkens (cf. *SEG* XXXVI 1191) - but also 'Sakralisierung des Hausmotivs' through similarities with temple architecture; L. also points to representations of lions on doorstones, who have both a funerary and a religious meaning.

1244. Upper Tembris Valley. Epitaph for a brother and his wife, ca. 220-230 A.D. Large marble stele with a door relief topped by a semi-circular pediment; in the pediment a semi-circular niche with the busts of a man and a woman, holding their right hands before their breasts; inscription under the niche; the door, flanked by two columns with floral motives, shows a bolt and lock, a diptych, leather bag, comb, spindle and distaff; on the moulding below the door a pair of ploughing oxen. Published by E.Berger, *Antike Kunst* 22 (1979) 46 stele (b) but never included in *SEG*. Republished by T.Lochman, *op.cit.* (cf. our lemma no. 1240) 473-476 no. 261 (ph.).

Ἀπολλώνιος κὲ Σάλλιος κὲ Παπίας ἀδελφῷ κὲ ἐν[α]-
τρὶ κε Δομιανὸς πενθερῷ κὲ πενθερᾷ μνήμης χάριν

The deceased may have been Ζεῦξις from our lemma no. 1242 L. 3, L. || 1-2. for ἐνάτηρ cf. *SEG* XXVIII 1096 and our lemma no. 1241 || 2. Domianos married a daughter of the deceased couple, L. || Iconographically our stele goes with *SEG* XXVIII 1088 (232/233 A.D.), 1089 (239/240 A.D.) and *SEG* XXXIX 1380 [For Σάλλιος cf. now also *MAMA* X no. 144 (Karaağaç)].

1245. Upper Tembris Valley. Epitaph of Lykiskos and others, ca. 220-230 A.D. Marble stele with curved top and a large niche representing a man, a girl and a woman standing on a protruding socle (the deceased), all keeping their right hands on their breasts; in the left hand the man holds a bookroll, the girl a little bird and the woman a spindle and distaff; above the head of the girl a bird standing on a woolbasket; on the left edge of the stele representation of a hayfork and a shovel, on the right edge a vine; on the curved top of the stele representation of a vine, a purse, a diptych, a case with slate pencils and stylus, a mirror, a needle, a four-petalled flower, a comb and a second mirror; L. 1 of the inscription on the curved rim above the

niche; LL. 2/3 under the protruding socle; under the socle a pair of ploughing oxen. Ed.pr. T.Lochman, *op.cit.* (cf. our lemma no. 1240) 477-482 no. 262 (ph.).

Τατιὰς Λυκίσκῳ ἀνδρὶ γλυκυτάτῳ κὲ Εὐτυχιανῇ θυγατρὶ κὲ ἑαυτῇ
ἔτι ζῶσα κὲ τὰ τέκνα αὐτῶν Τατις κὲ Τρόφιμος κὲ Λυ-
vacat κίσκος ἐποίησαν νν μνήμης νν χάριν vacat

1246. Upper Tembris Valley. Epitaph of Tatia (or Tatiane), ca. 220-230 A.D. Marble stele with curved pediment; in the pediment a small semi-circular niche with representation of a diptych, a holder with styli and a bookroll; under the pediment in a recessed field, flanked by two columns which support the pediment, a standing man and woman, both keeping their right hands on their breasts; the woman stands on a small rectangular socle; under the relief representation of two ploughing oxen and a bird sitting on a woolbasket; the inscription between the pediment and the recessed field; once in a private Collection, now in the Antikenmuseum in Basel. Ed.pr. T.Lochman, *op.cit.* (cf. our lemma no. 1240) 476 note 3 (ph.).

Φαβᾶτος Τατίᾳ γυναικὶ ⟨κὲ⟩ ἑαυτῷ ζῶν κὲ
Ἀνδρόνεικος κὲ Φαβᾶτος κὲ Ἀμμια Τατιανῇ μητρὶ
μνήμης
4 χάριν

Same period as the stele in our lemma no.1244, ed.pr. ‖ 1. ⟨κὲ⟩: forgotten by the mason, ed.pr., who points out that Τατία in L. 1 and Τατιανή in L. 2 are one and the same person: either the mason had forgotten the final letters νη in L. 1 (cf. his mistake with κέ) or - less probable- the woman had two names [alternatively one could suggest Τατίᾳ ⟨τ⟩ῇ μητρί; the nu of Τατιανῇ seems clear on the stone, as Herrmann pointed out to us, Pleket].

1247. Upper Tembris Valley. Epitaph of Aurelia Tatianes, Papias and Trophimos, ca. 230-240 A.D. *SEG* XXXIX 1380. Republished by T.Lochman, *op.cit.* (cf. our lemma no. 1240) 483-489 no. 263 (ph.). L. dates the stele to ca. 230-240 A.D., contemporary with *SEG* XXVIII 1088 (232/233 A.D.) and 1089 (239/240 A.D.) and somewhat later than the stele in our lemma no. 1244 (ca. 220-230 A.D.).

1248. Upper Tembris Valley. Epitaph of Trophimos, ca. 240-280 A.D. Marble stele with pediment supported by two columns with vines; in a large recessed niche with a slightly curved top, a standing boy, holding a small trident against his body; LL. 1-4 of the inscription above the capitals of the columns; LL. 5-8 under the niche. Ed.pr. T.Lochman, *op.cit.* (cf. our lemma no. 1240) 489-491 no. 264 (ph.).

Αὐρ(ήλιος) Τελεσ-
φοριαν-
ὸς
Τροφίμῳ κὲ τὰ τέκνα αὐτῶν Γελά-
σις κὲ Κοδρᾶτος κὲ Ἀμάζων κὲ Ἀμμι-
ὰς κὲ Ἀλεξανδρία κὲ Τατιανὴς
ἀδελφῷ μνήμης χάριν vacat

standing boy

κὲ Τατι-
ανὴς
τέκνῳ

Same style as *SEG* XXVIII 1101 (304/305 A.D.); XXX 1495 (284/285 A.D.) and XXXIX 1378 (239/240 A.D.), L.

1249. Upper Tembris Valley. Christian epitaph, 3rd cent. A.D. Rectangular marble stele with a protruding upper fascia; under it a wreath with incised cross; under the wreath incised objects: a diptych, a pruning knife and a spindle and distaff; in the lower register a pair of oxen with a plough; mouldings below. The inscription is engraved on the upper fascia (LL. 1-4), to the right of the wreath (LL. 5-7), under the wreath (LL. 8-13; very irregular script) and above the oxen (L. 14). Cf. *Sotheby's Catalogue London, Antiquities,* Thursday 13th and Friday 14th December 1990, 236/237 no. 425. We read the text from the photo in the catalogue.

Αὐρη(λία) Ἄπφιον Αὐ[.. ca. 4 ..]
Ζήνωνι πάπᾳ κὲ τέκ[νῳ]
Ζήνωνι κὲ ἐγγόνῳ Ζήνω[νι]
κὲ ἑαυτῇ ζῶσα κὲ τὰ τέ-
κνα
αὐτ-
ῶν·
Ἀλέξανδρος κὲ Ζη-
νόδοτος κὲ Χαρί-
των κὲ Λουκειὰς κὲ Ἀ-
μμιὰς κὲ Σευῆρα· Χρη-
στια-
νοὶ
Χρηστιανοῖς

['Eastern Mediterranean', ca. 1st-2nd cent. A.D.', catalogue; the formula Χρηστιανοὶ Χρηστιανοῖς and clear iconographical parallels assign the stele to the Upper Tembris Valley (plain of Altıntaş) in Phrygia; cf. E.Gibson, *The 'Christians for Christians' inscriptions of Phrygia* (Harvard 1978; cf. *SEG* XXVIII 1078) || 1. in fine Αὐ[ρη(λίῳ)] || [2. for πάπας cf. L.Robert, *Noms indigènes* 62 note 11 and 578 note 1, Herrmann] || 8-14. the τέκνα of LL. 4/5 are mentioned, Tybout].

1250. Yağmurlu (or -lar; not far from Tavşanli). Dedication to Zeus Bronton, 142/143 A.D. *MAMA* IX 50. Rectangular gray marble altar; moulding above with small akroteria and crowning member; on the front of the altar representation of an eagle (cf. our lemmata nos. 1200 and 1202) with a thunderbolt in his claws; LL. 1/2 of the inscription on the moulding, LL. 3-9 above and on both sides of the eagle. Republished by T.Drew-Bear, C.Naour, *ANRW* II 18.3 (1990) 2012/2013 no. 25 (ph.).

ἔτους σκζ΄
[Κ]ράτερος Ἀπολ-
ωνίου ὑπὲρ τῆς ἰδί-
[α]ς σωτη[ρία]ς καὶ τ-
ῶν ἰ[δίων κα]ὶ τῆς
κώμης Διὶ
Βροντῶν-
εὐχ- τι
ήν

1. Year 227 = 142/143 A.D. (Sullan era: 85 B.C.).

1251. Unknown provenance. Dedication of a propylon with columns to Theos Hypsistos, 308/309 A.D. Gray-white marble column now in the Museum in Kütahya. Edd. pr. T.Drew-Bear, C.Naour, *ANRW* II 18.3 (1990) 2041-2043 no. 35 (ph.).

Ἔτους τϛ γ΄
Αὐρ. Ἀλέξαν-
δρος Τιμο-
θέου καὶ ἡ
σύνβιος αὐ-
τοῦ Αὐρ. Ἀμμι-
α εὐξάμενοι
Θεῷ Ὑψίστῳ
εὐχὴν σὺν
τοῖς τέκνοις
αὐτῶν Αὐρρ. Ἀττι-
κὸς κ(ὲ) Ἀρτέμων
κ(ὲ) Τιμόθεος κ(ὲ) Ἀλέ-
ξανδρος κ(ὲ) Πλάτων
ἀνέστησαν τοὺς
κίονας σὺν τῷ προ-
πύλῳ

1. Year 393 = 308/309 A.D. (Sullan era: 85 B.C.), edd.pr. || 11-14. nominatives instead of the required datives || 12-14. Κ = κ(έ) = κ(αί) || 17. final omega written in a rasura, edd.pr. || under the text one reads ΑΓΕ, probably a later graffito, edd.pr., who provide many parallels for the dedication of columns and a propylon.

1252. Unknown provenance. Epitaph of Aphion and Ammia, 173/174 A.D. Slightly tapering marble stele with a gable at the top with three akroteria; at left and right fluted columns on tapering bases crowned by elaborate stylized Corinthian capitals. Relief in a recessed arched field; the arched architrave ('Syriac gable') is indicated by incised ovals between two lines. The relief represents two female busts on moulded socles with arms folded, clad in stylized garments which cover the hands; under the busts a rosette; the lower part of the relief represents eight objects in two symmetrical registers: above a mirror, an alabastron, a kalathos, an alabastron and a mirror, below a diptych, a spindle and distaff and a diptych. Inscription under the relief. Cf. *Sotheby's Catalogue London, Antiquities,* Tuesday 10th July 1990, 44 no. 257 (ph.). Text read by R.A. Tybout from the photo in the catalogue; cf. also id., *EA* 20 (1992) 37 note 11.

Ἔτους σνη΄, μη(νὸς) Δίου γ΄· Ἀντίοχος κ(αὶ)
Αφιον Ἀμμίᾳ τέκνῳ γλυκυτάτῳ
μνήμης χάριν καὶ αὐτῇ ἔτι ζῶσα

σνη΄ = 258 = 173/174 A.D. (Sullan era); μη(νὸς): small H above M; punctuation marks (∪) after CNH and ΔIOY Γ; spaces between all words; careful, regular script; zeta: Ζ; curved sigma; omega: Ω ‖ [The female busts evidently represent Ammia and her mother Aphion; that of Aphion is probably on the left: it is slightly larger and covers the right shoulder of the bust on the right ‖ 'from Lydia', catalogue; however, style and form assign this stele to group VII of G.Koch's typology of Phrygian funerary reliefs, the atelier of which was localized in the Phrygian-Mysian borderland (Mysia Abbaeitis) by C.Naour (cf. our lemma no. 1186); *SEG* XXIX 1423 and XXXV 1390 (cf. our lemma no. 1253) provide close parallels for the form of our stele, the style of the faces, the hair falling to either side of the face and indicated by simple striations, the highly schematic rendering of the clothes and the form of the capitals and of the arched architrave with decoration of incised ovals. The fixed date of our stele is a further confirmation of Koch's date of his group VII to the 2nd half of the 2nd cent. A.D., Tybout].

1253. Unknown provenance. Epitaph of Tation and Tatianos, with imprecation, ca. 160-180 A.D. *SEG* XXXV 1390 (XXXVIII 1314). Republished by G.Koch in *op.cit.* (cf. our lemma no. 1186) 115-120 (ph.), who argues that the male figure on the relief represents a Roman soldier wearing a cuirass with shoulder-straps, torques and phalerae, rather than a Dionysiac 'Schellenmann' (so M.Cremer; see *SEG* XXXV). On 120/121 he presents a new anepigraphic fragment of a grave relief, also in the J.Paul Getty Museum in Malibu, which he assigns to Northwest Phrygia [the equipment of the male figure of *SEG* XXXV 1390 remains enigmatic. He bears no weapons and Koch's parallels for the alleged military decorations are hardly convincing. Unacceptable is K.'s interpretation of the objects held by the man as a whip represented in two parts: the stick in his right and the lash in his left hand. The description of M.Cremer, *EA* 7 (1986) 23/24, of the object in his right hand as a 'becherförmiges Gebilde' seems equally unconvincing. The objects are rather a stick and a serpent. For the provenance of *SEG* XXXV 1390 see our lemma no. 1186, Tybout].

1254. Unknown provenance. Funerary epigram for Proklos, 2nd/3rd cent. A.D. *GV* 1945. For comment on the verb ἀναβρύζω cf. J.R. Somolinos, *Emerita* 58 (1990) 225-230, who refers to a fragment of Archilochos (fr. 28 D) and the so-called epitaph of Midas (apud Plato, *Phaedrus* 264 b; cf. also Diogenes Laertius I 89/90).

PISIDIA

1255. Pisidia. Cf. our lemma no. 1183.

PAMPHYLIA

1256. Pamphylia. Cults in Eastern Pamphylia. Cf. our lemma no. 1292.

1257. Pamphylia. Artemis Pergaia. In a survey article on the major sanctuaries of Pamphylia and Cilicia T.S.MacKay in *ANRW* II 18.3 (1990) 2045-2129 (map), on 2048-2082 studies the cult of Ἄρτεμις Περγαία (ἄσυλος) in the Hellenistic and Roman period on the basis of literary, epigraphic and numismatic evidence. Discussion of the history and organization of the sanctuary at Perge (2048-2058; priests and priestesses, notably Πλανκία Μάγνα; festivals and games); the worship of the goddess outside Perge (2059-2066; Aspendos ?; Oinoanda; Halikarnassos; Rhodes and the Peraia; Thera; Egypt; role of the Plancii in the introduction of the cult in Pisidia); the location and appearance of the temple at Perge (2066-2072); its cult statue (2072-2075); other representations of Artemis (2075-2077); the nature of the goddess (2077/2078); history and other cults of Perge (2078-2082). We present some observations on individual inscriptions in separate lemmata. Cf. now also *SEG* XXXIX 1388.

1258. Aspendos. Honorary decree for mercenaries, 301-298 B.C. *SEG* XVII 639. Ph.Gauthier, *RPh* (1990) 67-70, points out that in L. 11/12 A.Wilhelm's restoration, mentioned in the app.crit., is certain: εὐεργέτας κα[ὶ | αὐτ]οὺς καὶ ἐκγόνους. The photo shows traces of KA and not of TO. Further comment on the clause in LL. 16-18 about the payment of money in case of registration of new citizens in a phyle. G. compares this with *SEG* XXXIX 1426 LL. 34-37 and suggests that the payment of money in case of actual implementation of citizenship may have been meant as a contribution to the costs of sacrifice which accompanied the admission. At any rate it has nothing to do with the sale of citizenship; nor was it meant to be an obstacle to implementation of potential citizenship.

1259. Korakesion-Alanya. Altar for Zeus Bronton, 2nd/3rd cent. A.D. *SEG* XXXV 1419. T.Drew-Bear, C.Naour, *ANRW* II 18.3 (1990) 1994/1995 note 316, point out that a restoration Βρονι[ταίου] is equally possible.

1260. Perge. Bases of statues for the founders of the city, 117-138 A.D. *SEG* XXXIV 1305 (cf. XXXVIII 1395). T.S.MacKay in *ANRW* II 18.3 (1990) 2054/2055 note 23, collects evidence for the mythical founders on record in this inscription. She suggests that the father of Λαβος Δαε[... Δ]ελφὸς | ἀφ' οὗ Λα[...] (H LL. 1/2) may be Δαίτας, father of the Machaireus who slew Neoptolemos at Delphi. Λα-- 'was presumably a place, cult, tribe, etc., at Perge'.

1261. Perge (area of: Indjik). Epitaph of Aurelius Auxanon, undated. *ABSA* 17 (1910/1911) 239 no. 20 = *EA* 11 (1988) 166 no. 169. T.S.MacKay in *ANRW* II 18.3 (1990) 2082 note 144, suggests that the fine (L. 6) was to be paid τῇ Περ[γαίαι Ἀρτέμιδι] rather than τῇ Περ[γαίων πόλει ?].

1262. Seleukeia. Bilingual dedication, ca. 300 B.C. *SEG* XXXIII 1163; XXXVIII 1433. Republished by J.Faucounau, *AC* 59 (1990) 166-171 (dr.; table of the Sidetan alphabet), with a new reading of the Sidetan inscription. F. accepts the reading of the Greek text by C. Brixhe - G.Neumann (cf. *SEG* XXXIII) with some reservations. The photo of the squeeze published by B.-N. probably invalidates the reading Σίδβυος which F. considered earlier, but it does not wholly confirm B.-N.'s Σίδιδος either; it supports B.-N.'s Τεμεριζεύς, but Τρμεσσεύς or Τρμεριζεύς are not definitively excluded.

1263. Sillyon. Honorary inscriptions for Menodora, early 3rd cent. A.D. *IGR* III 800-802 (cf. C.P.Jones, *JHS* 109, 1989, 189 with note 8). For a brief analysis cf. R.Gordon in *op.cit.* (cf. our lemma no. 1111) 228-230, with special emphasis on the connections between euergetism, social hierarchy and civic priesthood.

1264-1265. Unknown provenance. Two epitaphs. R.Känel, *op.cit.* (cf. our lemma no. 1240) 289-298 (ph.), publishes the following two epitaphs.

1264: 289-293. **Epitaph of Zowaleima, ca. 150-120 B.C.** Marble naiskos stele with pediment; in a relief in a recessed field representation of two veiled women clad in a chiton, on a podium; the one at the left is seated, the other stands; the elbow-rest of the chair of the left woman is supported by a small sphinx; behind the women a large incised door with two panels; above the door in the pediment remnants of three busts of girls (perhaps the Moirai); under the seated woman at the left representation of a standing woman clad in chiton and cloak, on her back a large wing of a butterfly; in the lower right corner a large female figure rises from below; the inscription on the narrow rim under the relief. Now in the Antikenmuseum in Basel: ZωFαλειμα v ΔειFειδωρ[υ]

For ZωFαλιμα cf. *SEG* XXXVIII 1383 (Aspendos); Deiweidoros is also on record in Aspendos, ed.pr., who identifies the seated woman with Zowaleima and interprets the door as the door of the tomb, the figure with the butterfly-wing as personification of Psyche and the rising female figure as a chthonic deity (Ge/Demeter; anodos-motive).

1265: 293-298. **Epitaph of Sbardia Tateis, ca. 50 B.C.** Marble naiskos stele with pediment; under the pediment in a recessed field, flanked by two columns with Corinthian capitals, a relief in two parts: above in a semi-circular field right under the

pediment the busts of three women (Moirai); under this field a large relief representing a veiled seated woman clad in chiton and cloak; under her chair a chicken pecking at something from an upturned basket; at the left a girl leaning on the chair and holding in her right hand a heart-shaped fan; above the girl the upper part of a woman with butterfly-wings; above the busts a garland with bulls' heads; the inscription under the rim under the recessed field; now in a private Collection [But cf. now *Sotheby's Catalogue Antiquities. The property of the Thétis Foundation and other owners,* London, Thursday 23rd May 1991, 106 no. 250 (ph.)]: Σβαρδιαι τῆι καὶ Τατει Εὔμηλος | Ἀφροδεισίου ὁ πατήρ

Dated on iconographical and palaeographical grounds to ca. 50 B.C. by ed.pr. || 1. Σβαρδια: unattested so far, ed.pr., who refers to *SEG* XXXIX 1759 || the chicken is a symbol of the happy life of the caring housewife, ed.pr.; for the other figures cf. the preceding lemma.

LYCIA

1266. Lycia. Cults. P.Frey in *ANRW* II 18.3 (1990) 1729-1864, provides a detailed survey of the deities and their cults on record in literary sources, on Lycian coins and in inscriptions from the archaic Lycian period to the Roman Imperial period. Frequent reference to inedita, often in the Scheden of the Kleinasiatische Kommission in Vienna, but no (parts of) texts. Alphabetically arranged catalogue of gods, with mention of all the places where they were worshipped. Some of the more interesting epithets and/or deities are: προηγέται θεοί (1747); Ἀπόλλων Σούριος (1763); Ἄρτεμις Κομβική and Μαλειτική (1770/1771); Ἄρτεμις Κυνηγέτις (1774); οἱ θεοὶ οἱ τῶν Περνιτῶν (1792; Limyra; for the Περνῖται cf. now M.Wörrle, *Chiron* 21 (1991) 218-234); Μήτηρ Ὀρεία (1814); Ποσειδὼν Ἑδραῖος (1822); θεοὶ ἄγριοι or ἀγρότεροι (1828/1829); δώδεκα θεοί (1830; but cf. now *SEG* XXXVII 1841); Θεὸς σωτὴρ ἑδραῖος ἀσφαλής (1834); Ζεὺς γενέθλιος (1840); Ζεὺς Ἀταβύριος Παγχαροῦτος (1843); analysis of three categories of deities: Lycian, regional and local.

1267. Lycia. Hellenism. Cf. T.R.Bryce in *Greek Colonists and Native Populations* 531-541, for an analysis of Greek and Persian names in the inscriptions: no significant presence of Persians in Lycia; more evidence for Greek settlers but no significant numbers in view of the predominance of Lycian names in the period 540-330 B.C. In the 4th cent. B.C. an increasing Hellenic bias in Lycian civilization (architecture, sculpture, religion, Greek inscriptions).

1268. Balboura. Allotment list, ca. 150-ca.50 B.C. Rectangular block built into a late antique fortification wall; now in the Fethiye Museum. Inscription on the left (A), front (B; illegible), right (C) and top (D) face; the block was probably originally the base of a stele, on

which the preamble and substantive document must have been engraved. Edd.pr. A.S.Hall - J.J.Coulton, *Chiron* 20 (1990) 109-158 (ph.; maps). Text and commentary by Hall (for some of his readings see the app.crit.), checked, revised and completed by Coulton. Some letters now between square brackets were still read by H.; we do not indicate them in the app.crit. For some onomastic comment cf. O.Masson, *BE* (1991) no. 194.

A [-------- Αρ]τιμη[ς ----------]
----------ΕΤΗ ----------
[δ]εκανία· Ἑρμαῖο[ς----------ca. 28----------]
4 τεω, Τοαλις Μερλατα, Μολ[η]ς [---------- ca. 20 ----------]
ληµιος, Κοτης Ατ[τε]ω, Μασας Κομβεύς, [------- ca. 10 --------]
Κοδλαπιµις χαλκεὺς ἔχει ΠικιστηΓΟΥΚ[-------- ca. 5 ---------]
κλῆρον· δεκανία· Μολεσις Μολεω, Αρµαζο[υς------ ca. 5 -------]
8 [.]ας Αρµαζου, Σαεις Οτιµω, Λιαµις Τα, Νεικο[------ ca. 5 -------]
ς Ηλαιος, Μερλαµνασις Μιλυισπου, Μασας Κενδ[----- 3-4 ------]
Αυδαιµιος, Καπιλλας Μολεσιος, Κορραυας [------- ca. 9 -------]
ασας Αρτιµου· δεκανία· Ἑ[ρ]µαῖος Αρτιµου καὶ Κλεονι[σπης- ca. 1 -]
12 υα ἔχουσι κοινῇ· δεκανία· Κλ⟨ε⟩ονισπ[ης] Ἑρµαίου, Κ[-- ca. 7 ---]
λιου ἔχει Σινδουιγρος ἰχνευτοῦ, Ἑρµαῖος Κιζου, [----- ca. 6 ------]
Κιζου, Κλεοµ⟨ι⟩σπης Μερλαµνατασιος, Ἑρµαῖος [---- ca. 5 -----]
αλου, Μερλατος Σαµου ἔχει Μηνιδώρου γραµ[µατέος],
16 Τροκονδας Ἀρίστου, Κοτης Κοβαµιος ἔχει Κοβα[µιος--- ca. 1 ----]
[.]νου, Μασας Εια Μορσαλιος· δεκανία· Οβρασις Μαµο[του, Οξ]-
[.]αλβιας Τροκονδα, Πισσαλαµτης Μολητος, Ορδηλις [--- ca. 5 ----]
[.]λης Κειρµηλου, Κοτης Αττεω, Ἑρµαῖος Αττεω, Υ[---- ca. 11 ----]
20 [- ca. 3 -]του, Κενµηβης Παελλου, Σινδουργις Μολη[τος--- ca. 6 ---]
δεκανία· Μολης Κερδαλου, Καµοτος Πισαλαµτ[ου ---- ca. 5 -----]
[- ca. 5-]ουοβαρου, Τροκονδαβειµις Αργυληµιος, Αρτιµ[ης] Ε[-ca. 3-]
[- ca. 5 -]νος, Το⟨α⟩λλις Αρτιµου, Ἑρµαῖος Αρτιµου, Κ[.]σ[- ca. 7 -]
24 [Τρ]οκονδα, Μανης Ἀρακίου, Πιλλους Μιµνασ[ου ἔχει]
[-- ca. 6 --]απιου Λυδοῦ· δεκανία· Τροκονδας Οξαµ[οα -- ca. 5 ---]
[-- ca. 8 --]της Οβρατασιος, Οπραµοας Κοτε[ω], Οσ[--- ca. 7 ----]
[-- ca. 8 --]δος, Μαµοτης Μολκου, Κοτης Πιλλου, [---- ca. 7 ----]
28 [-- ca. 8 --]ος καὶ Ἑρµαῖος Ἀρτέµιδος ἔχουσι κο[ινῇ ---- ca. 6 ----]
[-- ca. 7 -- Μ]ολεσιος, Τροκονδας ὑπηρέτης, Πριανο[βας -- ca. 4 --]
[-- ca. 7 --]· δεκανία· Σινδιλις Ταραντίνου, Οσαε[----- ca. 7 -----]
[-- ca. 7 --] κεραµεύς, Μυσκελλας Σροηµιος, Αρτι[---- ca. 5 -----]
32 [-- ca. 6 --] Αττης Σακοργου, Πιλλους Ἑρµαίου ἔχει Μ[-- ca. 8 ---]
[-- ca. 6 --]βαρου, Εριδαιος Πιλλου, Αρτιµ[.] ΥΜΕ[.]ΜΟΤΕ[-ca. 7 -]
[- ca. 5 -]υ καὶ Αρτιµης Τοαλλις Κουλασιος· δεκανία· [--- ca. 7 ---]
[- ca. 3 - Ἀρ]τιµου καὶ Κλεονισπης Αττα, Τροκονδας Με[-- ca. 7 ---]
36 [- ca. 3 -]εδαλις Αρτιµου, Παναµυας Μολεσιος, Ἀρτεµῆς [-- ca. 4 --]
[- ca. 4 -] Κενδαιβης Ἀρτεµῆ, Ἀρτεµῆς Μερλαµνασιος, Κ[-- ca. 4 --]

[- ca. 4 -] Ἀρτέμεω, Αββαίτης Μοταλω, Γβα[ιμ]ος ΕΚΙΠΟΜ[- ca. 4 -]
[- ca. 4 -] Οξαμοα Μ[----]CA ------------------------------

B Traces of 39 lines

C [---------------------------]Ι· δέκα.· Ολιαμις ΓΙ[-- ca. 4 --]
[------- ca. 14 ---------]ανου, Κοτης Νας, Αρσιμ[--- ca. 7 ---]
[[---]]
4 [------ ca. 8 ------] Αττεω, Κυβαιβιμις Ἑρμαίου, Τροκονδας Δ-
[------ ca. 8------]οτου, Γης Ποκομου, Κοτης Καιδω, Αττας Ασκ-
[--- ca. 4 ---]ου, Καπιλλας Ολιαμιος, Μερλατος Ολιαμιος [-- ca. 1---]
[Αρ]τιμης Τροκονδα, Κοτης Μασα, Αρτιμης Αλου
8 [ἔ]χει Ἑρμαίου σκυτέως, Τροκονδας Οξαμοου ἔχει Κ-
[υα Η]λαιος, Ὀρθᾶς Ηλαιος· δε⟨κ⟩.· Κενδαιβης Οπλεσιος,
[Α]ραπιας Σισί[ν]νεως, Πριανδρυας Ἑρμαίου, Ἑρμαῖος Μα,
[Σ]ινδιλις Παναμυοπλης Κιλλαηρου ἔχει Γίλλου Σ-
12 [-- ca. 3 --]ΠΝΑΣ, Οξαμοας Κενδαιβου ἔχει Τοαλλιος Νανιο[υ],
[-- ca. 3 --]ΙΛΛΤΟΣ Σιδαυλου, Αρμανανις Δεξυβίου, Κοζαρ[--ca. 1 --]
[-- ca. 3 --]ς, Ἑρμαῖος Ἀρτεμῆ, Μῆνις Αρτιμουκας, Μολης Σαο[- ca. 1-]
[- ca. 1 - Μυ]σκελλας Σιδαυρυου, Μολεσις Μ[ο]λεω, Κενδαι-
16 [β]ης Κοτεω ἔχει Μολητος Μορσου· δεκ⟨α⟩.· Κενδηβη⟨ς⟩
[- ca. 1 -]ουσα, Τροκονδας Ἑρμαικοτης Οτιμω, Μολης Αρτ-
[ιμ]ου, Τροκονδας Ἀπολλωνίου, Μίδας Οὔναυα, [------ ca. 4 ------]
[-- ca. 2 --]δης Μερλατου, Ἑρμαῖος Οσα, Αρτεμῆς Μικρο[--- ca. 3 ---]
20 [-- ca. 2 --]λης Μαλα, Αττης Ποκομου, Ομοβαρας Εβεγορ[ι]ο[υ],
[Κε]νδαιβης Μολητος ἔχει Αττηδος Αρλοσηος,
[-- ca. 2 --]ασος Ηετου, Κλεονισπης Αργυαμμιος, Μεμισκος γρ-
[αμ]ματεὺ⟨ς⟩ ἔχει Αττεω Ποδανας, Τροκονδας Αρτιμης Μι-
24 [-- ca. 2 --], Τροκονδας Πιλλου ἔχει δύο, Κιλλαηρας Μυσκ-
[ελ]λου, Μολεσις Ἑρμαίου, Μολης Μανησου, Μασας
[Κε]νδαιβου, Παπης Κορλασνι, Μασας Νηδος, Μαρα-
[μ]οτης Μυσκελλου, Αρτιμης Κομωτιος, Κενδαι-
28 [βη]ς Μιλυει, Καδερλας Δημητρίου, Μολης Τροκονδι⟨ος⟩,
[Κιλ]λαηρας Μαμοτου· δε⟨κ⟩.· Κενδουργις Οπνεω, Κερ-
[μο]λασιας Αργογομιος, Αρτιμοπλης Μολεω, Καπι-
[λ]λας Μιδης, Ιπιτος Αρτιμου, Ορρομους Ισβουρου, Αρ-
32 [τι]μης Κλεονισπου, Ἀρτεμῆς Οπνεω, Μεμανος Δεξυβί⟨ου⟩
Μολης Καπιλλου, Κωβιλλις Αραπιας Μιλλυεύς, Ἀν-
δρῆς Μοτελλου, Κβαμις Ατтατη, Μορλατασις ἱερεύ⟨ς⟩,
Μο[λ]ης Μολεω· δεκ.· Τροκονδας Κινδαιου, Μολης Πιλλου,
36 [.]ασας Οξαλβιου, Πισ⟨ί⟩δης Αττεω, Λαροδισκις Μαλοτου,
[..]σας Πογαρηλιος, Κερμολασιας Καρταπονω, Κλεομισπ[ης]
[Π]αναμυου, Κοτης Κλέπτου, Κοροβανσας Ινμου, Μανη[..]

[γρα]μματεύς, Μασας Κολοβα, Τροκονδας Αρτιμο[----- ca. 7 ------]
40 [--- ca. 4 ---]μης Πιρπαραλμιου, Αρμανανις Ιδου[---------------]
[------------]ΠΙΑΛΟΥΥ[----------------------------]

D δεκανία· Κιλλαερου Μαραμοτου κλῆ-
ροι τέσσαρες, Τροκονδας Ολιαμιος,
Σα[.]εις Πιλλου, Ἀρτεμῆς Μ⟨α⟩σα, Ξενορτη-
4 τεις Μαλοτου, Μολεσ⟨ι⟩ς Καπιλλου, Μυσεκ-
κελλας Κιλλαερου vacat
Τροκονδας Κιδιου παρέδωκεν Τροκον[δ]α WΚΟΔΙΟ
[Ἑ]ρμαῖος Ορτακιου
8 ΛΙΜΗΚΛ ΕΟΟΥ
[- ca. 2 -]ΔΕΚΛΗ
ΟΕΝΙ ἐξουσί[α
ΙΙΙΝΤΙ

Date: the letter forms suggest a date ca. 150 B.C., but the less practised hand of the mason(s) might indicate a date up to a century later, P.M.Fraser apud edd.pr. || A 2. E or Σ; after T two verticals, the second perhaps forming Y, edd.pr. || 3-4. perhaps Ατ]ιτεω or Κο]ιτεω, edd.pr. || 4. Μορσις, H.; rather Μολης or Μολεσις, C. || 5. Κομβεύς: Komba is a district close to Balboura (Southwest corner of the Elmali plain; cf. Ptolem. 5.3.5); our inscription provides the earliest evidence for the existence of a community, although it does not necessarily imply a city there, edd.pr. || 6. perhaps Πικιστηγου Κ[--] or Πικιστη Γουκ[--], although neither produces known names, edd.pr. || 7. initio perhaps υ, the last letter of the missing patronymic in L. 6. || 8-9. a two-element name like Νεικό[στρατο]ις, edd.pr. || 9-10. a double name, with a patronymic, such as Μασας Κενδ[ηβης] Αυδαιμιος, edd.pr. || 10. in fine the missing patronymic and the start of the following nominative were perhaps separated by καί to give a dekania of ten lots, M.Crawford apud edd.pr. || 10-11. perhaps Μ]ασας, edd.pr. || 11-12. probably Κ]υα, edd.pr. || 12. ΚΛΟΝΙΣΠ, lapis || 12-13. e.g. Κ[οτης Ἑρμ]αίου, edd.pr. || 13. one expects Σινδουργιος (cf. A L. 20), but Σινδουιγρος is certain; ἰχνευτής: 'huntsman' rather than 'police tracker', edd.pr. || 14. ΚΛΕΟΜΣ-ΠΗΣ, lapis || 14-15. perhaps Κερδ]ιαλου, edd.pr. || 15. γραμματέος (rather than -έως) was read by H.; γραμματεύς (cf. also C LL. 22/23 and 39): someone who could write rather than the holder of an official post, edd.pr. || 16-17. e.g. Μα]νου, edd.pr. || 17-18. the first two letters of L. 18 are either A or Λ; λα, Βιας, H.; either two or four names are expected between Οβρασις and Τροκονδα; e.g. Μαμο[του, Γης] | Λα, Βίας is possible, but a longer name, e.g. Μαμο[του Οξ]ιαλβιας seems prefcrable, C. || 18-19. perhaps Μο]λης vel sim., edd.pr. || 20. initio T or Y; Κενμηβης is perhaps a mason's error for Κενδηβης; in finc perhaps an ethnic rather than a name + patronymic, edd.pr. || 22. perhaps Μ]ουοβαρου, edd.pr. || 22-23. Ἐμπεδόφρονος or Ἐλευθερίωνος would fit, edd.pr. || 23. ΤΟΔΛΛΙΣ, lapis; in fine Μασα[ς, H., but either Αρτιμουκ[α], Σ[--] or Αρτιμου, Κ[.]σ[--] is preferable, C. || 24-25. Λυδοῦ: ethnic used as a name; or a nominative + patronymic in -απιου + Λυδοῦ as a true ethnic, edd.pr. || 25-26. perhaps a shortish namc + patronymic, followed by Της or Κο]της, edd.pr. || 26-27. in L. 26 in fine perhaps Οσ[ας or Οσ[αεις; alternatively a longer name such as Οσαμνωτασις followed by a patronymic of ca. 6 letters before]δος, edd.pr. [anothcr candidate is Οσ[σαπιας] or Οσ[σωνας]: cf. M.Zimmermann in *Asia Minor Studien* Band 9 (Bonn 1993) 149, Pleket] || 27. thc Λ in Μολκου might be A, edd.pr. || 28-29. κο[ινῇ followed by a long name such as Τροκονδαβειμις or Μερλαμνατασις, in the nominative if the next lot holder, or in the genitive if thc original holder of the lot taken up by two men

named previously; or e.g. Κο[τεω Αρτιμη, Αρτιμης Μ]ολεσιος, edd.pr. || 29. or Πριανο[ς, edd.pr. || 30. Ταραντῖνος: ethnic used as a name; also the term for a type of light-armed cavalry [in addition to Launey quoted by edd.pr. cf. also A.Wilhelm, *AAWW* (1931) 89 (= *Kl.Schr.* I 2 311, Herrmann]; in the present context it implies a military rather than a Sicilian origin, edd.pr. || 30-31. probably Οσαε[ις, followed either by a patronymic and a following name, or by a second name, edd.pr. || 31. probably Αρτι[μης, edd.pr. || 33-34. Αρτιμουμεικους + patronymic in -υ, H.; or [.]YME[.]MOYE[conceals a shorter name followed by a second name + patronymic, C. || 38. Αββαίτης: ethnic used as a name, edd.pr. || C 1. perhaps Γί[λλου], edd.pr. || 2. initio perhaps A or Λ; in fine perhaps 'Αρσιμ[ας + patronymic, edd.pr. || 4-5. Δ|[ιονυσοδ]ότου is possible || 5-6. Αττας Ασκ[--] rather than Αττασας Κ[--], since Αττασας, although plausible, is not attested; e.g. 'Ασκ|[ληπι]οῦ or 'Ασκ|[ανί]ου, edd.pr. || 9. DEKEN, lapis || 13. initio [Κ]αματος, H.; [Με]ρλατος, C.; in fine presumably Κοζαρ[ας] or Κοζαρ[ος], edd.pr. || 14. initio Ε or Σ; a genitive is expected, but cf. Κοτης Νας in C L. 2, edd.pr. || 15. either Σαο|[υ, Μυ]σκελλας or Σαο[υ, | Μυ]σκελλας, edd.pr. || 16. ΔΕΚΔΚΕΝΔΗΒΗ, lapis; no space for the final Σ unless a small raised lunate sigma, edd.pr. || 17. [.]οτεα, [.]ουεα or [.]ουσα (gen.); possibly [Μ]ουσα, edd.pr. || 17-18. Αρτ|[ιμ]ου or Αρτ[ι|μ]ου, edd.pr. || 18-19. either a name [ca. 5]δης or perhaps [δεκ.· | ca. 2]δης, edd.pr. || 19-20. either Μίκρο[υ, 4]λης or perhaps Μίκρο[υ· δε· | 2]λης, edd.pr. || 20. initio Α, Δ or Λ; [--]αλης, H. || 23. ΜΑΤΕΥΕΧΕΙ, lapis || 23-24. perhaps Μυ|[δη], edd.pr. || 26. Κορλασνι, Μασας, giving a known second name, rather than Κορλας, Νιμασας, although Νιματει is attested, edd.pr. || 28. in fine insufficient space for ΟΣ, edd.pr. || 29. ΔΕΚΕΝ, lapis || 30-31. the unusual double nominative Καπι|[λ]λας Μιδης (but cf. C L. 2: Κοτης Νας) can be avoided by dividing Μιδη, Σιπιτος; both Ιπιτος and Σιπιτος are unknown so far, edd.pr. || 31-32. Αρ|[τι]μης or Αρ[τι|ι]μης, edd.pr. || 32. in fine insufficient space for ΟΥ, edd.pr. || 33. Μιλλυεύς: the Milyeis occupied a district to the East of Balboura (North from the Elmali plain to Burdur Gölü), edd.pr. || 34. no space for the final Σ, edd.pr. || 35. Μο[λ]ης or Μο[υσ]ις, edd.pr. || 36. probably [Μ]ασας, or perhaps [Σ]ασας, edd.pr.; ΠΙΣΔΗΣ, lapis; Πισίδης: ethnic used as a name, edd.pr. || 37. perhaps [Μα]σας, but a possible letter space in L. 36 in fine allows more alternatives; in fine only one letter space for ΗΣ; perhaps a small raised lunate sigma, or ς carried over, edd.pr. || 38-39. Μανη ὑ[ποΙγρ]αμματεύς, H., but Μανη is surprising as a nominative, C., who suggests Μανη[τας | γρα]μματεύς || 39. perhaps Αρτιμο[υκα --], Αρτιμο[πλου --], or the compound concealed in A L. 33, rather than Αρτιμο[υ --], edd.pr. || 40. perhaps [Αρτι]μης, edd.pr. || 41. presumably Πιλλου Υ[--] or [-- Κα]πιλλου Υ[--], edd.pr. || **D** 1. Κιλλαερου in the genitive since K. is owner of the four klcroi rather than the leader of the dekania, edd.pr. || 3. either e.g. Σα[σ]εις, or Σαεις with a vacat of one letter space because of a blemish in the stone, edd.pr.; ΜΔΣΑ, lapis || 4. ΜΟΛΕΣΣ, lapis || [4-5. or perhaps Μυσ{εκ}κελλας ?: cf. C LL. 24/25; for Μύσκε(λ)λος cf. O.Masson, *BE* (1991) no. 194; *SEG* XXXIX 1817, Pleket] || 6. Τροκον[δ]α: presumably dative, edd.pr. || 9. either δεκα(νία) Η[--] (or δεκ(ανία) ΛΗ), or [οἱ] δὲ κλῆ[ροι --], edd.pr. || 12-20. illegible traces of nine more lines to the right of the stone, edd.pr. ||

Edd.pr. amply comment on the following topics: 1) the names (122-139, including an index): 320 occurrences yielding 163 different names; 83 of them are not previously attested. They are indigenous for the greater part (16 certainly and 14 possibly Greek names; cf. O.Masson, *BE* 1991 no. 194, who points out that edd.pr.'s list of Greek names on 128-130 is still too long): Hellenization was limited; the most common names have local associations with Pisidia, Lycia (especially Termessos), the Kibyratis and Phrygia, i.e. a continuous region running north from the Eastern coast of Lycia to Burdur Gölü, with a westward extension into the mountainous district between Lycia, Phrygia and Caria; very few names have clear associations outside this region; 2) ethnics (see above ad A LL. 5, 25, 30, 38 and C LL. 33, 36) and occupations (A LL. 6, 13, 15, 29, 31; C LL. 8, 22/23, 34, 39), both used as identifiers (139-141); 3) relationships (141/142): 167 names are of the 'present' generation, i.e. the actual or replaced lot holders as opposed to the previous generation represented by the patronymics. There

is a maximum of 28 individuals with a father, son or brother who is also a lot holder, so that the list does not record a closely related group of men. A single person could hold more than one lot (cf. **A** LL. 11/12, **C** L. 24, **D** LL. 1/2); the same individual may have held more than one lot listed in different parts of the document: same name + patronymic in **A** LL. 5 and 19, **A** L. 7 and **C** L. 14, **A** LL. 11 and 23, **A** L. 25 and **C** L. 8; of these the latter (Τροκονδας Οξαμοου) is the most likely to have been one person in view of his rare patronymic; **4**) the nature of the list (142-147): record of lot holders, presumably of land (κλῆροι: **A** LL. 6/7, **D** LL. 1/2), with occasional indication of multiple (**C** L. 24, **D** LL. 1/2; cf. also **A** LL. 11/12: only two names separate two occurrences of δεκανία, so that the two persons probably held five kleroi each) and shared holdings (ἔχουσι κοινῇ: **A** LL. 11/12, 28 ?; καὶ without verb: **A** LL. 34 and 35), and of lots taken over from another (name + patronymic followed by ἔχει and a name pair in the genitive; cf. παρέδωκεν in **D** L. 6 and possibly ἐξουσία in **D** L. 10). The holders are grouped in δεκανίαι, on **A** consisting normally of 10 lots, on **C** of 15, with occasional deviations. In this context δεκανία probably indicates both groups of ca. 10 men, possibly with a (para)military function, and the area of land normally assigned to such a group (cf. *IGR* IV 1675 = *I.Eph.* 3221); ἀρχιδέκανοι are attested at Oinoanda, and δεκανοί at Amblada (cf. *SEG* XXXVIII 1462 app.crit. ad LL. 80-82 in fine); probably the Pisidians adopted a Hellenistic (possibly Ptolemaic) system. The organisation by δεκανίαι might be a by-product of some previous military formation to which the lot holders had belonged. The holders were entitled to unspecified, normally equal lots of land (or liable to taxation or some other duty arising out of such a holding) rather than being recorded as the owners of particular pieces of land, so that our inscription provides evidence for **5**) early settlement at Balboura (147-152). With ca. 280 lot holders (including those lost on face B) implying ca. 1100 persons (on the assumption of ca. 4 persons per family) the list records a substantial part of Balboura's early population; probably the holders are a body of newcomers, not from existing villages in the district. The foundation of Balboura (ca. 200 B.C.) forms probably part of the westward expansion of the Pisidians in the Hellenistic period, which also included Kibyra, Oinoanda, and Tabai and Kidrama in Eastern Caria.

1269. Gemile Adasi. Inscription of unknown character, 3rd/4th cent. A.D. White stone block reused in a late 5th/early 6th cent. A.D. Byzantine church on Gemile Adası, an island close to the main shore in the Belceğiz Körfezi gulf. Ed.pr. V.Ruggieri, *OCP* 56 (1990) 491 no. 1 (ph.): ΘΕΑΓΕΝΗΙΔΕ. | ΑΑ.ΩΙΔΕ.. | ΤΩ.ΑΜΕΙΩΔΙ | ΟΔΕ.ΑΕΝΖ

1. θεαγένη, ed.pr. [better a man's name Θεαγένη; a dedication to the hero Theagenes (for whom cf. T.Drew-Bear, *Glotta* 50, 1972, 73) seems to be excluded || 2. the photo shows clearly ΕΔΕ || 3. τῷ [τ]αμείῳ ?, ed.pr.; perhaps followed by δη[νάρια. This line seems to show that the text was funeral, but LL. 2 and 4 remain enigmatic. The text must have continued to the right, Herrmann].

1270-1278. Kyaneai (area of). New inscriptions. F.Kolb - M.Zimmermann, *EA* 16 (1990) 115-137 nos. 1-9 (ph.), publish nine new inscriptions found during a survey. [For more new texts cf. M.Zimmermann in *Asia Minor Studien* Band 9 (Bonn 1993) 139-150, Pleket].

1270: 115-122 no. 1. **Dedication of a temple to Eleuthera and the demos, 1st cent. B.C./early Roman Imperial period.** Fragments of a limestone architrave built into the roof of a cistern, located under the narthex of the basilica.

Κάλλιππος Ἡγε[λό]χου τοῦ Καλλίππου τοῦ Ἡγελόχου
τὸν ναὸν Ἐλευ[θ]έρᾳ ἀρχηγέτιδι τῆς πόλεως καὶ τῶι δήμωι

Strong apices; Α , Γ ; small omicron; >Ω<|| 1. Kallippos probably is on record in an unpublished epitaph from Kyaneai built into a wall of the narthex of the same basilica: [-- Ἡγε]λόχου καὶ Πτολεμαὶς | [Καλλ]ίππου τοῦ Ἡγελόχου. In E.Petersen - F.von Luschan, *Reisen in südwestlichen Kleinasien* II (1889) no. 19 (o), from Trysa (2nd cent. B.C.) we find a Ἡγέλοχος vac Καλλίππου (so K.-Z. instead of P.-von L.'s [δὶς τοῦ] Καλλίππου), probably the father of our Kallippos; this would date the construction of Eleuthera's temple to the first cent. B.C., edd.pr. [for a Πτολεμαῖος Ἡγελόχου cf. now M.Zimmermann in *Asia Minor Studien* Band 9 (Bonn 1993) 139-141 no. 2 (ph.), Plcket] || 2. Ἐλευθέρα: detailed comment by edd.pr., who argue that the cult of Eleuthera is to be distinguished from that of Artemis, and that the epithet ἀρχηγέτις reflects a local foundation-myth.

1271: 122/123 no. 2. **Dedication to Zeus, Hellenistic period.** Limestone block moulded above: Μενεκράτης | ὑπὲρ τῆς | πόλεως Διί

Apices; Α , Γ , Ε, small hanging omicron and omega, edd.pr., who refer for the lettering to *TAM* II 1 (240 B.C.).

1272: 123/124 no. 3. **Honorary inscription for Neikostratos, 2nd cent. A.D.** Limestone statue base moulded above and below.

Κυανειτῶν ἡ βουλὴ | vacat καὶ ὁ δῆμος | Νεικόστρατον τὸν |
καὶ Στρατωνίδην Ξαν||θίππου Κυανείτην, | καθὼς διέθετο

Apices; Α , Ρ , Π, large omicron and omega || an unpublished inscription from Kyaneai mentions a M.Αὐρ(ήλιος) Νεικόστρατος ὁ καὶ Στρατωνίδης, son and grandson of a Xanthippos, who is probably the same as our honorand, edd.pr.

1273: 124/125 no. 4. **Honorary inscription for Lalla, 2nd cent. A.D.** Limestone statue base moulded below; same script as the previous text; LL. 1/2 probably stood on a superimposed block now lost.

[Κυανειτῶν ἡ βουλὴ καὶ ὁ δῆμος]
[ἐτείμησαν Λάλλαν (Πρωτέου or γυναῖκα) σώφρονα]
[κα]ὶ φίλανδρον, γένους λαμπροτάτ[ου]
[καὶ ἐ]πισήμου, πάσῃ ἀρετῇ κεκοσμημένην
[ὥστε] μεμαρτυρῆσθαι αὐτῇ καὶ τετειμῆσθαι
καὶ ὑπὸ τοῦ Ἀρνεατῶν δήμου · ὁ δὲ ἀνδρι[ὰς]
[αὐτῆς ἀ]νεστάθη καθὼς ὁ ἀνὴρ αὐτῆς
Ἄλκιμος διετάξατο
[Λάλ]λαν Πρωτέου Κυανεῖτιν καὶ Ἀρνεᾶτιν

For a Lalla from Arneai, possibly related to our honorand (cf. LL. 6 and 9), cf. *TAM* II 766 (σώφρονα, φίλανδρον; cf. LL. 2/3) || 3. λαμπρότατος = clarissimus; Lalla belonged to a senatorial family, edd.pr. [cf., however, *SEG* XXXI 1701; as edd.pr. remark themselves, the absence of civitas romana provides an argument against senatorial status, Pleket]; further references to other inscriptions from Arneai, mentioning a female honorand Lalla, wife of Diotimos (*TAM* II 759, 765/766, 778); an unpublished text from Kyaneai mentions the husband of our honorand (Alkimos; cf. L. 8), edd.pr.

1274: 128 no. 5. **Epitaph of Nanne, early Roman Imperial period.** Cylindrical altar moulded above and below.

[Σ]άτυ[ρ]ος Νάννηι | Δαψυμου [--] η [-- τῇ] |
ἑαυτοῦ εὐε[ρ]γέ[τι]δι μνήμης ἕνε[κεν]

2. Or Δαψυννου; both names are unattested, edd.pr.

1275: 129/130 no. 6. **Epitaph of Parmeniskos, Roman Imperial period.** Rectangular funerary altar moulded above and below.

Λικιννία Μέλιννα [----]ιιον Παρμενίσκον τ[ὸν] |
υἱὸν φιλοστοργίας κα[ὶ] | μνήμης χά[ρ]ιν θεοῖς

Strong apices; a Likinnios is on record in an unpublished honorary inscription from Kyaneai, edd.pr., who refer to another inscription mentioning a Parmeniskos, who probably is identical with our honorand || [1-2. [Λικίν]ιιον; for Παρμενίσκος cf. now M.Zimmermann (cf. above our lemma no. 1270 app.crit.) 141 no. 3, Pleket].

1276: 130/131 no. 7. **Epitaph of Boithion, undated.** Small cylindrical funerary altar, moulded above and below; above two mouldings; between these two LL. 1/2; under the second moulding a relief representing two persons: a woman (smaller) and a man clad in a pallium, possibly holding a bookroll ? and a little basket ?; under the relief LL. 3-5; found in a farmhouse in Tüse, now in the Museum of Antalya.

Ζώσιμος καὶ | Εὐτύχης | Βοιθίωνι τῷ | συντρόφῳ || [μ]ν[ή]μης χάριν

Undated by edd.pr. || square and cursive sigma; cursive omega || 2. after the upsilon traces of a wrong letter, on which the mason subsequently engraved the chi || 3. the only example of Βοιθίων is in *IG* XII 3 935 (Christian), edd.pr., who wonder whether our text is also Christian [Βοιθίων = Βο(η)θίων ?; cf. Fraser-Matthews, *Lexikon of Greek Personal Names* I 103, Herrmann].

1277: 131-135 no. 8. **Epitaph of Marcella ? and others, Roman Imperial period.** Two fragments (A, B) of a limestone sarcophagus; in B only the letters EXE (cf. L. 6).

ὁ τάφος [δεῖνος τοῦ δεῖνος - - - - - - - - - - - - καὶ τῆς γυναικὸς αὐτοῦ]
Μαρκέλ[λας τοῦ δεῖνος καὶ τῶν τέκνων αὐτῶν - - - -καὶ οἷς ἂν αὐτὸς]
διὰ τῶν ἀ[ρχείων συνεχώρησε· ἄλλῳ δὲ οὐδενὶ ἔξεσται οὔτε ἀνοῖξαι οὔτε θάψαι·]
4 ἐὰν δέ τ[ις ἕτερος τολμήσῃ ἐνκηδεῦσαί τινα, ὑπεύθυνος ἔσται τῷ Κυανειτῶν δή]-
μῳ * ,α ἐ[ξ ὧν ὁ ἐλένξας λήμψεται τὸ τρίτον · ἡ ἐπιγραφὴ ἀναγέγραπται διὰ τῶν ἀρ]-
χείων· ἕτερ[ον δὲ μηδένα ἐξουσίαν] ἔχε[ιν ἀνοῖξαι ἢ ἐνθάψαι τινὰ εἰς τὸν τάφον]

2. Or a form of Μάρκελλος or Μαρκελλεῖνα, edd.pr. || 6. ΧΕΙΩΝΕΤΕΙ: ἔτει ?, edd.pr., who refer to *LBW* 1274 (*CIG* 4300 c Add.: διὰ τῶν ἀρχείων ἔτει ρκα′; from Antiphellos) but prefer ἕτερ[ον].

1278: 135-137 no. 9. **Sarcophagus of Stephanios and family, 4th/5th cent. A.D.** Sarcophagus found on the Demre plateau near Yavuköy, and standing on a rock-cut socle near the remnants of a small church; on the long sides two inscriptions in tabulae ansatae; on one of the short sides a large wreath with a curved cross inside; above the wreath two pigeons are incised; in front of each pigeon a cup, also incised. Cf. also *Klio* 73 (1991) 563-565 (ph.).

A: † Τὸν τάφον κατεσ|κεύασεν Στεφάνιος | Ἰωάννου αἰαυτῷ καὶ | τῇ γυνηκεὶ αὐτοῦ καὶ || τοῖς τέκνοις | αὐτοῦ †

B: † μνήσθητι ἡμῶν, Χριστέ, | ἐν τῇ βασιλίᾳ σου †

Variant of *Luke* 23.42, edd.pr., with parallels.

1279. Limyra. Citizens and other inhabitants. J.Borchhardt, *MDAI(I)* 40 (1990) 109-143 (map), portrays the city (palace of the Lycian king Perikles [for whom cf. now M. Wörrle, *Chiron* 21 (1991) 203-217 and 224-234], agorai, sanctuaries, public buildings, houses, tombs), its chora (size; harbor at Phoinikous; size of rural area; rural settlements) and its population (urban/rural; citizens/non-citizens; court offices; crafts; garrisons) in the 4th cent. B.C. mainly on the basis of archaeological data and epichoric inscriptions. On 133-135 he reflects on some Greek terms indicating (groups of) inhabitants: **1)** οἰκεῖοι, on record in the bilinguals *TAM* I 6 and 139: either relatives, servants, followers ('Gefolgsmann') or sons-in-law, who apparently lived with local Lycian families and were entitled to be buried with them; **2)** περίοικοι: *SEG* XXVII 929 LL. 2/3 and 6/7 distinguishes between ἡ πόλις ἡ Λιμυρέων, οἱ περίοικοι and οἱ ἄλλοι Λύκιοι. The perioikoi, also on record in *SEG* XXVII 942 (XXXV 1441*) LL. 5/6 (Xanthos) and XXVIII 1224 LL. 21/22 (Telmessos), may be the rural population with

citizen rights living near the city (M.Wörrle; cf. *SEG* XXXVIII; cf. also *Chiron* 21, 1991, 231), the indigenous, non-urban population (I.Hahn, *Klio* 63, 1981, 51-61), or a group of newcomers to be enrolled as full citizens or a group including a number of foreigners (T.R.Bryce, *The Lycians* I, 1986, 152ff.); cf. also *SEG* XXXVIII 2032. Wörrle's distinction between city-inhabitants and farmers not living in the city is supported by the archaeological evidence. The 'other Lycians' (πάροικοι or κάτοικοι; cf. *OGIS* 55 and 219 from Telmessos) may be either tenants working on the land of full citizens and living near the city (Hahn), or perhaps day-laborers living on the slopes of the Tocag-Dağ and the Beymelek-Dağ, and in a fishing-village on the coast.

1280. Myra. Building inscription, 73 A.D. Fragment of an inscription found in the medieval Byzantine Church of St. Nikolaos. Ed.pr. M.Wörrle, *MDAI(I)* 40 (1990) 257/258.

[Αὐτο]κράτορι Κ[αίσαρι Οὐεσπασιανῷ Σεβαστῷ, ἀρχιερεῖ μεγίστῳ δημαρ]-
[χικ]ῆς ἐξουσία[ς τὸ ., αὐτοκράτορι τὸ ., πατρὶ πατρίδος, ὑπάτῳ τὸ δ΄, ἀποδεδειγ]-
[μέ]νῳ τὸ ε΄, τειμ[ητῇ, καὶ Αὐτοκράτορι Τίτῳ Καίσαρι Σεβαστοῦ υἱῷ, δημαρχι]-
4 [κῆ]ς ἐξουσίας [τὸ ., ὑπάτῳ τὸ β΄, ἀποδεδειγμένῳ τὸ γ΄, τειμητῇ καὶ Καίσαρι Σε-
βασ]-
[τοῦ] υἱῷ Δομετι[ανῷ, ὑπάτῳ τὸ β΄ ----------]

Date: between April and end 73 A.D., ed.pr. ‖ 2. 4th or 5th tribunicia potestas and 10th or 11th imperial year, ed.pr. ‖ 4. 2nd or 3rd tribunicia potestas, ed.pr. ‖ monumental inscription belonging to a building; cf. *SEG* XXVIII 1218 (aqueduct in Balboura also dedicated to Vespasian, Titus and Domitian), ed.pr.

1281. Myra. Fragments, 6th cent. A.D. Two inscriptions on breccia architectural fragments reused in the medieval Byzantine Church of St. Nikolaos; probably coming from an earlier church ('Vorgängerbau') datable to the 6th cent. A.D. Mentioned by U.Peschlow, *MDAI(I)* 40 (1990) 217 notes 57 (. παντὸς T--; ph.) and 58 (--AY--; dr.).

1282. Nisa. Building inscription. *TAM* II 736. H.Y.Özbek, *Araştirma Sonuçlari Toplantisi* 8 (1990) 289 (ph.), dates this text to the 2nd cent. A.D. No date in *TAM*.

1283. Oinoanda. The Diogenes inscription, ca. 200 A.D. *SEG* XXXIX 1412*. For *NF* 40 cf. T.Kappeler, *EA* 15 (1990) 7-17, especially on the νεκρὰ θάλασσα (*NF* 40 II 10; in Casanova -cf. *SEG* XXXVII 1220- fr. no. 19); translation and commentary: not the Dead Sea in Palaestina but the one mentioned by Pliny, *NH* 4.13.95 in the Northern Okeanos.

1284. Tlos. Honorary inscription for an unknown governor, 106-108 A.D. *TAM* II 569 (*IGR* III 558; *SEG* XXXI 1312). In the context of a study of *CIL* XIII 5089 (dr.; honorary inscription for an unknown patronus of the Helvetii from Aventicum) M.P.Speidel, *MH* 47 (1990) 149-162, on 153-155 discusses the senatorial career of the honorand of this Lycian inscription. The offices and their sequence have exact parallels only in *CIL* XIII 5089, except for the praetorian governorship, which concerns Gallia Lugdunensis in the Latin and Lycia and Pamphylia in the Greek text. S. argues that Lugdunen. in *CIL* XIII 5089 L. 8 is a mason's error for Lvc. Pamp., due to the similarity of the cursive letters on the wax tablet which served as a model. He concludes that the two inscriptions honor the same man; consequently he rejects W.Eck's and A.Balland's identification of the honorand of *TAM* II 569 with T.Domitius Apollinaris (cf. *SEG* XXXI) and that of R.Syme (*Tacitus* 631 note 3) with C.Trebonius Proculus Mettius Modestus. The honorand probably served as a governor of Lycia and Pamphylia from 106 to 108 A.D., as the successor of Q.Pompeius Falco. His precise identity remains uncertain; his name may be sought among the consules suffecti of 109 A.D.; L.Annius Largus, Cn.Antonius Fuscus and C.Aburnius Valens are likely candidates.

ISAURIA

1285. Isauria. Cf. our lemma no. 1291.

1286. Isauria. The ethnic identity of the Isaurians. W.D.Burgess Jr., *AncW* 21 (1990) 109-121, argues that the term Ἰσαῦρεις/Ἴσαυροι on record in literary sources from the early Hellenistic age to the end of the 6th cent. A.D. does not in itself refer to a specific ethnic group. Its proper meaning is 'people living in and around the city of Ἴσαυρα' (cf. Diod. 18.22), a double city (Isaura Vetus/Nova) since the reorganization by Vespasian until Isaura Nova was raised to the rank of a city and renamed Leontopolis by the emperor Leo in the mid 5th cent. A.D. After 138 A.D. Isaura Vetus becomes the metropolis of Lykaonia; from that time the term Ἰσαυρία denotes a governmental district. Since Isauria becomes a separate province corresponding roughly to Cilicia Tracheia during Diocletian, any person living in the new province may be called an Isaurian. Generally, however, the use of the term is confined to persons from the inland area of the province, who were often engaged in banditry; it is also used incorrectly to categorize different groups of people. B. argues that names on record in inscriptions (G.E.Bean - T.B.Mitford, *Journeys in Rough Cilicia, 1964-1968*; Denkschr.Öst.Akad.Wiss., Phil.-hist. Kl. 85; Vienna 1965) provide no clue for the ethnic origin of the Isaurians. On 116-121 he studies the following non-Greek names of persons explicitly called Isaurians in literary sources from the 3rd to the 5th cent. A.D., adducing related names on record in inscriptions from Pisidia, Lykaonia and Isauria/Cilicia: Αππαλιος, Ασπαλιος, Ἴλλος (Ιλλας; Ιλλιος), Ἰνδακος (Ινδος, Ινδας, Ινδης, Ινδους), Κοδισας (Κοδισσεύς), Κοττουνης (Κοτ(τ)ονης, Κοττονεις), Λαλ(λ)ις (Λαλα, Λαλοα, Λαλος, Λαλας, Λαλλ(ι)α, Λαλλκιον), Λιλινγις, Ταρασις (Ταραζις,

Ταρασιος) and Τροκούνδης (Τροκονδας, Τροκονδ(ε)ις; Κουνδης, Κουνδις). B. concludes that these names are remnants of Luwian-derived dialects and that the Isaurians could be considered in a general sense as indigenous Anatolians of Indo-European origins, perhaps of Luwian origin.

1287. Apadnas (Alahan monastery). Epitaph of Tarasis, son of Tarasis, 461 A.D. *CIG* 9259; *SEG* XIV 813. D.Feissel, *BE* (1987) no. 491. F.Hild - H.Hellenkemper, *op.cit.* (cf. our lemma no. 1291) fig. 121, provide a photo.

LYKAONIA

1288. Iconium. Epitaph of a slave intendant and others, 1st or 2nd cent. A.D. Rectangular limestone block, found at the Atatürk stadium in Konya. The last letters of LL. 6/7, 9-11, may have been written on the lateral side of the stone. LL. 7/8 were engraved by a second, LL. 9-12 perhaps by a third hand. Ed.pr. N.Ehrhardt, *ZPE* 81 (1990) 185-188 (ph.). E. collects seven examples of slave intendants. The documents throw light upon the landownership of senators and of the provincial elite. E. also comments on the terms used for the grave; θωράκειον, frequently attested at Smyrna, is a socle, a substructure for a sarcophagus or an urn.

[---- ca. 15-17 ----]
[.]ου δοῦλος πραγμα-
[τ]ευτὴς ἔτι ζῶν ἑαυτῷ
[τ]ὴν λάρνακα καὶ τὸν
[β]ωμὸν σὺν τοῖς περι-
[κ]ειμένοις θωρακείο[ις]
κατεσκεύασεν καὶ το[ῖς]
τέκνοις αὐτοῦ Παύλῳ
καὶ Στράτωνι κ{η}αὶ Φιλο[υμέ]-
νῃ καὶ τοῖς τέκνοις τοῦ Σ[τρά]-
τωνος Στράτωνι καὶ Στ[ρα]-
τωνίδι
leaf

1289. Lagina (area of). Inscriptions concerning imperial slaves and Zeus Megistos. T.Drew-Bear, C.Naour, *ANRW* 18.3 (1990) 1970-1972, discuss *MAMA* VII 135 (*IGR* III 240; *OGIS* 550) from Eldeş, Southeast of Lagina (Κοσμίων Κυρίου Καίσαρlος οὐέρνας εἰρηlνάρχης Διὶ Μεlγίστῳ εὐχήν): an imperial slave acting as police-officer on imperial estates in the area. They also adduce *MAMA* VII 1 (from Meydanli, Northeast of Eldeş): a dedication by Εὔκαρπος I οἰκονόμος I Διὶ Μεγίστῳ εὐχήν. Both texts are likely to have been erected in one and the same local sanctuary. Eukarpos worked on the same estate as Kosmion. Other dedications to Zeus Megistos come from Lagina itself: *MAMA* VII 107, dedicated by the imperial freedman M.Αὐρήλιος Εὐκλείδης; *MAMA* VII 130. Other dedications, somewhat further away from Lagina, are in *JHS* 19 (1899) 129 no. 148 and *MAMA*

VII 521 (both from Pillitokome, Northwest of Lagina) and in *MAMA* I 373 (between Pillitokome and Laodikeia).

1290. Lagina (area of: Kadinhan, near Meydanli). Dedication to Zeus Phatnios. *MAMA* I 7. T.Drew-Bear, C.Naour, *ANRW* II 18.3 (1990) 1972/1973, suggest reading Εὔ[καρπος] οἰκονόμος Διὶ Φατνίῳ κατὰ κέλευσιν and identifying this slave-oikonomos with the homonymous slave from *MAMA* VII 1 (from nearby Meydanli; cf. our lemma no. 1289). He worked on an imperial estate.

CILICIA

1291. Cilicia. Cf. F.Hild - H.Hellenkemper, *Kilikien und Isaurien* (Tabula Imperii Byzantini 5; Österr.Akad.Wiss., Denkschr.Ph.-Hist.Kl. Band 215; Vienna 1990): a volume organized in the same way as Belke-Mersich's study on Phrygia (cf. our lemma no. 1183).

1292. Cilicia. Cults in Roman Rough Cilicia. T.B.Mitford in *ANRW* II 18.3 (1990) 2131-2160 (maps), gives a survey of the cults in Roman Cilicia Tracheia largely based on inscriptions, supplemented by onomastic and numismatic evidence. We present M.'s new readings in separate lemmata. Many gods of the Greek pantheon occur until the late 3rd cent. A.D. (Ζεύς, Θεὸς Μέγας and Θεὸς Ὕψιστος are frequent). The Anatolian element is almost totally wanting, except for Κλέα at Kolybrassos and Σταλλος (epithet of Zeus) at Astra. After introductions on the land, the peoples, the geographical subdivisions and the available evidence M. focuses on five areas; from his detailed account of numerous small cult centers we only present some remarkable names and epikleseis: **1**) Eastern Pamphylia (2141-2144; Ζεὺς Πισαρισσέων in an unpublished 2nd cent. A.D. honorary inscription for a priest from Cavurbeleni; Pisarissos was presumably a village of Cibyra Minor; Ζεὺς Νικάτωρ ἐν Ὀροκενδοις at Sennea (Gölcük Ören)); **2**) Central Rough Cilicia (2144-2147; Ζεὺς (Μέγας) Λαμώτης, from Lamos; also attested in Antioch on the Kragos; Ζεὺς Ἀνδρόκλας at Kestros); **3**) Seleukeia on the Kalykadnos (2147-2149; Ζεὺς Βόρειος; Διόνυσος Ἀρχέβακχος; Εὐετηρία); **4**) the Middle Kalykadnos (2149-2151; Ζεὺς Φανασεύς at Philadelphia; Ζεὺς Μωδριβετος in a cave near Çukurbağ; ἡ φαίνουσα Σελήνη and ἡ ἄνω Σελήνη, invoked together with the Θεοὶ Καταχθόνιοι at Zenonopolis and Germanicopolis; Ἀθηνᾶ Λαματορμα in a cave North of Ermenek; Ζεὺς Ὀλύμπιος Προάστιος and Καταχθονία Σελήνη at Klaudiopolis); **5**) South and East Isauria (2151/2152; Ζεὺς Ἀστρηνός and Σταλλος Ἀστρηνός at Astra; Isaurian title for some office, either lay or religious: Βανουα(ι)ς).

The three final sections are devoted to the emperor cult (2152-2155; list of occurrences of ἀρχιερεύς and ἀρχιερασάμενος; ἱερεύς at Laertes and Antioch on the Kragos; introduction

after the establishment of the province Cilicia in 72 A.D.), the cult of the dead (2155-2157) and Christianity (2157/2158).

In a survey article on the major sanctuaries of Pamphylia and Cilicia T.S.MacKay *ibid.* 2045-2129 (map), on 2082-2116 extensively comments on the following cult centers: **1**) Ζεύς at Olba (2082-2103; many inscriptions, especially from *MAMA* III; on 2085/2086 (cf. 2088) brief discussion of T.Bent - E.L.Hicks, *JHS* 12, 1891, 262/263 no. 45 = R.Heberdey - A.Wilhelm, *Denkschr.Österr.Akad.Wiss.*44, 1896, p. 88 (without no.): ph.; T.B.Mitford apud M. dates this text to the later 3rd cent. B.C.; Bent-Hicks 209, 226 no. 1 (ph.); 127/128 nos. 4, 13 = Heberdey -Wilhelm 52-55 nos. 121-124; comment on the priest's name Τεῦκρος, and on other members of his family on record in *MAMA* III 63-65, 67/68; cf. *SEG* XXVI 1451-1455); **2**) Ζεὺς, Ἑρμῆς and Πάν at the Korykian cave (2103-2110; many inscriptions; on 2105 discussion of Heberdey-Wilhelm 71-79 nos. 155 A-C); **3**) the oracles of Ἀπόλλων Σαρπηδόνιος on or near Cape Sarpedon (2110-2113), Ἀμφίλοχος at Mallos (2113-2115) and Μόψος (not localized), all three known mainly from literary evidence.

1293. Cilicia. Rock-cut reliefs. S.Durugönül, *Die Felsreliefs im Rauhen Kilikien* (BAR, Intern.Ser. vol. 511; Oxford 1989), provides a catalogue of fifty-two rock-cut reliefs from the Eastern part of Cilicia Tracheia; many of them have inscriptions, already known from earlier publications: E.L.Hicks, *JHS* 12 (1891) 225-273; R.Heberdey - A.Wilhelm, *Reisen in Kilikien, AAWW* 44 (1896) and *SEG* XXXVII 1299 (no. 42). In *BE* (1992) no. 536 nos. 1 and 2 are said to be inedita. They are not. D. connects priests on record in some of these reliefs with priests mentioned in the list of priests from Korykos (Hicks 243-256 no. 27; Heberdey-Wilhelm 243 no. 27; cf. *SEG* XXXVII 1294 app.crit. in fine). Ἑρμοκράτης (D. no. 1 = Hicks 237 no. 18) is identified with the homonym in List A IV 86 (ca. 150 B.C.). Μως, son and father of a Ῥωσγητις (D. no. 8; Hicks 238 no. 22) is related to the Ῥωσγητις in List A III 53 (ca. 179 B.C.) and to Ῥωσγητις Μωτος (List A IV 81; ca. 148 B.C.); no. 8 is dated to ca. 200-150 B.C. (cf. G.Dagron - D.Feissel, *Inscriptions de Cilicie*, Paris 1987, 34 note 1 in fine). Τερβεμασις (D. no. 12; Hicks 238 no. 23) is possibly to be related to a homonym in List A II 33 (ca. 200 B.C.) but it is not at all certain that the two are the same; stylistically no. 12, like no. 8, dates to the 2nd cent. B.C.

1294. Cilicia. Various inscriptions. C.Brixhe - A.Panayotou, *BE* (1990) no. 796, comment inter alia on the following texts in G.Dagron - D.Feissel (cf. *SEG* XXXVII 1243; cf. XXXVIII 1486):

8 (*SEG* XXXVII 1359): in L. 1 θήκη, σωματοθήκη vel sim. are also possible

11 (*SEG* XXXVII 1294): Οβρασε (A I L. 14) = Οβρασι, genitive of *Οβρασις, with E for I, for which cf. also **92** with τόπεν = τόπιν = τόπιον (Cf. *SEG* XXXVII p. 392); A I L. 15 (Μαιτανπλλανεηνα) probably conceals a name and a patronymic, both not attested so far: Μαιτανπλλα (with syncope) Νεηνα

23 bis (*SEG* XXXVII 1332): Χοιρίνης: perhaps a male nominative rather than a female genitive in view of the parallel nominative Φιλόκαλος

49 (*SEG* XXVIII 1293): in L. 7 ΗΔΙΑ can be connected either with the following word πάτρῃ or with μνημοσύνη in L. 8: ἠδίᾳ (= ἠδείᾳ) πάτρῃ or ἠδέα μνημοσύνη, D.-F., *SEG*; B.-P. suggest one more alternative: ἠδίᾳ (= ἰδίᾳ) πάτρῃ

113 (*SEG* XXVIII 1260): τῆς κώ|μης Σιφων (LL. 5/6) or Σιφῶν ? Anatolian Σιφα/-αι/-οι or Greek Σῖφαι ?

1295. Adana. Honorary epigram for Auxentios, before 384 A.D. *IGR* III 887; *SEG* XXX 1544. Hild-Hellenkemper, *op.cit.* (cf. our lemma no. 1291) 154, with fig. no. 16, provide a photo. The text is now in the Museum in Adana. Cf. G.Dagron - D.Feissel, *Inscriptions de Cilicie* (Paris 1987) 97.

1296. Adrassos. Epitaph of Iulianus, Christian period. *SEG* XXX 1554 (R. Heberdey - A.Wilhelm, *Denkschr.Österr.Akad.Wiss.* 44, 1896, 128 no. 213). After revision of the stone T.B.Mitford in *ANRW* II 18.3 (1990) 2157/2158 note 162, reads and restores: † ἥδε θήκη Ἰουλιαlνοῦ ἀνδρὸς δομεστιlκοῦ· κὲ [κατὰ] στρατιὴν | πολλ[ὰς μάχ]ας ἐν πολl-λέμῳ [πρὸς βαρ]βαρικὰ | αἴθνη [πολλὰ ? μα]χεσάμεlνος Χρ[ιστια]νοῦ κτήμαlτα καὶ χρήματα κτησάμεν[ος] | ἦκεν ἐξ ἀλέα⟨ς⟩ ? ἐπὶ τὴν πατρίlδα Ο.ΝΕΓΑ

For earlier readings and restorations we refer to *SEG* XXX.

1297. Anazarbos. Inscription concerning wall-building, 5th/6th cent. A.D. Limestone block. Mentioned by Hild-Hellenkemper, *op.cit.* (cf. our lemma no. 1291) 182, with fig. no. 100: † Ἐπὶ τοῦ μεγαλοπρ(επεστάτου) | κόμ(ητος) καὶ ἄρχοντος | ἡμῶν Σανδογένου | ἀνενεώθη καὶ τοῦlltο τὸ ἔργον· vac | vac εὐτυχῶς †. Cf. G.Dagron - D.Feissel, *Inscriptions de Cilicie* (Paris 1987) 164-168 no. 104 (especially p. 165 above). D.Feissel, *BE* (1991) no. 738, comments on κόμης (honorary title rather than comes rei militaris) and the name Sandogenes (local name after the indigenous god Sandan; cf. *MAMA* III 688).

1298. Anemurium. Mosaic inscriptions. *SEG* XXXVII 1265-1288 (XXXIX 1420). In a review of J.Russell's monograph (cf. *SEG*) C.Roueché, *Phoenix* 44 (1990) 296-298, argues that XXXVII 1270 (Ναγίδιος | εὐτυχῶς) is perhaps most easily seen as a topos inscription: Ναγίδιος seems to indicate the location of something or someone from Nagidos. It may also be that this text gives the name of a room: 'the Nagidian'; cf. the list of names, apparently of rooms named after statues or other decorations, in *SEG* XXXII 1501 (XXXVII 1481) LL. 10-14 [cf. also Plut., *Lucull.* 41.5 for a dining room called 'the Apollo', Tybout]. In 1286 δουκ is probably not an abbreviation of δουκηνάριος (cf. also D.Feissel, *SEG* XXXVII app.crit.).

1299. Düziçi (area of: Çerçioğlu-Pinarözü). Christian mosaic inscription, 5th cent. A.D. Mosaic found in the basilica; geometrical figures and representation of a landscape with hills, birds, dogs and deer; inscription in the upper left corner. Ed.pr. H.Çambel in *Festschrift J.Inan* 191-198 (dr.), who gives the transcription of the late L.Robert.

Κ(ύρι)ε Ἰ(ησο)ῦ Χ(ριστ)έ, τὸ φῶ[ς ἀ]|λε̄θινόν, μνήσ[θη]|τι τῶν προ-
ανα[παυ]|σομένων ἀπὸ μι[κρ]|οῦ ἕως μεγάλου· | στεφανοῦ τος

Dated by J.Russell to the 5th cent. A.D. (comparison with Anemurium mosaics) || 3-4. προανα[πω]|σομένων, ed.pr. [rather προανα[παυ]|σ⟨α⟩μένων] || 6. translated as: 'gib ihnen die Krone'.

1300. Germanicopolis. Epitaph of Iustus and his family, 3rd cent. A.D. *SEG* VI 784. T.B.Mitford in *ANRW* II 18.3 (1990) 2149 note 91, reads in LL. 10/11 ἐννεαψύχας [ἀνθρ]|οπίνας ? (cf. *SEG* VI app.crit.: ἐννέα ψύχας [ἀνθρ]|οπίνας) and refers to the Hesychian gloss ἐννεάψυχος· ὁ κύων. The expression denotes 'that the beasts must be domesticated, companions of men, as opposed to those which guard the flocks and herds'.

1301. Hamaxia. Dedication of a temple and cult implements of Hermes, 1st cent. A.D. Ineditum mentioned by T.B.Mitford in *ANRW* II 18.3 (1990) 2142 note 43 (no line-division): [τὸν ναὸν] ? καὶ τὴν βάσιν τοῦ Ἑρμοῦ καὶ τὸν Ἑρμῆν καὶ τοὺς βωμοὺς καὶ τὴν τράπεζαν καὶ τὸν κάν[κελλον].

1302. Hamaxia. Dedication to Thea Megiste, ca. 100 A.D. G.E.Bean - T.B.Mitford, *Denkschr.Österr.Akad.Wiss.* 102 (1970) 93 no. 69. After revision of the stone T.B. Mitford in *ANRW* II 18.3 (1990) 2142 note 46, reads and restores [I]αζημας Ουεξο[υ]ς εὐξ[άμενος] | Θεᾷ Μεγίστῃ τὸν ναὸν σὺν τ[ῇ βάσει] ? instead of Ἰαζημας Ὀυεξο[υ]ς ? ἐ[ποίησεν ?] | Θεᾷ Μεγίστῃ τὸν ναὸν σὺν τοῖς [ἀγάλμασι ?].

1303. Hamaxia. Dedication to Hermes, 2nd cent. A.D. *SEG* XXXV 1412. Text now also given by T.B.Mitford in *ANRW* II 18.3 (1990) 2142 note 45, who dates it to the 2nd cent. A.D.

1304. Hamaxia. Dedication of buildings in a Serapeum, undated. *CIG* 4401. P.M.Fraser apud T.B.Mitford in *ANRW* II 18.3 (1990) 2142 note 42, restores Σάνδων Βλα τὸν | [πυλῶνα τ]οῦ Σαραπείου καὶ τὸ πρό[να]ον -- rather than τὸν | [ναὸν τ]οῦ Σαραπείου.

1305. Kasai (area of: Senir). Construction of a stoa for Asklepios, early Roman Imperial period. Ineditum mentioned by T.B.Mitford in *ANRW* II 18.3 (1990) 2143 note 52 (no line-division): [Λ]ούκιος Κα[ίλ]ιος 'Ρωμ[α]νὸς ὁ καὶ Ι[λ]λους 'Ανν[α]τος ? τὴν στοὰν κατ' εὐχὴν 'Α[σ]κληπιῷ.

1306. Korykos. Glass workers. Cf. E.M.Stern, *KJ* 22 (1989) 121-128, refers to the words ὑελιάριος, ὑλιάριος, ἰτράριος (= Latin vitrarius) in epitaphs from Korykos (and Seleukeia on the Kalykadnos): *MAMA* III 10, 549 B, 591 and 598 B. Cf. *BE* (1992) no. 538 [However, L.Robert has shown that ἰτράριος is derived from ἴτρια and means 'patissier' (*OMS* II 933/934; VII 161), Herrmann].

1307. Korykos. Epitaph of Dona--ios ?, early Byzantine period. *MAMA* III 307. H.Chouliara-Raïos, G.Wagner, *ZPE* 84 (1990) 69-74, cite this inscription which possibly mentions a σταγματοπώλης (LL. 2/3: ΣΤΑΤΜΑΙΠΩΛΟ͂). This profession is attested otherwise in only one text, a papyrus from 319 A.D. (*P.Oxy.* LIV 3748, 6/7. 15). Ch.-R., W. collect the papyrological and literary evidence on στάγμα, and conclude that it is not some kind of scented oil (so *MAMA*), but a thick liquid foodstuff, in Egypt a sweetened beverage made of honey and wine and/ or must [Cf. L.Robert, *EEP* 189 note 6, who thought of 'styrax et autres résines odorantes', Herrmann].

1308. Korykos. Epitaph of the goldsmith Konon, early Byzantine period. *MAMA* III 517. Hild-Hellenkemper, *op.cit.* (cf. our lemma no. 1291), provide a photo: fig. no. 252; cf. also fig. no. 254 for a photo of *MAMA* III 202 A.

1309. Lamos. Honorary inscription for Thalis, hierodoule of Zeus Megas Lamotes. R.Paribeni - P.Romanelli, *MonAL* 23 (1914) 152 no. 3; G.E.Bean - T.B.Mitford, *Denkschr.Österr.Akad.Wiss.* 102 (1970) 174/175 no. 191. T.B.Mitford in *ANRW* II 18.3 (1990) 2145 note 62, now restores in LL. 4/5 ἐν ἄ̣[λ]λοις instead of P.-R.'s ἐν | [Μύ]λοις and B.-M.'s ἐν | [.]λοις.

1310-1311. Seleukeia. Two Christian funerary inscriptions. Inscriptions incised above the doors of two rock-cut chamber tombs in the cemeteries to the South of the town. Ed. pr. P.Åström in S.-T. Teodorsson (ed.), *Greek and Latin Studies in Memory of Cajus Fabricius* (Studia Graeca et Latina Gothoburgensia 54; Göteborg 1990) 55-58 (ph. of tombs, inscriptions illegible; dr.), on the basis of copies made in 1953. Cf. D.Feissel, *BE* (1992) no. 624.

1310: 57 no. 1. **Epitaph of the mint-worker Johannes and of Thekla.**

† Ἰωάννου | μ̣ονιταρίου [καὶ] | Θέκλας

Undated by ed.pr. || ligature: ☿ || 2. μονιτάριος = Latin monetarius, ed.pr.; F. points out that since the mint of Seleukeia ceased to function after the 3rd century A.D., Johannes probably was monetarius in Antioch, unless the epitaph dates from the early 7th century A.D.; in 616/617 Seleukeia temporarily produced coins for Heraclius || 3. In fine /X/, dr.

1311: 57/58 no. 2. **Tomb of a monastery**: † Παραστατικὸν | τῆς μονῆς ἁγίας [---- ?]

Undated by ed.pr. || 1. παραστατικόν: the word only occurs at Seleukeia, ed.pr., with further references, also to other terms for tomb used in this place || 2. it is not certain whether the inscription is complete; perhaps in fine [Θέκλας], ed.pr., with references to the cult of Saint Thekla at Seleukeia, inter alia *MAMA* III 45: epitaph of two nuns of Saint Thekla.

1312. Soloi. Letter of Ptolemy IV ? to a provincial governor, late 3rd cent. B.C. *RC* 30. F.Piejko, *OAth* 18 (1990) 145, suggests restoring in L. 1 καταλυόμε]νοι (*RC*: ---NOI) and in L. 13 ποιεῖσθαι τούτων (*RC*: ποιεῖσθαι ----) [P. guesses (cf. already *Gnomon* 52, 1980, 260 note 16), that the document is Seleukid (issued by a senior officer or the king himself) and dates from the reign of Antiochus III, when he entered the city in 197 B.C. (cf. *AC* 60, 1991, 258; *ibidem* note 26 he sees his opinion confirmed by E.Bikermann, *Institutions des Séleucides* 94 note 5), Herrmann].

1313. Yanikhan. Building inscription, ca. 470-480 A.D. *SEG* XXXV 1451. R. Scharf, *EA* 16 (1990) 147-151, accepts Feissel's reading (cf. app.crit. of 1451) and agrees with Hellenkemper that the square chamber in the apse of the Basilica is the tomb of the founder rather than of the martyrs mentioned in the text. The founder is the comes Matronianus, identified by ed.pr. with the homonymous dux et praeses Isauriae on record in *C.Th.* 9.27.3 (382 A.D.). S. rejects this identification and suggests identifying M. with the homonymous praefectus praetorio Orientis who served the emperor Zeno in 491 A.D. after having participated in the rebellion of the mag. mil. per Orientem Illus against Zeno in 484 A.D. In 484 M. was already vir illustris. Our text in which he is comes, dates from the period ca. 470-484 A.D. S. presents a stemma of the Matroniani. The text runs: Μαρτύριον Γεωργίου, † Κόνωνος, Χριστοφόρου, Κηρύκ(ου), (Ἰου)λίττας, τοῦ κυρίου κόμ(ητος) Ματρωνιανοῦ · Κ(ύρι)ε βοήθησον.

CAPPADOCIA

1314. Komana. Honorary inscription for M.Hirrius Fronto Neratius Pansa, 78-80 A.D. *IGR* III 125. J.Nicols, *ZPE* 80 (1990) 95, rejects the restoration τὸν [πάτρωνα] in L. 4 (see our lemma no. 1690); [εὐεργέτην] is more likely. For the honorand, cf. *SEG* XXXIX 1411*.

ARMENIA

1315. Gorneae (Garni). Building inscription by king Tiridates I and dedication of the building to Helios ?, 77 A.D. *SEG* XV 836. J.Vinogradov, *BE* (1990) no. 605, proposes the following text with translation. The reader is asked to consult the app.crit. of *SEG* XV.

Ἥλιος Τιριδάτης [ὁ μέγας βασιλεὺς]
μεγάλης Ἀρμενίας ἀνα[χθείσης τῆς πόλε]-
ως δεσπότης αἴκτισεν αἰ[αυτοῦ ἀδελφῇ]
βασιλίσᾳ τὸν ἀνίκητον κάσ[τελλον τοῦτον ?]
αἴτους αι΄ τῆς βασιλεί[ας ἐπὶ σωτηρίᾳ vel sim.]·
Μεννέας ὑπὸ ἐξουσίας τειαρι[φόρου κυρίου?]
λιτουργὸς τῷ μεγάλῳ σε[μνῷ θεῷ Ἡλίῳ vel sim.] μετὰ ματη-
τοῦ Μαρτυρίου· ᾧ καὶ εὐχαριστ[εῖ]

2-3. 'Ruler of the rebuilt city', V. || 7. λιτουργός = λιθουργός; ματη|τοῦ = μαθητοῦ.

1316. Nige (Aparan). Donation by Tiridates I to a noble grandee, ca. 66-100 A.D. *SEG* XV 837. J.Vinogradov, *BE* (1990) no. 604, comments on the text proposed by V.P.Yaylenko in *IIe Symposium national sur les problèmes de la culture hellénistique en Orient. Résumés des rapports* (Erevan 1989) 82/83 (non vidimus). Y. proposed the following text for LL. 4-9: ἔδ(ω)κεν [τοῦ] | Γεντζύνη γυνῇ [...]ινίῃ, Ῥοδομίσρ[ῳ] | υἱῷ εἰς ἄρτασ[ιν] | ἄπολιν Νίγη[ν] | Φεβράρις [ηυ΄ (or χ΄) ἔτους]. Y. interprets Γεντζυνη as the indeclinable form of the Armenian name Gntuni; ἄρτασις is the koine variant (and hapax) of Herodotos' ἄρτησις (I 195). Nige is ἄπολις: 'has no cities'; εἰς ἄρτασιν = 'for his equipment'; the date is 97 or 297 A.D.

V. rejects Y.'s restorations. After study of the stone in Erevan he presents the following text.

Τιριδάτη[ς ὁ]
μέγας μεγάλ[ης]
Ἀρμενίας βα[σι]-
λεὺς ἔδοκεν [Σα]-
βειν[ι]ανῇ ? γυνη[κῶ]-
νι Ἡρόδο Μίσρο[υ (sc. θυγατρί)]

[χ]ωρὶν εἰς Ἀρτάξ[α]- Φεβράρις traces of letters
8 [τ]α πόλιν Νιγη[--]

Tiridates I gives the revenues of the chorion Nige to an unmarried noble Armenian grandee for the upkeep of her gynaikeion. Artaxata is the capital of Greater Armenia.

COLCHIS

1317. Colchis. Stamps on ceramics, Hellenistic period. G.R.Tsetskhladze, *Eirene* 27 (1990) 93-102, studies the organization of the ceramic production in Colchis during the Hellenistic period. Stamped amphora handles from Dioskourias (1st half of the 3rd cent. B.C.) reading Διοσ|κου (dr.; = Διοσκου(ρίαδος) or -(ρίων)) point to a state-owned workshop in that place; cf. also id., *MBAH* 11, 1 (1992) 95, in the context of a study of Colchian import and export; *Klio* 73 (1991) 361-381 (a general study of Colchian stamps; on 363 discussion of stamps with Τιμάρχου, assigned by T. to Colchis, and not to Herakleia Pontike, and dated to the 2nd cent. B.C.). In Vani stamps on fourteen tiles testify to a royal workshop: cf. our lemma no. 1318; T. gives ΜΗΛΑΒΗΣ, which like Akhvlédiani he considers a Colchian name. Anepigraphic stamps (crosses) from the same place could represent the solar symbol used by Colchian rulers, which may imply that another workshop was owned by local aristocrats. Ceramics from Vani, Eshera and Dioskourias bear various marks impressed on soft clay which resemble or imitate Greek letters (dr.; inter alia C, E, H, ϙ, O, Y) or fingerprints. They are marks of potters rather than of workshops and may point to control of individual amounts of work by the workshop-owner. This category of marks points to large privately owned workshops employing several craftsmen. [For Colchidian amphoras cf. also G.R.Tsetskhladze - S.J. Vnukov in J.des Courtils - A.Tibet (edd.), *Anatolia Antiqua* vol. 2 (Travaux et Recherches de l'Institut Français d'Études Anatoliennes; Paris 1993) 81-93, Pleket].

1318. Vani. Stamped tiles, ca. 300 B.C. D.Akhvlédiani in *op.cit.* (cf. our lemma no. 612) 283-285, mentions two stamps on tiles: **a**) ΟΡΑΙΟ; **b**) βασιλικὴ | ΜΗΛΑΒΗ. A. interprets ΜΗΛΑΒΗ as a non-Greek name; but cf. M.Sève, *BE* (1991) no. 106: βασιλική· | μὴ λάβῃ[ς]: 'royal tile: do not take it away'. Cf. our lemma no. 1317 [for βασιλικός on ceramic products cf. *SEG* XXXIV 756 (Nymphaion) and XXXV 756 (Pella); for further references see G.R.Tsetskhladze, *Eirene* 27 (1990) 99]. G.R.Tsetskhladze, *Klio* 73 (1991) 368-370 (dr.), gives ΟΡΑΖΟ instead of ΟΡΑΙΟ, and mentions other stamps with Χορσιπ[--], Ἑρμω[--] (ca. 300-250 B.C.) and [Ἡρα]κλείδου (3rd cent. B.C.) respectively. He interprets these persons as ergasteriarchai in the royal workshops.

CYPRUS

1319. Cyprus. Cults of Roman Cyprus. T.B.Mitford in *ANRW* II 18.3 (1990) 2176-2211 (maps), gives a survey of the cults of Roman Cyprus, with frequent references to their Hellenistic predecessors, almost exclusively based on inscriptions, including several inedita. We present these new texts and M.'s new readings in inscriptions already known in separate lemmata. After brief introductions on the island and its people and on the available evidence M. focuses on the cults of the twelve cities.

We mention some interesting terms and topics: **1**) Paphos (2178-2183; Ἀφροδίτη Παφία at Palaipaphos; annual procession from Nea Paphos to Palaipaphos; college of priests presided over by the Ptolemaic στρατηγός; ἀρχιερεύς; κινύραρχος; administration of the temple: προστάται; ταμίας; statues of emperors in Nea Paphos); **2**) Kourion (2183-2185; Ἀπόλλων Ὑλάτης); **3**) Amathous (2185-2187; Κυπρία Ἀφροδίτη; Heraion with priests and παράνυμφοι; sanctuary of the 'Seven within the Stelai': τὸ ἱερὸν τῶν ἐντὸς τῶν στηλῶν ἑπτά, presumably seven standing stones within a fence of stelai; Ζεὺς Λαβράνιος [for whom cf. now *RDAC* (1991) 196 no. 3, Pleket] and his κνεισευτήρ (priest)); **4**) Kition (2187-2189; Ζεὺς Κεραύνιος; Ἄρτεμις Παραλία (cf. also *SEG* XXXVI 1250); Ἄρτεμις δέσποινα ὀρῶν; Ἀπόλλων Ἀμυκλαῖος/ Λακευτής/Κεραιατής/Μαγίριος [for Λακευτής cf. *SEG* XXVIII 1299]; Ἀπόλλων Βάρβαρος (but cf. *SEG* XXVIII 1298: rather Ποταμὸς Βάρβαρος); **5**) Salamis (2189/2190; Ζεὺς Ὀλύμπιος); **6**) Karpasia (2191; Ἀφροδίτη Ἀκραία); **7**) Keryneia (2191; Ἀπόλλων Κερυνήτης); **8**) Lapethos (2191; Ποσειδὼν Ναρνάκιος); **9**) Soloi (2192-2193; Ἀπόλλων Κύπριος; Ἀφροδίτη Ὀρεία) **10**) Arsinoe (2193; Ζεύς and Ἀφροδίτη); **11**) Chytri (2193/2194; Ἄρτεμις Ἀγοραία; Ἀπόλλων Ἀγυιάτης; Ζεὺς Εἰλαπιναστής); **12**) Tamassos (2194).

On 2194-2202 T. collects the evidence for the emperor cult: easy transition from the cult of the Ptolemaic rulers; connection with Aphrodite; role of Roman citizens on Cyprus; the emperors were not styled 'god' during their lifetime except by their priests; circumvention by equation Ζεὺς Καῖσαρ, Ἀπόλλων Καίσαρ; ἀρχιερεύς in the cities; provincial high-priest presiding over the κοινὸν Κυπρίων; close association with the cult of Ῥώμη far into the 1st cent. A.D.. Sections on the cult of the dead (2203/2204; continuation of Hellenistic practice: cippi with χρηστέ/-τή, χαῖρε-formula) and on Judaism and Christianity (2204-2208; inter alia on Jewish influence on Θεὸς Ὕψιστος: 'a convenient meeting ground for Jew and Judaizer, Christian and pagan' (2207)) conclude M.'s article.

M. gives (revised) dates for some inscriptions (see also the headings of our separate lemmata: most dates are given by M.):

IGR III 950 (*LBW* 2801): 2198 note 114; 88 rather than to 104 A.D. The regnal year η΄ is that of Domitian and not of Trajan, since the dedicant is the mother of Nero's high priest on record in *SEG* XXX 1630 [But year 8 of Vespasian (75/76 A.D.) seems equally possible, Bingen];

T.B.Mitford - I.Nikolaou, *Greek and Latin inscriptions from Salamis* (Nicosia 1974) 128-130 no. 100 (= *Testimonia Salaminia* 2 (cf. *SEG* XXXVII 1394) no. 102): 2197 note 108: in L. 3 τὸ ιη΄ (ἔτους) [confirmed by the photo in *Test.Sal.*, Bingen] rather than τὸ η΄ should be read; so 31/32 rather than 21/22 (M.-N.) or 49 A.D. (*Test.Sal.*);

LBW 2822: 2185 note 45; late 3rd cent. B.C. on the basis of the letter forms;
GIBM 975: 2186 note 49; middle Hellenistic rather than early Imperial;
J.L.Myres, *Handbook of the Cesnola Collection* (New York 1914) 321, 549 no. 1909: 2188 note 60; 3rd cent. B.C. rather than Roman Imperial on the basis of the letter forms.

1320. Cyprus. Documents concerning two τροφεῖς of Ptolemy X Alexander I, ca. 116-106 B.C. Elaborating the fundamental study of T.B.Mitford (*JHS* 79, 1959, 94-131), E.Van 't Dack, *SEJG* 31 (1989/1990) 429-441, reexamines the epigraphical and papyrological evidence for Ἀπολλόδωρος and Ἕλενος, two successive τροφεῖς of Ptolemy X Alexander I on record in honorary inscriptions from Cyprus and Egypt. Apollodoros, τιθηνός and τροφεύς, is known only from *I.Fayum* 5 (*SB* 1568), to be dated before ca. 116 B.C., when Alexander became governor of Cyprus. The inscriptions from Cyprus honoring his successor Helenos, στρατηγός of Soter II on that island, can be divided into five more or less chronological groups on the basis of changes in the titulature of the honorand:
1) *SEG* XVIII 581/582 (*SB* 10031/10032); **2)** *SEG* XIII 584 (XVIII 583; *SB* 9982); **3)** *SEG* XVIII 575 (*SB* 10026; *Testimonia Salaminia* 2 (cf. *SEG* XXXVII 1394) no. 82), with new reading: [[Ἕλενον τὸν συγγενῆ κ[αὶ τροφέα τοῦ] | βασ[ι]λέως Πτολεμα[ίου] τοῦ Πτολε[μαίου]]]; *SEG*: [[Ἕλενον, τὸν συγγενῆ τ[οῦ βασιλέως καὶ] | τροφέα Πτο[λεμαίου] τ[οῦ καὶ Ἀλεξάνδρου]]]; Van 't D. rejects *Testimonia Salaminia*'s identification of the educated person with Soter II and prefers Alexander, dating the text early in the period 114/113-107/106 B.C., during which the latter as a governor of Cyprus assumed royal dignity, rather than to 117-114/113 B.C.; **4)** *SEG* XVIII 576 (*SB* 10027; *Testimonia Salaminia* 2 no. 83); XVIII 584 (*OGIS* 148; *SB* 10033); XVIII 585 (*SB* 10034); **5)** *SEG* XVIII 577 (*SB* 10028; *Testimonia Salaminia* 2 no. 81; after Alexander's accession to the throne in Egypt in 107/106 B.C.). It is unclear, whether Alexander was still under Helenos' care during his governorship of Cyprus; it is hardly probable that he was so in 114/113, let alone in 107 B.C.

1321. Amathous. Dedication of a statue of a priest, 3rd cent. B.C. *SEG* XXVIII 1297 (cf. XXXVIII 1500). T.B.Mitford in *ANRW* II 18.3 (1990) 2186 note 47, suggests that the invocation may be either Κυπρ[ίαι] or Κυπρ[ίδι], there being no room for the inclusion of [Ἀφροδίτηι].

1322. Amathous (area of: Spitali). Dedication to Theos Hypsistos, late 1st cent. A.D. ? *RDAC* (1973) 218 no. 7: Θεῷ Ὑψίστῳ | Ἀριστ[ο]κλῆς | κουκούμης | εὐχὴν ἐποίΙησεν. T.B.Mitford in *ANRW* II 18.3 (1990) 2206/2207 note 163 (d), points out that κουκούμης means 'maker of jars', since κούκκουμα and κούκουμος are recorded with this meaning in papyri of 2nd to 4th cent. A.D. date.

1323-1346. Amathous. Epitaphs, 1st cent. B.C.-3rd cent. A.D. Twenty-two circular funerary cippi with mouldings and incised lines above and below the inscription, and two stelai (our lemmata nos. 1337 and 1344); now in the Limassol District Museum. Ed.pr. I.Nicolaou, *RDAC* (1990) 173-178 nos. 1-24. Date: 2nd/3rd cent. A.D., unless stated otherwise. Material: limestone, unless stated otherwise.

1323: 173 no. 1 (ph.). **Epitaph of Themison:** Θεμίσων | Ἡροδότου | χρηστέ, | χαῖρε

Perhaps Themison is a brother of Ptolema on record in our lemma no. 1336, ed.pr.

1324: 173 no. 2 (ph.). **Epitaph of Apollōs**: Ἀπόλλω | χρηστέ, | χαῖρε

[Epitaph of Apollo, ed.pr.; rather vocative of Ἀπόλλως (masc.; or Ἀπολλῶς), for which name cf. *SEG* XX 636; XXVIII 1496; XXXV 1676; cf. now also in the same sense O.Masson, *BE* (1991) no. 610, Pleket].

1325: 173 no. 3. **Epitaph, undated**: ---- | [χρησ]τέ, | [χαῖρ]ε

1326: 173 no. 4 (ph.). **Epitaph of Apollonios, 1st cent. B.C.**: Ἀπολλώνιε, χαῖρε

1327: 173/174 no. 5. **Epitaph of Timon**: Τίμων | χρηστέ, | χαῖρε

1328: 174 no. 6 (ph.). **Epitaph of Zosimos**: Ζώσιμε | χρηστέ, | χαῖρε

1329: 174 no. 7 (ph.). **Epitaph of Epaphroditos**: Ἐπαφρόδιτε | χρηστέ, | χαῖρε

1330: 174 no. 8 (ph.). **Epitaph of Eutychos**: Εὔτυχε | χρηστέ, | χαῖρε

1331: 174 no. 9 (ph.). **Epitaph of Eutychos**: Εὔτυχε | χρηστέ, | χαῖραι

1332: 174 no. 10 (ph.). **Epitaph of Eutychiane**: Εὐτυχιανὴ | χρηστή, [χα]ῖρε

1333: 175 no. 11 (ph.). **Epitaph**: ---- | Πτολμέου | χρηστή, χαῖρε

2. For Πτολμέος (= Πτολεμαῖος) cf. *SEG* XXXV 1455, ed.pr.

1334: 175 no. 12 (ph.). **Epitaphs of Oly(m)pias and Tycheros.**

a) Ὀλλυπιὰς | Ὀλύπου | χρηστή, | χαῖρε
b) Τυχέρως | χρηστέ, | χαῖρε

1335: 175 no. 13 (ph.). **Epitaph of Demetr--**: Δημητρ[--] | χρηστέ, χ[αῖρε]

1336: 175 no. 14 (ph.). **Epitaph of Ptolema, 2nd cent. A.D.**

Πτολέμα | Ἡροδότου | χρηστή, χαῖρε

Perhaps Ptolema is a sister of Themison on record in our lemma no. 1323, ed.pr.

1337: 176 no. 15 (ph.). **Epitaph of Aristonikos, 2nd cent. A.D.** Sandstone pedimental stele with akroteria found in a tomb: Ἀριστόνικε | Ἀριστονίκου | χρηστέ, | χαῖρε

1338: 176 no. 16 (ph.). **Epitaph.** Found in the same tomb.

[----]νφου | [----]ο̣υ | ι.ε χρη|στή, χε̃ρ ε

1339: 176 no. 17 (ph.). **Epitaph.** Found in the same tomb.

---Α---Φ---Λ-- | χρησ[τέ or -τή], | χαῖρε

1340: 176 no. 18 (ph.). **Epitaph of Plouthygia.** Sandstone; found in the same tomb.

Πλουθυγία | Ἀσμένου | χρηστή, χαῖρε

Πλουθυγία, composed of the nouns πλοῦτος and ὑγίεια, is unattested so far, ed.pr. [for Ἄσμενος cf. *SEG* XXVIII 174 L. 3; XXXIV 132; 'attested for the first time', ed.pr.].

1341: 176 no. 19 (ph.). **Epitaph of Martha.** Found in the same tomb.

Μάρθα Τίμωνος | χρηστή, χαῖρε

1342: 176/177 no. 20 (ph.). **Epitaph of Agathopous:** Ἀγαθόπους | χρηστέ, | χαῖρε

1343: 177 no. 21 (ph.). **Epitaph of Theogenis.** Found in a tomb: Θεογεlνὶς χρησ|τή, χαῖρε

1344: 177 no. 22 (ph.). **Epitaph of Isias, 1st/2nd cent. A.D.** Sandstone stele found in a tomb: Ἰσιὰς χρηστή, | χαῖρε [Late Hellenistic or early Roman, Bingen]

1345: 177 no. 23 (ph.). **Epitaphs of Dionysia and Polykarpos.** Sandstone; found in a tomb.

a) Διονυσί[α] | Διοφάντου | χρηστή, | χαῖρε
b) Πολύκαρπε | χρηστέ, | χαῖρε

[For Πολύκαρπος cf. *SEG* XXIX 152 A II L. 30; XXXV 176; XXXVI 586 and 980; 'attested for the first time', ed.pr.].

1346: 177/178 no. 24 (ph.). **Epitaph of Sarapion**: Σαραπίων | Φιλά̣[γ]ρ̣ου | χρηστέ, | χαῖρε

1347. Amathous (area of: Spitali). Christian epitaphs. T.B.Mitford in *ANRW* II 18.3 (1990) 2208 note 167, mentions three unpublished Christian epitaphs from Spitali: **1)** Εὐφροειτος †PICTOC †EPE (cross-like chi; χρηστός has become Χριστός); **2)** AYΞI†TIE (eta elaborated into a cross [probably the acclamation αὔξι ἡ TIE-- ?, Pleket]); **3)** ΔHMI†EYΦPOE† (minute cross in fine and again a broken eta; probably an abbreviated name and patronymic, divided by a cross).

1348. Amathous (area of: Pirthakaris). Fragment of a ceramic pipe of an aqueduct, 119 A.D.? Edd.pr. C.Petit, Ch. Sauvage-Dieulafait etc. *BCH* 114 (1990) 1028 (ph.): LBḍ Δ PI

Probably the second year ((ἔτους) β′) of (the reign of) Hadrian, edd.pr.

1349. Amathous. Mason or quarry marks. Engraved on the ban block of the corner formed by walls 28 and 21 of the 'palace'. Edd.pr. F.Alabe - T.Petit, *BCH* 114 (1990) 1012 (ph.): ⅄ ⅄

Undated by edd.pr., who also mention a cross engraved on a block of facing North of wall 21.

1350. Amathous. Amphora stamps, Hellenistic period. Found in the 'palace'. Edd.pr. F.Alabe - T.Petit, *BCH* 114 (1990) 996-1023. On 1001 (ph.), a Thasian stamp with Θασίων, Παμφάης (end of the 4th cent. B.C.); on 1003 note 17, a Rhodian stamp with the name Ἱεροτέλης (ca. 265-240 B.C.; cf. *SEG* XXXIX 1108); on 1009, a Rhodian stamp with the name Ἐπὶ Δαμαινέτου, | Πανάμου (ca. 175-145 B.C.); on 1022, another Rhodian stamp with the name Ἐπὶ Δαμ[ό]κ|λευς, Βαδρομίου (upsilon upside down; 200-150 B.C.).

1351. Amathous. Rhodian amphora stamps, Hellenistic period. Four stamped amphora handles now in the Limassol District Museum. Ed.pr. I.Nicolaou, *RDAC* (1990) 178 nos. 25-28 (ph.; no dates): no. 25: ΝΕΣ ΗΜΟΥ ? (rectangular stamp); no. 26: [Ἐπὶ] Ἀγεστράτου, Σμινθίου (circular stamp around a rose bud); no. 27: Ἐπὶ Μητ[--] |αευτη[--], | Ὑ[ακινθίου ?] (rectangular stamp); no. 28: [--]ΤΟΥ | [--]ΟΥ (rectangular stamp; found in a tomb at Ypsonas).

1352. Apesia. Christian epitaph. Ineditum presented by T.B.Mitford in *ANRW* II 18.3 (1990) 2208 note 167 (c): †EPE (cross-like chi): χ̃ερε.

1353. Kition (area of: Ormidhia). Dedication to Artemis Paralia ? *SEG* VI 823. T.B.Mitford in *ANRW* II 18.3 (1990) 2187/2188 note 56, suggests reading -- [Ἀρτέμιδος Παρ]αλίας [ἱερέα] ? (*SEG*: [-- | ἡγε]μόνα | [Παρ]αλίας (?) | Δημητρι--). For the cult of Artemis Paralia in Kition cf. *SEG* XXXVI 1250.

1354. Kition. Dedication to Theos Hypsistos, 3rd cent. A.D. ? *LBW* 2740. T.B.Mitford in *ANRW* II 18.3 (1990) 2206/2207 note 163 (j) suggests reading [Θεῷ Ὑ]ψίστῳ θεῶν οἰκοδόμος εὐχήν instead of Θέων οἰκοδόμος. He refers to Ἀφροδίτης οἰκοδόμος on record in our lemma no. 1357 [But the difference is that in the latter the οἰκοδόμος has a name whereas in our text M.'s suggestion would make the oikodomos nameless, Pleket].

1355. Kition. Bilingual epitaph of Smyrnos from Xanthos, early 3rd cent. B.C. *LBW* 2741; *CIS* I 45; I.Michaelidou-Nicolaou *Kypriakai Spoudai* 31 (1967 = *Mélanges P.Dikaios*) 25/26, 30; V.Karageorghis - M.G.Guzzo Amadasi, *Fouilles de Kition III. Inscriptions phéniciennes* (Nicosia1977) 82-85 no. B 36. In an article on foreigners on record in the Phoenician inscriptions of Cyprus C.Bonnet, *RDAC* (1990) 141-153, on 151/152 comments on this text: **1**) relation between the two versions: minor differences; the Phoenician is dependent on the Greek; dominance of Hellenic culture; **2**) social context: Lycian immigrant probably working for the Phoenician community of Kition. We give the Greek text of Michaelidou-Nicolaou, who dates it to the early 3rd cent. B.C.

[Ξά]νθιο[ς | ἐκ] Λυκίης | [Σ]μύρνος | ἐνθάδε κεῖ||μαι ἀνὴρ | ἐκπωμα[τ]οἰποιός

3. [Σ]μύρνος ('nom formé sur celui de la myrrhe'), with *LBW*, M.-N. and K.-G.A., rather than [Λι]μύρνος (*CIS*; considered either as an unattested name or as a pseudo-ethnic of Limyra, of which the true ethnic is Λιμυρεύς), B. || 6-7. ἐκπωματοποιός: manufacturer of cups; the Phoenician equivalent is attested on two metal receptacles used for ritual purposes, B. || [for Kitians abroad and foreigners in Kition and the significance of bilingual inscriptions in general (Greek names as adaptation of the Phoenician ones; dominance of Phoenician identity !) see *SEG* XXXVIII 1507].

1356. Kopetra. Epitaph of Demetrios, 1st/2nd cent. A.D. Circular cippus with mouldings above and below the inscription; found in a small early Christian basilica at Kalavasos-Kopetra (lower Vasilikos valley) excavated in 1989; probably reused as support of an altar table. Edd.pr. M.L.Rautman - M.C.McCLellan, *RDAC* (1990) 236, 238 (ph.).

[Δ]ημήτριο[ς | Δ]ημητρί[ο]υ | [χρησ]τέ, | [χαῖρ]ε

Undated by edd.pr.

1357. Kourion (area of: Phassouri). Inscription of unknown character (epitaph ?), early Roman Imperial period. Ineditum from Phassouri now in the Kourion House Museum. Mentioned by T.B.Mitford in *ANRW* II 18.3 (1990) 2184 note 35: Ἀπολλω-ν[ί]α Κιλέ[ους ?] Ἀφροδίτης οἰκοδόμου. The worship of Aphrodite is not attested otherwise for Kourion. For οἰκοδόμος cf. our lemma no. 1354 [Κιλέους ?: genitive of Κί(λ)λης, Pleket].

1358. Leukolla. Dedication to Apollo, late 3rd cent. B.C. *GIBM* 387. T.B.Mitford in *ANRW* II 18.3 (1990) 2190 note 71, reads the dedicant's name as [Θ]έμιας rather than Ἐμίας and assigns this text to the period indicated in the heading.

1359. Marion. Dedication to Hestia Boulaia ?, 1st cent. A.D. Circular limestone cippus; now in the Paphos District Museum. Ed.pr. I.Nicolaou, *RDAC* (1990) 178/179 no. 30 (ph.): Ἑστ[ία]ς ? [--] | Βουλ⟨α⟩ί[ας ?]

2. ΒΟΥΛΑΙ, lapis || for Ἑστία Βουλαία on Cyprus see *SEG* XVIII 578 L. 6, ed.pr.

1360. Marion. Metrical ? epitaph, early 3rd cent. B.C. Limestone pedimental stele; now in the Paphos District Museum. Ed.pr. I.Nicolaou, *RDAC* (1990) 178 no. 29 (ph.).

[----] | [ἀνέστ]ησεν or [ἔστ]ησεν τόδε παιδὸς | [----]ε πατρίς

The first line contained the name of the deceased and probably the name of the dedicator of the monument indicated with a word like σῆμα or μνῆμα, ed.pr.

1361. Mathikoloni. Dedication to Theos Hypsistos, 2nd cent. A.D. ? Inscription on a funerary cippus. Mentioned by T.B.Mitford in *ANRW* II 18.3 (1990) 2206 note 163 (f): Θεῷ Ὑψίστῳ εὐχὴν | Φίλα Πασικράτου.

1362. Paphos (Old). Honorary inscription for a philosopher, 15 B.C.-14 A.D. *SEG* XXX 1627. Once more presented by T.B.Mitford in *ANRW* II 18.3 (1990) 2196 note 105, now with [τὸν τῆς Σεβαστῆ]ς rather than [τὸν ἐκ Σεβαστῆ]ς in L. 3 and [τὸν εὐε]ργέτ[ην] rather than [τὸν ἑαυτῆς εὐε]ργέτ[ην] in L. 8.

1363. Paphos (Old). Honorary inscription for Amyntor, 35/36 A.D. *SEG* XXX 1628. Once more presented by T.B.Mitford in *ANRW* II 18.3 (1990) 2197 note 109, now with [--] καὶ Σάμ[ιον] ? rather than [ἡ γυν]ὴ ? Σάμ[ιον] in L. 2 and Ὀλύμπου rather than Ὀλυμπίου in L. 4.

1364. Paphos (Old). Honorary inscription for Ti.Claudius Teucer, 20-40 A.D. *SEG* XXX 1629. Once more presented by T.B.Mitford in *ANRW* II 18.3 (1990) 2181 note 20, now with τοῦ δὲ rather than τὸν δὲ in L. 4.

1365. Paphos (Old). Honorary inscription for a kinyrarch, Antonine period. D.G. Hogarth et alii, *JHS* 9 (1888) 249 no. 101; T.B.Mitford, *ABSA* 42 (1947) 229 note 121. Idem in *ANRW* II 18.3 (1990) 2181 note 21, now restores this inscription as follows:

['Ο ἀρχιερεὺς Ἀφρο]δίτης | Διονυσό[δωρος νν τὸν δεῖνα] Διονυσίου | Κινύραρ-
[χον, εὐεργέτην τοῦ δή]μου, φιλοτειμίας | καὶ φι[λοστοργίας χάριν], τὸν πατέρα

[Οἱ ἱερεῖς τῆς Παφίας Ἀφρο]δίτης (?) | Διονυσό[δωρον (?) τοῦ δεῖνος (?) τοῦ] Διονυσίου, | Κινύραρ[χον, τὸν εὐεργέτην (?) τοῦ δή]μου, φιλοτειμίας | καὶ φι[λαγαθίας ἕνεκεν], τὸν πατέρα, M. (1947); Ἀφρο]δίτης | Διονυσό[δωρος Διονύσιον τὸν υἱὸν] Διονυσίου | Κινύραρ[χον τὸν εὐεργέτην τοῦ δή]μου φιλοτειμίας | καὶ φι[λαγαθίας ἕνεκεν] τὸν πατέρα, *JHS* || the title κινύραρχος, 'recalling the ἀρχὸς τῶν Κινυραδῶν of early Hellenistic Paphos, which denoted membership of the ancient priestly clan that monopolized the priesthood, must under the Antonines be an archaistic revival, perhaps merely honorific, of which the purpose eludes' (M., 2181/2182).

1366. Paphos (Old). Fragment of a decree ? *IGR* III 938 (*CIG* 2628). T.B.Mitford in *ANRW* II 18.3 (1990) 2204 note 145, reads Παφίων ἡ β⟨ο⟩υλὴ κα[ὶ ὁ δῆμος] instead of ['Η πόλις] Παφίων Ἡρ[ώ]δην --. Consequently this inscription refers neither to Herod the Great nor to Herodes Atticus (cf. *SEG* XXXIII 254 on p. 88).

1367. Paphos (Old). Dedication to Aphrodite Paphia, early Roman period. *SEG* XXX 1634. T.B.Mitford in *ANRW* II 18.3 (1990) 2180 note 17, now reads in L. 1 Αἰνεί[ου] rather than Αἰναί[ου] and in L. 2 καὶ ταμ[ίου] Παπείτου Παπεί[του] rather than καὶ ταμ[ί]ου Παπεῖτος.

1367 bis. Paphos (Old). Dedication to Aphrodite Paphia, 88 A.D. *IGR* III 950. Cf. our lemma no. 1319 in fine.

1368. Paphos (Old). Dedication to Theos Hypsistos, ca. 100 A.D. Ineditum on a funerary cippus presented by T.B.Mitford in *ANRW* II 18.3 (1990) 2206 note 163 (e): Θεῶι Ὑψίστωι | Τρύφων ἱερεὺς | εὐχήν.

1369. Paphos (New; area of: Amargetti). Dedication to Augustus, 2 B.C.-2 A.D. *SEG* XX 241 + XXIII 641. T.B.Mitford in *ANRW* II 18.3 (1990) 2183 note 32, argues that these fragments belong together and should be restored to read [Αὐτοκράτορι Καίσαρι Σε]βαστῷ[ι] | Τίτος Ἀ[πίκατος Σαβε]ῖνος ταμίας | καὶ ἀντ[ιστράτηγος] καθιέρωσεν.

1370. Paphos (New). Dedication to Theos Hypsistos, late 1st cent. A.D. Ineditum on a slab presented by T.B.Mitford in *ANRW* II 18.3 (1990) 2206 note 163 (c): Θεῶι Ὑψίσ|τωι Σώζουσ[α].

1371. Paphos (New). Mosaic inscription, end of the 4th cent. A.D. Found in the basilica of Ag. Kyriaki; text above a krater. Ed.pr. A.Papageorghiou, *BCH* 114 (1990) 982.

Ἡ Σοφία ἐκέρασε τὸν ἑαυτῆς κρατῆρα

The text is based on the Book of *Proverbs* IX 2: Ἡ Σοφία ἐκέρασε εἰς κρατῆρα τὸν ἑαυτῆς οἶνον, ed.pr.

1372. Pendalia. Inscription on a capital, 5th cent. A.D. Limestone capital; now in the Paphos District Museum. Ed.pr. I.Nicolaou, *RDAC* (1990) 179 no. 31 (ph.).

-- A -- BA -- ? | [τ]ῶι πατρὶ -Ꝑ ιε?

1372 bis. Salamis. Honorary statues for Helenos, Ptolemaic governor of Cyprus, end of the 2nd cent. B.C. *SEG* XVIII 575-577 (*Testimonia Salaminia* 2 nos. 81-83). Cf. our lemma no. 1320.

1373. Salamis. Honorary inscription ?, late Ptolemaic period ? *SEG* XXX 1641 (*GIBM* 979; *Testimonia Salaminia* 2 (cf. *SEG* XXXVII 1394) no. 26). Once more presented by T.B.Mitford in *ANRW* II 18.3 (1990) 2190 note 71, now in a slightly less restored form but with δ[ιὰ βίου ἱερεὺς] rather than δ[ιὰ βίου] ? in L. 3 [But cf. *Test.Salam.* ad locum: 'la dernière lettre, dont il reste la haste oblique gauche et le départ de la barre médiane, est un alpha'; *Test.Salam.* dates it to the 1st cent. A.D. and interprets it as a fragment of a letter ?, Bingen].

1373 bis. Salamis. Honorary inscription for the high-priest Herakleides, 32 A.D. Cf. our lemma no. 1319 in fine.

1373 ter. Salamis. Honorary inscription for Servius Sulpicius Pancles Veranianus, late 1st cent. A.D. *IGR* III 995 (*Testimonia Salaminia* 2 no. 108). T.B.Mitford in *ANRW* II 18.3 (1990) 2198 note 113, argues that ἀρχιερασάμενος (L. 4) refers to the imperial cult.

1374. Salamis. Fragment concerning the cult of the emperors and Roma. J.A.R.Munro - H.A.Tubbs, *JHS* 12 (1891) 189 no. 38 (copy only); *Testimonia Salaminia* 2 no. 137. T.B.Mitford in *ANRW* II 18.3 (1990) 2200 note 129, interprets HEPΩM in L. 2 as τ]ῆς Ῥώμ[ης [*Test. Salam.* gives HEPΩN; possibly Νέρων[α] or -[ι]; but the drawing in *JHS* clearly shows H and M, Bingen].

1375. Soloi. Dedication of a statue of Zeus Olympios, Roman Imperial (Antonine ?) period. *SEG* XXX 1659. T.B.Mitford in *ANRW* II 18.3 (1990) 2192 note 86, now presents the same restoration with a slight variation: Φιλό[τιμ]ος rather than Φιλό[δημ]ος. The first name is now printed as Σε[ραπ]ωνι[ύ]μου rather than Σε[ραπ]ωνι[ό]μου (corrected already by Bingen in *SEG* XXX). The patronymic [Ου]πρει may be the genitive of an Anatolian name, e.g. Ουπρης.

1376. Tremithus. Two horoscopes, 81 and 88 A.D. *SEG* XX 128. T.B.Mitford in *ANRW* II 18.3 (1990) 2204 note 148, reads in L. 8 δυοῖ[ν] instead of ΔΥΩΝ (a twin birth) and in L. 11 κ(αὶ) β΄ ἡμέρα[ς] instead of ὑγιεινῆς (?).

1377. Unknown provenance. Dedications to Theos Hypsistos, 3rd cent. A.D. Inedita on funerary cippi now in the Limassol Museum presented by T.B.Mitford in *ANRW* II 18.3 (1990) 2206 note 163 (i) and (n): Θεῷ Ὑψίστῳ | Τιμόχαρις | εὐχήν and Δημήτρις | Θεῷ Ὑψίστῳ | εὐχήν. Δημήτρις = Δημήτριος.

1378. Unknown provenance. Christian epitaph. Ineditum now in the Limassol Museum presented by T.B.Mitford in *ANRW* II 18.3 (1990) 2208 note 167 (d): †AIPE (cross-like chi).

1379-1380. Unknown provenance (Paphos District). Two fragmentary inscriptions, early 1st/early 2nd cent. A.D. Now in the Paphos District Museum. Ed.pr. I.Nicolaou, *RDAC* (1990) 179 nos. 32/33 (ph.).

1379: no. 32. **Fragment, early 2nd cent. A.D.** White marble slab: [----]υ | [----]σον | [----]ν̣ον .

Illegible traces of letters on the other side.

1380: no. 33. **Fragment, early 1st cent. A.D.** Gray marble slab: Σ̣εβα[στός or -τοῦ].

OSRHOENE

1380 bis-1380 ter. Houeidjit Halaoua. Mosaic inscriptions, 471 A.D. Found in a basilica. Ed.pr. P.Donceel-Voûte, *op.cit.* (cf. our lemma no. 1389 bis) 146-150.

1380 bis: 146/147 (ph.). Center of the nave, in a tabula ansata.

Ἡ ἐλευθέρα | Κοσμία καὶ | ὁ τιμ(ιώτατος)
Κοσμᾶς | ἐκοινώνη||σαν ἐν τῷ | ἔργῳ τούτῳ

1380 ter: 148/149. Cf. J.Balty, *Mosaïques antiques de Syrie* (Bruxelles 1977) 126. Found in the nave, next to the apse, in a tabula ansata.

Ἔτ[ους βπψ΄ ἐν] μηνὶ Δύστρου, ἐν ἡμέραις τῶν | [ἡμ(ετερ)ῶν εὐλαβεσ]-τάτων Νόννου ἐπισκόπου καὶ | [Σεργίου ἀρχ]ιμ[αν]δρίτου μον⟨ῆ⟩ς τοῦ ἁγίου | [Ἀλεξάνδρου ... εἰς μν]ημόσυνον αἰώνιλλο[ν --- καὶ τ]ῶν ἐνώπιον | τοῦ Θ[εο]ῦ καὶ [πάντων τῶν κοινωνησάντ]ων τῷ ἔργῳ | [---- Ἀμή]ν

1. Year 782: restored after the Syriac version of the dedication; Seleukid era: 471 A.D. || 2. or θεοφιλεσ]τάτων, ed.pr.; Nonnus is identified by B. with the metropolitan bishop of Edessa who died in 471, but ed.pr. points out that the name is rather common and that the combined epithet of the bishop and the archimandrites may point to a local diocese (Dausar ?) || 3. MONEC, mosaic || 4-5. διὰ ἐλε]ημοσυν⟨ῶ⟩ν Διωνιλλσ[ίου, ed.pr.; we give D.Feissel's correction, *BE* (1992) no. 625 || 7. [μνήσθητι Κύριε Θεός· Ἀμή]ν, ed.pr.

KOMMAGENE

1381. Bağpinar. Boundary stone, Roman Imperial period. White limestone slab inscribed on both sides; now in the Adiyaman Museum. Edd.pr. S.R.Blaylock - D.H.French - G.D.Summers, *AS* 40 (1990) 119 no. 1 (ph. of A).

A) Ὅριον | Καπερχαρισεας καὶ | [----]
B) Ὅριον | Δι̣ο̣[νυ]σίων vacat

A 3. Or ΚΑΤ̣ or ΚΑΓ̣, edd.pr. || the names are probably those of villages which are unattested so far, edd.pr.

1382. Unknown provenance (Samsat region ?). Boundary stone, Roman Imperial period. Reused white limestone statue of a seated woman; inscription engraved upside down on the base; now in the Adiyaman Museum. Edd.pr. S.R.Blaylock - D.H.French - G.D.Summers, *AS* 40 (1990) 122 no. 2 (ph.): Ὅριον | Ιογατων

2. Probably the name of a village unknown so far, ed.pr.

BABYLONIA

1383. Ikaros (Failaka). Cults. J.Gachet, J.-F.Salles, *Mesopotamia* 25 (1990) 193-215, wonder to which god a stone statuette of a dolphin was dedicated. On 202-207 they briefly discuss the epigraphic evidence for the cults of Poseidon (*SEG* XXXVIII 1547*; our lemma no. 1384) and Apollo (virtually non-existent, since F.Piejko's restoration of Apollo and Leto in *SEG* XXXVIII 1548* is 'très contestable'). Cf. also *SEG* XXXIX 1559. For a discussion of the Greek inscriptions from Failaka cf. D.T.Potts, *The Arabian Gulf in Antiquity* vol. 2: *From Alexander the Great to the coming of Islam* (Oxford 1990) 183-195.

1384. Ikaros (Failaka). Dedication to Poseidon Asphaleios, 3rd cent. B.C. Fragment of a limestone block. Ed.pr. J.Marcillet-Jaubert (†) apud Y.Calvet - J.Gachet (edd.), *Failaka. Fouilles Françaises 1986-1988* (Lyon-Paris 1990) 193/195 (ph.); cf. also J.Gachet - J.-F.Salles, *Mesopotamia* 25 (1990) 202-205.

[Σωτ]έλης | [Ἀθη]ναῖος | [Ποσ]ειδῶ̣ι[νι Ἀσ]φαλ̣ι̣[είῳ]

Dated on palaeographical grounds to the 3rd cent. B.C., ed.pr. || the text confirms the correctness of the restorations in *SEG* XXXV 1477 (republished by M.-J. on 194) and disproves Piejko's restorations (*SEG* XXXVIII 1547). In L. 2 of *SEG* XXXV 1477 'Αθηναῖο[ς] is now certain.

EAST ARABIA

1384 bis. East Arabia. The texts from Bahrain and Tarut, in the present volume placed under **ARABIA** (our lemmata nos. 1519-1521 and 1541), should be inserted here in the new rubric **EAST ARABIA**, after and in close connection with the text from Ikaros (Failaka).

BACTRIA

1385. Bactria. Greeks and their language. R.Schmitt in P.Steinmetz (ed.), *Beiträge zur hellenistischen Literatur und ihrer Rezeption in Rom* (Palingenesia vol. 28; Stuttgart 1990) 41-58, reflects on the following texts: *SEG* XX 326 (XXXIX 1562*; Asoka; analysis of Greek elements; translation); XXVII 972 bis (XXXV 1479); XXVIII 1327 (XXIX 1586 bis); XXIX 1587 (Κόσμου: genitive of Κόσμος rather than of Κοσμᾶς according to S.); XXX 1663; 1664 (XXXIV 1434); XXXI 1381 (XXXV 1480); XXXIII 1220-1246; 1246 bis (Asoka; translation); XXXIV 1432; XXXVIII 1550; L.Robert, *CRAI* (1968) 421-457 (*OMS* IV 515-551; for the Delphian maxims in this text cf. V.P.Yalenko, *DHA* 16, 1 (1990) 239-256).

1386. Kandahar. Edict of Asoka, 275-250 B.C. *SEG* XXXIII 1246 bis. Continuing his earlier study (cf. *SEG* XXXIII) A.Christol, *JA* 278 (1990) 45-70, presents a linguistic study of the term σραμεναι (L. 17: καὶ ὅσοι ἐκεῖ ὠΐκουν βραμεναι ἢ σραμεναι ἢ καὶ ἄλλοι τινὲς οἱ περὶ τὴν εὐσέβειαν διατρίβοντες) borrowed from the Indian. He also discusses some related forms on record in literary sources (all are borrowings from the last centuries B.C.): σαρμάναι, σραμναι, σαμανα(ῖ)οι and σεμνοί.

1387. Kara-Kamara. Rock-cut inscription, ca. 65-100 A.D. Y.B.Ustinova, *VDI* (1990) 4 145-147, reports on the discovery of a Greek inscription in a cave: Ῥῖπος ἔθη(κε). There are also Latin texts in the cave, possibly mentioning a Roman legion. Kara-Kamara is on the frontier of Turkmenistan and Oezbekistan. For some caution cf. D.Braund, *ZPE* 89 (1991) 188-190.

SYRIA (CF. ALSO PP. 544-555)

1387 bis. Syria. Mosaic inscriptions. FOR VARIOUS MOSAIC INSCRIPTIONS, PRESENTED BY P.DONCEEL-VOÛTE, *OP.CIT.* (CF. OUR LEMMA NO. 1389 bis), CF. OUR LEMMATA NOS. 1745-1796.

1388. Syria. Cults and gods in the Beqa', the Hermon and the area of Abila. Cf. Y.Hajjar in *ANRW* II 18.4 (1990) 2509-2604, for an exhaustive survey of all cults and gods attested in these areas, often by inscriptions. For the text from Hammara (2560/2561) cf. now *SEG* XXXVII 1445; for the dedication from Kafr Qouq (2570) cf. *SEG* XXXIII 1261; for the text from Deir el-'Aš̄aïr (2570/2571) cf. *SEG* XXXIII 1260 (the δίφρος is a cultic throne according to H). Brief discussion of *SEG* XVIII 614 (2577; dedication Θεῷ ἀνδρίῳ, i.e. Θεάνδριος) and 610 (*IGLS* 2978; 2584/2585); *IGR* III 1109 (concerns κυρία Νέμεσις; 2594); *CIG* 4538, 4538 b and 4539 + Add. pp.1179/1180 (concerns dedications of a statue of Ἑρμῆς to Πάν and Νύμφαι, of Ἠχώ to φιλεύηχος Διοπάν, of ἡ κυρία Ἠχώ; 2596/2597).

1389. Syria. Oracular deities. Cf. Y.Hajjar in *ANRW* II 18.4 (1990) 2236-2320, for a survey of all oracular deities on record in Syria and Phoenicia in the Greco-Roman period, and of all oracular rites and practices. On 2273 he mentions *SEG* XXVI 1642 and prefers Milik's reading mentioned in *SEG*; on 2304/2305 brief discussion of *SEG* XXXIV 1436.

1389 bis. Syria. Mosaic inscriptions in churches. In a study devoted to mosaics in churches in Syria, their date and liturgical meaning, P.Donceel-Voûte, *Les pavements des églises byzantines de Syrie et du Liban. Décor, archéologie et liturgie* (Publications d'histoire de l'art et d'archéologie de l'Université catholique de Louvain, vol. 69, 1988), publishes or quotes a number of mosaic inscriptions. Many are already in *SEG*, which is entirely ignored by the author. Cf. D.Feissel, *BE* (1992) nos. 625, 628/629, 631-638, 640-642, and J.Bingen, *ZPE* 95 (1993) 121-126. Some of the inscriptions are already in *IGLS*. We give a comparatio numerorum for those texts, which are more or less correct. Various other texts which are in need of more elaborate corrections are presented in separate lemmata. See the section **SYRIA** after the rubric **VARIA**.

D.-V., pp.	
21-30 (ph.; dr.); Antiochia	*IGLS* 774-784
33; Hierapolis (el-Biré)	*IGLS* 252 a (cf. vol. II p. 381); *SEG* VII 61
45-54 (ph.); Deir el-'Adas	Cf. *SEG* XXXVII 1440 (722 A.D.); not included in *SEG*: too late)
60; Deir Sem'ân	*IGLS* 421
64 (dr.); Deir es-Sleib	*IGLS* 1383

117-119 (dr.); Hâs	*SEG* XX 375
135; Homs	*IGLS* 2205
170 (ph.); Khorsia	Cf. our lemma no. 1485 bis
255 (dr.); Qasr el-Abyad	*SEG* XX 381 [in L. 10 read εὐξά⟨μενος⟩; the ending was omitted by the mosaicist, Bingen]
275; Sergiupolis/Resafa	*SEG* XXVII 933 [in L. 1 ἐλέει Θ(εο)ῦ, as in *SEG*; not ἐλεειθ(έο)υ, Bingen]
373/374 (ph.); Berytos (Khalde)	*SEG* XXX 1667 a
376 (ph.); Berytos (Khalde)	*SEG* XXX 1667 b (21 June 622 A.D.; in L. 5 read οἰκονόμῶν = οἰκονόμων)
379; Berytos (Khalde)	*SEG* XXXII 1449
395 (ph.); Nabha (not Niḥa !)	*IGLS* 2945; *SEG* XXX 1676 [D.-V. reads the date as ηνπ′ (year 958 = 646/647 A.D.; Seleukid era); on the photo ηνα′ seems, however, clear: year 1058 = 746/747 A.D. (so *IGLS* and *SEG*; in the same sense D.Feissel, *BE* 1992 no. 640); in L. 8 Τζαιαβ, D.-V., rather than *IGLS'* Τζαιαρ, Bingen]

For other *SEG* references see under Antiochene (Rayan), Apamea, Apamea (area of: Ḥuarte), Apamene (Khirbet Mûqa) and Nabha (in the section **SYRIA** after the rubric **VARIA**).

1390. North Syria. The earthquake of 458 A.D. J.Balty, *AArchSyr* 40 (1990) 176-183, examines the inscriptions recording building activities in Northern Syria (areas of Antiochia, Apamene and Emesa) from 459 to 500/510 A.D. in an attempt to establish the extension of the earthquake which struck Antiochia in 458 A.D. In this period there are 86 dedications of new or restored buildings against 51 from 400 to 458 A.D. However, there is no significant increase immediately after 458 A.D., the period 470-480 yielding more building inscriptions than that of 460-470 A.D. Evidence for private building is scanty: *IGLS* 416/417 record the dedication of two hostels in 479, which should be connected with the growing need for accommodation for pilgrims worshipping St.Simeon, who died in 459; *IGLS* 2623 (479/480 A.D.) is equally uncertain, since there is the question of a restoration after acceptance of a heritage. In the case of churches and public buildings the delay could be due to a longer period of construction: *IGLS* 382; 490; 500 a; 533; 566; 1490 and 1922 (cf. also W. Van Rengen in C.Dulière, *Apamea. Mosaïques des portiques de la Grande Colonnade*, Brussels 1974, 59-64) are possibly but in no way necessarily to be connected with the earthquake. On the basis of [equally tenuous] archaeological indications B. is more positive in the case of the dedications of the new church and its decorations in Ḥūarte: *SEG* XXXVII 1415-1417; 1418 (= XXIX 1589) and 1421 (= XXIX 1593).

1391. Abila. Dedications to Kronos. Cf. Y.Hajjar in *ANRW* II 18.4 (1990) 2552-2555, for a brief discussion of *OGIS* 606; *SEG* VII 219 (where H. prefers the reading Διὶ Κ⟨ρόνῳ μ⟩εγάλ[ῳ], suggested by R.Mouterde in *MUSJ* 29, 1951/1952, 79); *SEG* XXXIX 1565 in fine (H. ignores this version of the text); XXXI 1383; VII 222. In the inscription

published by R.Mouterde, *MUSJ* 23 (1940) 36 no. 2 (from Serǧāya) H. (2555 note 110) suggests reading Κρόνου ὁ β[ω]|μὸς Γ(αΐου) Ἰουλίου | Αβιδαα|νους ἔτους instead of Κρόνου Ὄβ|μος (?) --- Αβιδαα|θους (δοῦλος) ἔτους. For the name Αβιδαανης cf. *SEG* XXXIII 1260.

1392. Abila ? Inscription on a bust. Limestone funerary bust of a woman; on the front below an inscription; unknown provenance, but probably from Abila; now in the Archaeological Museum of Amman. Mentioned in a brief survey of Roman sculpture in the Dekapolis by T. Weber, *ADAJ* 34 (1990) 351-355 (ph.), on 353 and 355: Ἄριστα. On 352 W. mentions a marble statue from Gerasa bearing a signature of the sculptor Ἀντωνεῖνος, son of Ἀντίοχος, originating from Alexandria.

1393. Arados. Honorary inscription for an unknown Roman official, 70-80 A.D. *IGLS* 4011; *OGIS* 586 (*SEG* XXVIII 1331; cf. XXXVIII 1676). N.Kokkinos, *Latomus* 49 (1990) 131, suggests restoring in L. 7 [ἐπ]άρχου [τ]οῦ Ἰουδαϊ[κοῦ ἔθνους] instead of Ἰουδαϊ[κοῦ στρατοῦ], implying that Ti.Iulius Alexander was praefectus Iudaeae rather than praefectus exercitus Iudaici. Cf. our lemma no. 1449.

1394. Beqa'. Dedication, undated. Bronze hand seen by C.Ghadban, *op.cit.* (cf. our lemmata nos. 1411-1414) 303/304 no. 171, in the house of an antiquities dealer in Baalbek. Mentioned by Y.Hajjar in *ANRW* II 18.4 (1990) 2568: Γάϊος | εὐξά|μενος | ἀνέθη||κεν. H. refers to a similar inscription on another bronze hand now in the Museum in Beyrout: Ἀββώσας | εὐξάμε|νος ἀνέ|θηκεν (*IGLS* 2880). H. argues that the hands are the symbol of divine protection and benevolence. For the meaning of hands cf. our lemma no. 1716.

1395. Berytos ? Honorary inscription for L.Popillius Balbus, ca. 50 A.D. *CIG* 4697 B and 4529 and Add. p. 1175; *IGR* III 1209 and 1540. J.Nicols, *ZPE* 80 (1990) 96/97, argues that Balbus cannot have been a governor of Syria if his argument on the patrocinium publicum is valid (see our lemma no. 1690) and if Balbus was patron of another city than the Roman colony of Berytos, for example of a city on the coast of Syria or Cilicia Pedias (cf. R.Syme).

1396. Berytos. Defixio against horses and charioteers, 3rd cent. A.D. *SEG* VII 213; XV 847. D.R.Jordan, *art.cit.* (cf. our lemma no. 921-922) 126/127, rejects A.Cameron's view that the text dates to the fourth cent. A.D. or later and that the date of Audollent, *Defixionum tabellae* nos. 15/16 implies a date for *SEG* VII 213. He shows that the words ἐν τῷ σαβάτῳ in no. 16 do not point to the 4th cent. or later but are compatible with a 3rd cent. A.D. date. He further argues that in LL. 15-17 of *SEG* VII 213 we probably have an example of scribal cor-

ruption. He suggests reading these lines as follows: ἅγιοι ἄνγελοι, συνδήσατε καὶ κατάσχετε | καὶ κατακλυδωνίσατε αὐτούς· Λό(γος)· | διὰ τὴν δύναμιν τοῦ Μασκελλι Μασκελλω (κατακλυδωνίσατε: 'throw into confusion'; new word according to Jordan).

1397. Bloudan (valley of the Barada). Dedication to Orion, undated. Bronze statue of a cow. Inscription on a supporting plinth; after B.Zouhdi, *AArchSyr* 11/12 (1961/1962) 89/90 and M.Speidel in *EPRO* 81 (Leiden 1980) 19/20 and 39/40, republished by Y.Hajjar in *ANRW* II 18.4 (1990) 2601/2602 (ph.): Θαμαναῖος οὐετρανὸς εὐσεβῶν ἀνέθηκεν Θεῷ Ὡρίωνι.

H. rejects Speidel's suggestion to identify Orion with Mithras and interprets him as the son of Poseidon and Euryales who was heroized after his death.

1398. Damascus (area of: Dmeir). Hearing before the Emperor Caracalla concerning the Goarienoi, 216 A.D. *SEG* XVII 759; cf. V.Arangio-Ruiz, *Studi epigrafici e papirologici* (Naples 1974) 249-257. M.Peachin, *ZPE* 84 (1990) 105/106, uses this text to locate and to date the imperial constitution recorded in *CJ* IX 51 1. He discusses the date of the governorship of Aelius Ulpianus (211-216 A.D.).

1398 bis. Damascene. For two epitaphs possibly coming from this region cf. our lemmata nos. 1430/1431.

1399-1409. Emesa (or area of). Various inscriptions, 110-545 A.D. Eleven Greek inscriptions found in or near Emesa. Edd.pr. M.Moussli - J.Ebert, *Philologus* 134 (1990) 93-101 nos. 5-15; 101/102 no. 16 is a Latin milestone. For nos. 1-4 see *SEG* XXXIII 1254-1257.

1399: 93 no. 5 (dr.). **Epitaph of Cl. Claudianus, 110 A.D.** Basalt stele with round top; inscription under a relief representing an eagle above a garland framing LL. 1-3 at left and right.

Ἔτους | βκυ′, | μηνὸς | Γορπιλλαίου ια′· | Κλ. Κλαυ|διανὲ ἄλυπε, | χα[ῖ]ρε

1-2. Year 422 (Seleukid era) = 110 A.D. ll 3. OC in ligature ll 6. AY in ligature.

1400: 94 no. 6 (ph.; dr.). **Epitaph of Sammaios, 160 A.D.** Basalt stele with triangular top; relief garland above, left and right of the inscription.

Ἔτους βου′, | μη(νὸς) Ἀπελλαίου λ′· Σαμμαλλῖος, χαῖρε

1. Year 472 (Seleukid era) = 160 A.D.; AOY is not excluded, edd.pr. || 2. small H above M.

1401: 94/95 no. 7 (ph.; dr.). **Area of: Al-ʿuthmanieh (42 km. Northeast of Homs). Epitaph of Delios ?, 152 A.D.** Rectangular basalt stele built into a house in Al-ʿuthmanieh; said to come from the Roman ruins at Al-ṣabbourah (area of Salamja).

Ἔτους | δξυ΄, μη̣(νὸς) | ⟨Λ⟩ώου ι΄· | Δήλιος Π̣ιιασσαίο|υ̣ ἄλυπε, | χ̣α[ῖ]ρε

1-2. Year 464 (Seleukid era) = 152 A.D; ΔΞ in ligature || 3. ΑΩΟΥ, lapis; in fine I or H, edd.pr. || 3-4. or ιδ΄ Ἥλιος, edd.pr. || 4. in fine Π or Γ, edd.pr.

1402: 95/96 no. 8 (ph.; dr.). **Area of: Kafer Lāha (32 km. Northwest of Homs). Christian ex voto of Eustheneia, 4th cent. A.D.** Rectangular basalt block; two recessed fields; in the upper one a relief representing a four-legged animal above a small baldachino with a hanging curtain; below a small tabula ansata with inscription (a); in the lower field inscription (b); built into an Islamic tomb at Al-šaich Fares, 3 km. East of Kafer Lāha.

a) Κυρία διακ
b) Εὐσθ̣ένεια | ὑ̣πὲ̣ρ̣ | ἑαυτῆς || καὶ τῶν | τέκνων

a) Perhaps Κυρία διάκ(ονος), possibly referring to Eustheneia, edd.pr. || **b)** 4. HC in ligature || 5-6. ΩN twice in ligature.

1403: 96/97 no. 9 (ph.; dr.). **Area of: Kafer Lāha. Christian inscription, 4th cent. A.D.** Rectangular basalt block; within a frame a relief representing a standing couple (man and woman ?); in the left upper corner a hand; to the right possible traces of another head [or is it a crescent ?]; inscription (a) to the left of the hand, inscription (b) above (ΑΝΓΕΛΘΕ) and left (ΛΟC) of the standing figures; built into the Islamic tomb mentioned in our lemma no. 1402.

a) Κ̣υ̣ρ̣ία
b) Ἄνγελλος θε[οῦ]

a) For a possible restoration see our lemma no. 1402 a), edd.pr.

1404: 97/98 no. 10 (dr.). **Area of: Kafer Lāha. Date: 204 A.D.** Base with inscription on a protruding upper fascia; built into the Islamic tomb mentioned in our lemma no. 1402: Ἔτους ϛιφ΄

Year 516 (Seleukid era) = 204 A.D.; it is unclear whether the other sides of the block contain other inscriptions, edd.pr.

1405: 98 no. 11 (ph.; dr.). **Area of: Kafer Lāha. Dedication, 2nd/3rd cent. A.D.** Rectangular basalt block built into the Islamic tomb mentioned in our lemma no. 1402: [----]ος Ἀνοτόλις ...[---- | ----]ρ̣ωσεν μηνὶ Πανέμου̣ [----]

1. Initio: end of another name of the dedicant; Ἀνοτόλις = Ἀνατόλιος, edd.pr.; in fine three uncertain letters; the drawing shows |ᴷ ⁊ || 2. perhaps καθιέ]ρωσεν, edd.pr.

1406: 98/99 no. 12 (ph.; dr.). **Area of: Al-ftaiah (20 km. Southwest of Homs). Dedication to Genneas, 180 A.D. ?** Rectangular basalt frieze representing a head of Helios in the center and at both sides in a symmetrical disposition two eagles holding a serpent in their beaks, two bulls' heads, two kneeling lions and two rosettes; inscription on a fascia below the relief; built into a house in Al-ftaiah. We give the text with the improved readings of D.Feissel, *BE* (1992) no. 194.

leaf Ἔτους β̣Ϟυ̣΄, μηνὸς Πανή̣[μο]υ ζ̣΄, θεοῦ κυρίου Γεννεᾳ̣
διὰ Ναησταβου Βαραδαδου φροντιστοῦ leaf

Year 492 (Seleukid era) = 180 A.D.; however, the reading of the date is uncertain: possibly the first letter is a K, edd.pr., who read θεοῦ κυρίου γεν{ν}εᾷ Διανάης Τάβου Βαραδάδου φροντιστοῦ and hesitatingly suggest the following interpretation: 'Im 492. Jahr, am 7. (Tag) des Monats Panemos, (hat dies) dem Geschlecht (?) des (zum) Gott (gewordenen) Herrsehers [= Marcus Aurelius] (gewidmet) Dianaës, (Sohn) des Tabos, (Enkel) des Baradados des Denkers' || For Ναησταβος, vocalized in the same way in Latin (Nahestabus), and related Greek forms see O.Masson in *Hommages à A.Dupont-Sommer* (1971) 67, F.; for θεοῦ κυρίου Γεννεᾳ ('au dieu seigneur Gennéas') see H.Seyrig - J.Starcky, *Syria* 26 (1949) 230-257 and *IGLS* 1301, F., who translates φροντιστοῦ as 'intendant'. For Γεννεας cf. Y.Hajjar, *ANRW* 18.4 (1990) 2565/2566.

1407: 99/100 no. 13 (dr.). **Area of: Chirbat Al-ḥamam (40 km. Northwest of Homs). Date: 471 A.D.** Rectangular basalt block with relief frieze; from left to right a vase, the inscription, in the center a 'Blattkreuz' within a circular frame, a bird, a second vase of the same type and a cross; built into a house in Chirbat Al-ḥamam: Ἔτους | γπψ΄, μη(νὸς) Γορπιέ|ου ι΄

Probably a dedication, edd.pr., who refer to stones with similar relief figures || 1-2. Year 783 (Seleukid era) = 471 A.D.

1408: 100/1011 no. 14 (dr.). **Area of: Belaḳsah (43 km. Northwest of Homs). Date: 545 A.D.** Basalt column with a cross within a circular frame in the center; inscription at both sides of the cross; built into a house in Belaḳsah: Ἔτους † ωνζ΄

Year 857 (Seleukid era) = 545 A.D.; ου in ligature: ȣ

1409: 101 no. 15 (dr.). **Area of: Belaksah. Christian inscription.** Basalt block with a cross within a circular frame in the center; now in a house in Belaksah.

Ἅγιος † AE[----]

AE: the beginning of the name of the saint, edd.pr.

1410. Gerrha (Meğdel 'Anğar). Dedication, undated. Column drum lying in front of the door of the cella of a temple. Mentioned by Y.Hajjar in *ANRW* II 18.4 (1990) 2569, after C.Ghadban, *op.cit.* (cf. our lemmata nos. 1411-1414) 397 no. 250: [....]Σ[.]Δ[..]Σ μηνὸς Δύστρου γ' Ἀπολλοφ[άνης ? | .....]Λ[.]ΟΥ Σειδώνιος ὑπὲρ σωτ[ηρίας - - -]. The deity worshipped in this temple is unknown.

1411-1414. Heliopolis (Baalbek). New inscriptions. Y.Hajjar, *La Triade d'Héliopolis-Baalbek. Son culte et sa diffusion à travers les textes litteraires et les documents iconographiques et épigraphiques* I-II/III (EPRO 59; Leiden 1977/1985). Cf. now id., 'Baalbek, grand centre religieux sous l'Empire' in *ANRW* II 18.4 (1990) 2458-2508; on 2504/2505 he gives the texts of four inscriptions apud C.Ghadban, *Nouvelles inscriptions et topographie de la Béqa'* (Lyon 1978; unpublished dissertation); no dates.

1411: 2504 no. 365. **Area of: Bostān-el-Ḥān. Dedication to Aphrodite.** Block. Ghadban 351/352 no. 222.

[T]ῇ Κυρίᾳ Ἀφ|[ρ]οδίτῃ Στατία | [T]ερτία εὐχάρις | [ἀνέθη]||κεν

1412: 2505 no. 366. **Commemoration.** Block lying on the terrace of the Jupiter temple. Ghadban 363 no. 237: [Μνησ]θῇ Ζα[ι]ωρα Ζεωρου γλυπτής

The names of father and son are Arabic and mean 'small', H.

1413: 2505 no. 367. **Commemoration.** Block belonging to the tympanon of the Jupiter temple; inscription within a rectangular frame. Ghadban 364 no. 238.

Μνησθ[ῇ --]| Τίτο[υ--]

1414: 2505 no. 368. **Dedication to Aphrodite, 292/293 A.D.** Limestone circular base of a statuette (now lost except for a claw). Ghadban 266/267 no. 149.

Παυσανίας ὑπὲρ (σω)τηρίας | Τειμοσθένους δεσποσύνου | εὐξάμενος τῇ Κυρίᾳ Ἀφροδείτῃ | ἀνέθηκεν· ἔτους δχ'

The alleged provenance of this stone is Hermel, but Κυρία Ἀφροδίτη and the claw which probably belonged to one of a pair of sphinxes flanking the goddess point to Heliopolis, H. II 4. year 604 = 292/293 A.D. (Seleukid era).

1415. Heliopolis (Baalbek). Painted inscription, undated. Inscription painted on plaster which covers a limestone block. Mentioned by Y.Hajjar in *ANRW* II 18.4 (1990) 2590, after C.Ghadban, *op.cit.* (cf. our lemmata nos. 1411-1414) 355 no. 226: ---] ΚΑ ἡ Τύ[χη]. Under the inscription a palm; around the inscription a wreath.

1416. Hermon. Ritual prescription by the Baal of Hermon, undated. C.Clermont-Ganneau, *Rech. d'Arch.Or.* 5 (1903) 346-366. Cf. Y.Hajjar in *ANRW* II 18.4 (1990) 2538-2540, for some reflections on this text (Κατὰ κέλευσιν θεοῦ μεγίστου καὶ ἁγίου ὗ ὀμνύονι|τες ἐντεῦθεν).

1417. Nihatha (Niḥa). Dedication to Hagios Theos, undated. *IGLS* 2931. Y.Hajjar in *ANRW* II 18.4 (1990) 2519/2520, adopts J.T.Milik's reading (....ος Ἀντώνιος ὑπὲρ σωτηρίας υἱῶν ἀνέθετο ἁγίῳ θεῷ), identifies the god with Hadaranes and rejects Milik's interpretation of the letters on the crowning member at the right side as referring to the Arab deity Raḥīm (RḤM) known from Palmyra.

1418. Nihatha (Niḥa). Two dedications, undated. Y.Hajjar in *ANRW* II 18.4 (1990) 2523 note 87, mentions two texts published by C.Ghadban, *op.cit.* (cf. our lemmata nos. 1411-1414) 391/392 nos. 247/248: **a)** Ἄδη Ζαι|βαδος | ἀνέθη|κεν; **b)** Αβεδλαι|ας Ἀοδε-αιι[ου ἀ]νέθη|κεν. The texts were found near temple A.

1419. Palmyra. Gods. Cf. M.Gawlikowski in *ANRW* II 18.4 (1990) 2603-2658, for a survey of Palmyrene gods, mostly on record in inscriptions, Semitic and Greek.

1420. Palmyra. Epitaph of Ioulios Zenon ?, 91 or 94 A.D. Rectangular limestone stele with gabled top; in a recessed arched field a relief representing the bust of a man clad in a toga and holding a scroll in his left hand. Inscription under the relief. Cf. *Sotheby's Catalogue London, Antiquities,* Thursday 13th and Friday 14th December 1990, 222/223 no. 372 (ph.). Text read by R.A.Tybout from the photo in the catalogue.

Ἰούλιε Ζήνον | ἄορε χαῖρε· vacat | .υ΄ Λῴου λ΄ vacat

The penultimate letter of L. 1 and the second letter in L. 2 are square omierons || [3. the first two letters indicate the number of the year; $\overline{\text{B}}\overline{\text{Y}}$ or $\overline{\text{E}}\overline{\text{Y}}$: either βυ′ or ευ′ = 402 or 405 = 91 or 94 A.D. (Seleukid era: 311 B.C. [βυ′ rather than ευ′, Bingen]); for the month Λῷος at Palmyra cf. e.g. *SEG* XXXV 1500 and 1507, Tybout].

1421. Palmyra. Epitaph of Ammia and Quartilla, ca. 150-200 A.D. Rectangular limestone stele with relief in an arched niche; at the left a small bust of a girl with double tress clad in chiton and himation and wearing pendent earrings and a bracelet on her right arm; in her left hand she holds a wreath, which she touches with her right hand; at the left a large bust of a woman clad in chiton and himation; the himation is drawn over her head; she wears a diadem and an earring pendent from her right ear; with her right hand she touches the right side of her chin in a pensive gesture, with her left hand she claps a fold of her cloak. Inscriptions under the busts of the girl (A) and the woman (B), divided from each other by an incised vertical line. Cf. *Sotheby's Catalogue London, Antiquities,* Thursday 13th and Friday 14th December 1990, 49 no. 64 (ph.). Text read by R.A.Tybout from the photo in the catalogue.

A) Ἀμμία ἄωρε, | χαῖρε **B)** Κοαρτίλλα, | χαῖρε

Square omikron, rho and omega || **A.** only the top of the initial alpha is faintly visible.

1422. Rakhlé. Dedications to Leukothea, ca. 60 A.D. Cf. Y.Hajjar in *ANRW* II 18.4 (1990) 2544-2546, for a brief survey of inscriptions mentioning Θεὰ Λευκοθέα: *SEG* XXXIII 1262; XVIII 612/613 [for the date cf. *SEG* XXXIII 1259, ignored by H.].

1423. Segeira. Dedication to Leukothea, reign of Trajan. *OGIS* 611; *IGR* III 1075; cf. *SEG* XXXIII 1262. Y.Hajjar in *ANRW* II 18.4 (1990) 2547/2548, discusses the words πατρὸς Νετείρου, τοῦ ἀποθεωθέντος ἐν τῷ λέβητι δι' οὗ αἱ ⟨ἑ⟩ορταὶ ἄγωνται: Neteiros was sacrificed in a λέβης thereby becoming immortal, just as Leukothea is said to have sacrificed and immortalized her son Melikertes-Palaimon (Apollodoros III.4.3). The ritual sacrifice opened the ἑορταί of Leukothea.

1424. Vacat.

1425-1428. Tyre. Weights, 125/124-98/97 B.C. Ed.pr. P.Bordreuil, *Syria* 67 (1990) 491/492 and 508-510 (ph.), publishes four new weights from Tyre; three of them are on record in *Gewichte aus drei Jahrtausenden* (Münz Zentrum Köln, Auktion XLIX, Teil IV, 23/11/1983). P.-L.Gatier, *ibid.* 510-512 no. IV 7 (ph.; dr. of 5079), draws attention to two other weights with Greek inscriptions in this catalogue (nos. 5079/5080), which were published by H.Seyrig,

Syria 27 (1950) 52-55 (catalogue no. 5079) and *BMB* 8 (1946-1948) 42 no. 8 (catalogue no. 5080); apparently they were stolen from the National Museum at Beyrouth.

1425: 491/492 no. II 4. **Lead weight, 125/124 B.C.** Square lead weight (478 gr); on the obverse within a square field framed by kymation a prow above an inscription; on the reverse a tanit-sign on a diagonal grid; now in the Louvre.

(Ἔτους) β΄ ἀγο(ρανόμου) or ἀγο(ρανομοῦντος)

A weight from the same die (450 gr) in *Gewichte aus drei Jahrtausenden* no. 5073, ed.pr.

1426: 508/509 no. IV 4. **Bilingual bronze weight, 98/97 B.C.** Bronze weight (455 gr) in the form of an astragalos; inscriptions on top and on a side. *Gewichte aus drei Jahrtausenden* no. 5072; Greek inscriptions: A ΚΘ

α΄ = 1 mina, i.e. 50 'sicles de 9 g' = ca. 455 gr; κθ΄: year 29, ed.pr.

1427: 508/509 no. IV 5 a. **Lead weight, 115/114 B.C.** Square lead weight (220.47 gr); on the obverse within a square field framed by a kymation a date tree; inscriptions at left (L|BI) and right (A|ΓΟ); on the reverse a tanit-sign on a diagonal grid. *Gewichte aus drei Jahrtausenden* no. 5074.

(Ἔτους) βι΄ ἀγο(ρανόμου) or ἀγο(ρανομοῦντος)

1428: 508-510 no. IV 5 b. **Lead weight, 115/114 B.C.** Square lead weight (111.74 gr); on the obverse within a square field framed by a kymation a club (of Herakles = Melqart); inscriptions left (A|ΓΟ) and right (L|BI); on the reverse a tanit-sign on a diagonal grid. *Gewichte aus drei Jahrtausenden* no. 5075.

(Ἔτους) βι΄ ἀγο(ρανόμου) or ἀγο(ρανομοῦντος)

1429. Unknown provenance. Bilingual dedication, 250-150 B.C. Rectangular basalt relief representing at left a barefoot male figure clad in a long robe with belt (the traditional outfit of a Syrian priest) holding an object (a case ?) in his right hand and offering on a tall rectangular altar; at right a larger nude male figure holding a club with both hands: Herakles; inscriptions above the altar between the figures (**a** and Aramaic inscription) and under the relief (**b**); now in a private Collection in London. Edd.pr. P.Bordreuil, P.-L.Gatier, *Syria* 67 (1990) 329-338 (ph.).

a) [Φιλώτας] | ὁ ἱερεύς
b) Τοὺς θεοὺς ἔστησε καὶ ἑαυτὸν ἐπιθύοντα | ἐποίησε Φιλώτας Φίλωνος

a). Or [Φιλώτας | Φίλωνος], edd.pr.; the Aramaic inscription is translated 'PLT' is his name | who is the priest' || b). 1. τοὺς θεοὺς: either one or more gods were represented on other reliefs or Herakles represents a group of gods or the lost upper part of the relief contained a divine symbol, e.g. an eagle; ἐπιθύω, rare in epigraphy, refers to incense offerings, edd.pr. [for ἐπιθύω and ἐπιθυσία cf. also H.W.Pleket, *Talanta* 2 (1970) 72/73] || 2. ἐποίησε: 'he had made', since Philotas is hardly the artist himself, edd.pr., with further examples || *SEG* XXVI 1684 is the only other Hellenistic Greek-Aramaic bilingual known so far, edd.pr., who comment on the importance of this object as early testimony for the cult of Herakles in the Semitic world (for a later example cf. *SEG* XXXVII 1403 = XXXIX 1561) and on its provenance: probably Emesene or the area from Hierapolis to Samosata.

1430. Unknown provenance. Epitaph of Obbe, September 143 A.D. Basalt stele topped by the bust of a woman wearing chiton, himation and necklace. Ader - Picard - Tajan, *Art aulique. Art précolombien* (Sales Catalogue Hôtel Drouot, Paris, 31/VI/1989) no. 10. Published on the basis of this catalogue by J.Teixidor, *Syria* 67 (1990) 512/513 no. IV 8 (ph.); full commentary by A.Sartre, *ibid.* 675-685 (ph.).

Οββη Σαχαμηλου, γυνὴ | Βάσσου· ἔτους ενυ′, Γοιρπ(ιαίου) ιζ′

1-2. Οββη and Σαχαμηλος: Semitic names (T., S.), characteristic of Southern Syria (Hauranitis), S., who in view of their rarity wonders whether members of the same family are on record in the epitaph of our lemma no. 1431 || provenance: assigned to the Hauranitis by T.; S. argues that the sculptural style and the onomastics indeed seem to point to the Hauranitis, but that this possibility is excluded by the date: ενυ′ = 455 = 143 A.D., Seleukid era; however, in the Hauran either the Arabian provincial or occasionally the Pompeian era is used (both yield dates which are incompatible with this type of sculpture), but never the Seleukid era; consequently the provenance is rather the area of Damaskos; the family probably migrated from the Hauran to that area and commissioned a sculptor from the Hauran.

1431. Unknown provenance (Hauran ?). Epitaph of Sachamelos, Enne and Obbe, 2nd cent. A.D. ? Basalt relief in a quite crude style representing the busts of a man and woman (probably a couple) and a somewhat smaller bust of a younger woman (their daughter ?) below; all are clad in chiton and himation; the women have veils drawn over their heads; inscriptions under the man (**a**) and his wife (**b**), and to the left of the other woman (**c**); now in the Museum of Damas. Cf. K.Parlasca, *Syrische Grabreliefs* (cf. *SEG* XXXII 1405) Pl. 21, 1. Now briefly discussed by A.Sartre, *Syria* 67 (1990) 680/681 (ph.).

a) Σαχαμηλος **b)** Ἔννη **c)** Οβιβη

For Σαχαμηλος and Οββη see our lemma no. 1430 [The fact that Sachamelos and Obbe presumably were members of the same Hauranite family as those of our lemma no. 1430 seems to point to Damascene rather than to Hauranitis as the place of origin of this stone, Bingen].

1432. Unknown provenance. Mosaic inscription. *SEG* XXXV 1528. Now in the possession of the Süddeutsche Rundfunk Stuttgart: cf. M.Donderer, *AA* (1990) 178 (ph.; German translation), who dates the text to the early 5th cent. A.D. on the basis of the square letter forms.

PALAESTINA

1433. Palaestina. Building professions and crafts. K.I.Kretikakou in *Poikila* 373-395, analyses epigraphical evidence for professions and crafts related to building activities in Roman and early Christian Palaestina and Arabia: ἀρχιτέκτονες, challenged by μηχανικοί (engineers) from ca. 50 A.D., who combined experience with theoretical knowledge (*SEG* XXXV 1569; XVI 809/810: ὑφηγήσει-- ἀρχιτέκτονος); οἰκοδόμοι (building, planning and supervising; e.g. *SEG* XXVIII 1446; VII 1178; *IGR* III 1335; *SEG* XXXV 1572); ἐργολάβοι, χρίσται (plasterers; [cf. L.Robert, *OMS* V 579 but also *SEG* XXXIV 1124 for λευκανταί, Pleket]), τέκτονες, μαρμαράριοι, λαοξό(ο)ς (λαξός), ἐργάται, πρωτοκτίστης (chief workman).

1434-1440. Palaestina. Inscribed Byzantine lamps. As a sequel to his monograph on this subject (*SEG* XXXIX 1617) ed.pr. S.Loffreda, *SBF* 40 (1990) [1991] 357-363 nos. 1-7 (ph.), publishes seven new lamps with inscriptions of types unknown so far which he saw in the antiquities market of Jerusalem after November 1988; nos. 2, 3 and 7 are now in L.'s possession, nos. 4 and 5 are now in the Museum of the Studium Biblicum Franciscanum at Jerusalem. No dates are given, except for no. 7.

1434: 357-359 no. 1 (dr.): Λύχνος τὸ φ⟨ῶ⟩ς ποσ(ίν) (ἐ)φότισ⟨ε⟩

ΦΟC, TICH, lamp || 'La lampade, luce ai (miei) passi risplendette', probably inspired on Ps. 118.105: Λύχνος τοῖς ποσίν μου ὁ νόμος σου | καὶ φῶς ταῖς τρίβοις μου, ed.pr., who for the concept of φωτίζω adduces John 1.9: "Εν τὸ φῶς τὸ ἀληθινόν, ὃ φωτίζει πάντα τὸν ἄνθρωπον.

1435: 359/360 no. 2 (dr.): bird Φ (or E) Φ Π palm branch Π Φ Φ (or E) bird

Either Φ(ῶς) or (Σωτήρ) (E = the Byzantine siglum for Σωτήρ) φ(αίνει) π(ᾶσιν), ed.pr.

1436: 360/361 no. 3 (dr.): A A Ω Φ Ω A A

A Ω φ(αίνει) or φ(ῶς), ed.pr.

1437: 361/362 no. 4 (dr.): Φῶς EΩN

Φῶς (Σωτῆρος) φ(αί)ν(ει), with ω for Φ: open phi, which is frequent on Byzantine lamps), ed.pr.

1438: 362 no. 5: 'A(ρχή)

1439: 362 no. 6: volute I volute

Perhaps 'I(ησοῦς), if not a geometrical decoration, ed.pr.

1440: 363 no. 7 (4th/5th cent. A.D.): Ↄ I C

'I(ησοῦ)ς, ed.pr.

1441. Apollonia. Mosaic inscription, 5th/6th cent. A.D. Mosaic inscription in the Western part of the nave of the early Byzantine church. Inscription within a tabula ansata; lines divided by horizontal strokes. Edd.pr. R.Birnbaum - A. Ovadiah, *IEJ* 40 (1990) 182-191 (ph.).

† 'Αμβροσίης τελέθω καὶ ν[έκταρος οἶκο]ς ἀρείων
καί με Μαρῖνος ἔτευξε θεὸ̣[ν κλυτόμ]ητιν α[ἴρ]ων
[μυσ]τ̣ικὸν ἀχράαντον ἀεὶ νόον ἡνιοχεύων †

Three hexameters || 1.οἶκο]ς: 'house of prayer', 'church'; other, less likely, possibilities are a related ecclesiastical element like ἄρτο]ς ('host'), or another noun, e.g. ὕμνο]ς, edd.pr. [the photo shows KA] || 2. Μαρῖνος, perhaps the poet of the epigram, cannot be identified, edd.pr. || edd.pr. comment on the Homeric vocabulary: ἀμβροσία, ἀρείων, ἡνιοχεύω, κλυτόμητις, τελέθω, and the 'somewhat bombastic and florid' style of this epigram, which they translate as follows: 'I am a church better than ambrosia and nectar, and Marinos erected me exalting God-extolled-for-His wisdom and ever ruling his pure and mystic spirit'.

1442. Bethania. Graffito in a cave, ca. 600 A.D. P.Benoit, M.-É.Boismard, *RBi* 58 (1951) 241-244. Part of a very faded graffito running on either side of the central altar in a cave in the property of the Sisters of Charity of St.Vincent de Paul at Bethany. J.E.Taylor, *RBi* 97 (1990) 453-465 (dr.), reexamines the red drawings of this cave and argues that it was a Byzantine Christian rather than a Jewish Christian holy place (so E.Testa, *SBF* 14, 1964, 128-131). From the 4th to the 7th cent. A.D. it was a pilgrim site considered as the hospitium of Martha and Mary (cf. Matth. 21.17; Marc 11.11-12; Luke 10.38). T. supports her conclusion by a new reading of the beginning of the main graffito: ἐξενώθη, 'he was lodged', instead of .ΘE.EIΩΘEI (the first Θ may be connected with other red markings preceding our graffito). The rest of the text as read by B.-M. runs as follows: .ΦΕΙΛ..ΑΛΦ... | ΛΟΥΕCΘΕΑ.ΟΥΠΟ ΔΥCΟΥ...

1443. Dibon. Bread stamp, 6th cent. A.D. Limestone fragment of a circular early Byzantine bread stamp. Found after World War II; now in a private Collection in Mainz. Ed.pr. U.Hübner, *ZPalV* 106 (1990) [1991] 177-179 (ph.; dr.): ----TOC †

Either [ἀθάνα]τος or [Χρισ]τός, ed.pr., who on the basis of parallels offers the following possibilities for the reconstruction of the entire inscription: **1)** Ἰησοῦς Χριστός; **2)** Ἰησοῦς Χριστὸς νικᾷ; **3)** Ἰησοῦς Χριστὸς Θεοῦ υἱός; **4)** Ἅγιος ὁ Θεὸς ἅγιος ἰσχυρὸς ἅγιος ἀθάνατος ἐλεήσον ἡμᾶς.

1444-1448. Diocaesarea/Sepphoris (area of: Ḥorvath Ḥesheq). Mosaic inscriptions, 519 A.D. Cf. L.Di Segni in G.C.Bottini - L.Di Segni - E.Alliata (edd.), *Christian Archaeology in the Holy Land. New Discoveries* (Studium Biblicum Franciscanum Collectio Maior 36; Jerusalem 1990) 379-390 (ph.; dr.), for the following texts found during excavations of the Church.

1444: 379-381 no. 1. **Invocation for Demetrios and relatives.** Mosaic in front of the bema.

† Κ(ύρι)ε ὁ Θ(εὸ)ς τοῦ ἁγίου καὶ ἐνδόξου μάρτυρος Γεωργίου, μνήσθητι
εἰς ἀγαθὸν τοῦ δούλου σου Δημητρίου διακ(όνου) τοῦ κτίσαντος τὼν (sic)
ἅγιον οἶκον τοῦτον καὶ Γεωργίου υἱοῦ καὶ παν(τὸς) τοῦ οἴκου αὐτῶν †

1. Georgios: possibly the famous homonymous soldier-martyr who may have been assumed to have been buried here; alternatively the burial vault, over which the Church was built, is that of Demetrios' family (LL. 2/3), which may have chosen St.George as its patron, ed.pr. || for the date cf. our lemma no. 1445.

1445: 381/382 no. 2. **Invocation for Demetrios and relatives, 519 A.D.** Mosaic in the Southern apse in front of the reliquiarium.

† Ὑπὲρ σωτηρίας Δημητρίου διακ(όνου)
(καὶ) Γεωργίου υἱοῦ (καὶ) ἀναπαύσεος Σόμαδ(ος)
πατρὸς (καὶ) Δημητρίου (καὶ) Θεοδώρας τ(έκν)ων

Two abbreviation signs are used: diagonal stroke, ⟋ (also for καί), ed.pr. || for the date cf. our lemma no. 1446.

1446: 382-384 no. 3. **Mosaic inscription, April 519 A.D.** Mosaic in the central nave.

† Ὑπὲρ σωτηρίας Δημητρίου διακ(όνου)
κα(ὶ) Γεωργίου υἱοῦ καὶ παντὸς τοῦ οἴ-
κου αὐτῶν ἐτελ(ε)ιώθη τὸ πᾶν ἔργω(ν)
4 ἐν μη(νὶ) Ἀπριλίου τοῦ πβφ´ ἔτους ἰνδ(ικτιῶνος) ιβ´

Abbreviation signs: horizontal line, diagonal stroke, ⟋ , ed.pr. ‖ 4. ed.pr. rejects the Tyrian and Caesarian eras which would yield 456/457 and 534/535 respectively and do not fit in with the 12th indiction, and opts for the Pompeian era: 582-64/63 = 518/519 A.D. = 12th indiction.

1447: 384/385 no. 4. **Invocation for Demetrios and relatives.** Mosaic at the entrance of the Southern apse.

Κ(ύρι)ε ὁ Θ(εὸ)ς τοῦ ἁγίου Σεργίου, ἐλέησον τοῦ δούλου σου
Δημήτρι(ο)ν δ(ιάκονον) (καὶ) Γεόργι(ο)ν υἱὸν καὶ παντὸς τοῦ οἴκου
αὐτῶ(ν)

Abbreviation signs: horizontal line and ⟋ , ed.pr. ‖ 1. the Southern apse may have been consecrated to St.Sergius, who had his cult center in Resapha-Sergioupolis, ed.pr. ‖ inscription no. 5 is a Latin dedication to Iuppiter, Venus and Mercury by a decurio coloniae, probably from Ptolemais.

1448: 390 no. 6. **Bible quotation.** Mosaic near the Southern entrance to the Church.

† Ἀγαπᾷ Κ(ύριο)ς τὰς | πύλας Σιὸν ὑπὲ(ρ)
| πάντα τὰ σκενό(μ)ιατα Ἰακώβ †

Ps. 86 (87) vs 2, ed.pr.

1449. Dora (area of: Bir el-Malik). Honorary inscription for T. Mucius Clemens, 51/52-59/60 A.D. *SEG* XXXIII 1266. Republished by N.Kokkinos, *Latomus* 49 (1990) 126-141, especially 128-136 (majuscle text). The reader is referred to the app.crit. of *SEG* XXXIII 1266.

[Τί]τωι Μουκίωι Μάρκ[ου υἱῶι tribus]
[Κλ]ήμεντι ἐπάρχωι στ[ρατεύματος πεζικοῦ ?]
βασιλέως μεγάλου Ἀγρίπ[πα βοηθῶι]
Τιβερίου Ἀλεξάνδρου ἐπάρ[χου Ἰουδαίας]
ἐπάρχωι σπείρης πρώτ[ης Ἡρω ?]-
διανῆς ἱππικῆς vacat β[οηθῶι]
Τιβερίου Κλαυδίο[υ Φήλικος]
ἐπιτρόπου Σε[βάστου Ἰουδαίας]
Σιμωνίδης καὶ Τ[----------]
υἱοὶ τῶ⟨ι⟩ ἑαυτῶν [πατρὶ καὶ εὐεργέτηι ?]·
χα[ῖρε]

2-8. K. argues that the appointments are given in ascending order: 1) praefectus of one of Agrippa I's infantry cohorts stationed at Caesarea: 41-44 A.D.; 2) adiutor of Ti. Iulius Alexander, governor of Iudaea ca. 46/47-ca. 48/49 A.D. (cf. for his later career *SEG* XXXVIII 1676 and our lemma no. 1393); 3) praefectus of a partly

mounted unit of the royal troops, which is now part of the Roman army; its name is derived from Herod the Great; 4) adiutor of Ti. Claudius Felix, governor of Iudaea ca. 51/52-ca. 59/60 A.D.; our epitaph should be dated to this period on the assumption that Clemens died while still in service. Ti. Claudius Felix is known from Jos. *Ant.Iud.* 10.137 and, with the gentilicium Antonius, from Tac., *Hist.* 5.9; on 136-140 K. argues on the basis of the present inscription and of Latin inscriptions and a papyrus recording other, possibly related men called Ti. Claudius Felix, that Josephus' version is correct || cf. also our lemma no. 1638 ad no. 700.

1450-1461. Eleutheropolis (area of: Ḥorvat Qaṣra). Inscriptions in a cave chapel, Christian period. Greek, Arabic and Syriac inscriptions on the walls of the subterranean chapel (originally a Second Temple period tomb) at Ḥorvat Qaṣra. The Greek texts are published by edd.pr. L. Di Segni - J.Patrich, *'Atiqot*, Hebrew Series, 10 (1990) 141-154 (in Hebrew; ph.; dr.) and 31*-35* (English summary). No dates, except for the observation that some graffiti are 'obviously inscribed by visitors during the Byzantine and Early Arab period' and for our lemma no. 1455 b. Careless script; many cursive letters.

1450: 31 no. 1. **Inscription of unknown character.** Written on Southern jamb of passage way between Rooms I and II: NH ϵ+ KPI ⲩ̄ Φ ⲩ

N(η)εκρι(κρ)ύφι(ον) [apparently ν{η}εκρι⟨κρ⟩ύφι(ον) is meant]: 'burial crypt', unattested so far, edd.pr. [the reading is utterly uncertain, Bingen, who wonders whether there are one or two more letters initio].

1451: 31/32 no. 2. **Invocations of St. Salome and of the Lord.** Inscriptions within (**a**) and above (**b**) a tabula ansata engraved over the arched passage way leading from the entrance hall into the chapel.

a) Ἁγία Σαλώμη, ἐλέ|ησον Ζαχαρίαν υ̣⟨ἱο⟩ῦ̣ | Κυρίλλου· ἀμήν
b) † Κύριε, [ἐλέησον] | τὸν ἀδελφὸς [Κύρ]ιλλος †

a) 2. in fine ⲩ̄ ⲩ̄, dr.; υ̣⟨ἱο⟩ῦ̣, edd.pr. [Bingen has doubts concerning this reading: he finds the two upsilons highly problematic; moreover, why a genitive ?]; dedicatory inscription; Zacharias was either the founder or the principal benefactor of the church. Salome is probably to be identified with Salome the midwife on record in the Proto-Gospel of John, who in the later tradition became Mary's handmaid and followed the Holy Family on their flight to Egypt; her sainthood was not officially recognized in the calendars of saints. Possibly the chapel (originally a tomb) was dedicated after the discovery of the burial of a woman named Salome, edd.pr. || many crosses are incised within and around the tabula ansata, probably a 'witness to the reverence of generations of pilgrims', edd.pr. || b). a chi is intertwined in the K of Κύριε; probably Κύριε Χ(ριστέ), edd.pr. || probably Kyrillos was the elder brother of Zacharias on record in the preceding text, edd.pr.

1452: 32/33 no. 3. **'Temple of St. Salome'.** The first two words are engraved to the left of the tabula ansata of the invocation of St. Salome (above); the last two words are written in larger letters below the frame: Ἱερὸν τῖς | ἁγία⟨ς⟩ Σαλώμη⟨ς⟩

ΑΓΙΑCΑΛωΜΗ, dr. || many crosses, partly intersecting the writing, edd.pr.

1453: 33/34 no. 4. **Dedication by Abbas Agapios.** Inscription engraved on the soffit of the arched passage way leading from the entrance hall into the chapel.

† Ἄμβας Ἀγάπης ὁ ἁμα⟨ρ⟩τολὸς | δηακὸν
τῆς ἁγήα⟨ς⟩ Σαλόμη⟨ς⟩ ἔθ⟨ηκ⟩ε

1. ΑΜΑΤΟΛΟC, dr. || 2. ΑΓΗΑCΑΛΟΜΗΕΟΕ, dr. || = Ἄββας Ἀγάπιος ὁ ἁμαρτωλὸς διακὼν τῆς ἁγίας Σαλώμης; the objeet of the dedieation is either the inseription itself or some object located near the entranee, edd.pr.

1454: 34 no. 5. **'St. Salome/Jesus Christ'.** Square divided into four engraved on the capital of the single surviving column of the chancel in room IV; inscription below.

Ἁ(γ)ί(α) Σα(λώμη) | Ἰ(ησοῦ)ς Χ(ριστό)ς

1455: 34 no. 6. **Various inscriptions.** Four inscriptions on the right of the arch in the Eastern wall of room VI.

a) ΧΑ | †
b) Κ(ύρι)ε, ἐλέη|σων τὸν | δοῦλόν σου | Ζαχαρήα
c) † Κ(ύρι)ε, ἐλέησον
d) Κ(ύρι)ε, ἐλέ|ησον τ(ὸν) | Ῥάντη

a). Perhaps χα(ῖρε), χα(ρά) or Χ(ριστὲ) Ἀ(μήν), edd.pr. || **b).** earved over (a); cursive zcta with long rounded tail, typieal of the 7th/8th eent. A.D., edd.pr.; the variations in spelling suggest that Zaeharias was someone other than the homonym on record in our lemma no. 1451, edd.pr. || **b)** and **c)** are probably engraved by the same hand, edd.pr. || **c).** the K is attached to the stem of the cross || **d).** Ῥάντης: on record for a boxer from Alexandria (Paus. 5.21.12) and to be eompared with Semitic Ῥαένθης, edd.pr.

1456: 34/35 no. 7. **Three invocations of the Lord.** Inscriptions engraved on three sides of the capital of the left column (now broken) of the chancel in room IV; **b)** is engraved over an Arabic inscription.

a) † Μνήστητη, Κ(ύρι)ε, | τοῦ δούλου σου Οσο|μεν κὲ ὁμοῦ
Ῥήσο[υ] | κὲ ὁμ(οῦ) Ἀτρήσου κὲ || Τρήμου κὲ ὁμ(οῦ) Ἀδημ †
b) ☧ Μν(ήσθητι), Κ(ύρι)η, ΠΤΙΓ---· | ἀμίν
c) † Μν(ήσθητι), | Κ(ύρι)ε

a) Μνήστητη = μνήσθητι; the writing shows many cursive elements typical of the 6th/7th cent. A.D.; the names are those of Arab Christians from the South, edd.pr. || **b)** 'the writing seems of a late date', edd.pr. [the reading is uncertain, Bingen].

1457: 35 no. 8. **Invocation.** Inscription on the left side of the arch in room V: MNHC

Μνησ[θῇ ὁ δεῖνα] or μνήσ[θητι τὸν δεῖνα], edd.pr.

1458: 35 no. 9. **Invocation.** Inscription near the preceding text; letters around an incised cross: Μ⟨ν⟩ή|μη | Μα[--]

MHMH, inscription.

1459: 35 no. 10. **Invocation of Christ.** Inscription carved on the Western wall of room VI: Χ(ριστ)έ, βοή[θει -- name --]

1460: 35 no. 11. **Exclamation.** Inscription engraved on the Eastern side of the Southern column of the chancel in room IV: Νικᾷ

'[The cross] conquers', edd.pr.

1461: 35 no. 12. **Inscription of unknown character.** Circle divided in six by three intersecting lines; letters engraved inside **(a)** and under **(b)** the circle.

a) CΘ X
b) ΛΑΠΟΥΝΙ ΡΗ

a). Perhaps [μνή]σθ[ητι] or [μνη]σθ[ῇ] and Χ(ριστός), edd.pr..

1462. Gadara. Various inscriptions. In a report on the excavations in Gadara from 1986 to 1988 P.W.Herz-T.Weber, *AA* (1990) 259-261, present a brief survey of old and recent epigraphical finds, which will be collected in a Corpus (ph. of an unpublished bilingual dedication of Μᾶρκος Ἰούλιος Σεκοῦνδος π.π. (primipilus) in honor of Trajan and of a Rhodian amphora stamp, which we read from the photo: Σωκ[ρ]ατεῦς). On 213 W. mentions *SEG* XXXVII 1482 (ph.), on 214 and 256/257 *SEG* XXXII 1504 (ph.). On 201-204 (cf. also 260) P.C.Bol reports on the find of statues placed in the niches of a façade; a female statue bears the name of the dedicant on its base: Κλ. Δάφνου (transcription of M.Sève, *BE* 1991 no. 125, on the basis of B.'s ph.).

1463. Gaza. Lead weights. *SEG* XXVIII 1408-1425. G.Mussies in *ANRW* II 18.4 (1990) 2426, suggests that the circles in nos. 1423, 1415 and 1412 (two, three and four

respectively) outline the ground-plan of the temple of Μαρνάς in Gaza [rather speculative, Pleket].

1464-1468. Golan Heights. New inscriptions. P.Porat, *SCI* 8/9 (1985-1988) 166-168 nos. 1/2 and 4-6 (pl.), publishes the following texts.

1464: 166 no. 1. **Epitaph of Papias, Roman period.** Pedimental basalt tombstone found in Ḥavat Shoshana: Παπίlας 'Αν|τιόχου | ἄωρε, || χαῖρε

Pi with equal legs; A, ω

1465: 166/167 no. 2. **Wish, undated.** Basalt lintel; inscription in a wreath flanked by 'birds, knots and other objects'; found in Ḥavat Shoshana: Εὐτυ|χίτω | Οὔλπιο̣(ς)

1466: 167 no. 4. **Fragmentary epitaph, Roman period.** Fragment of a tombstone found in Tel Katsir and now in the Beit Gordon Museum at Kibbutz Degania A.

. Ạ Ṗ Ç Ị | . ANNOY | ET v Ξ

[Θ]άρσ(ε)ι ['Ιω]άννου, ἐτ(ῶν) ξ', ed.pr., who rightly finds 'Ιωάννου problematic and suggests that a personal name in the nominative may have been lost or that we actually have such a name: [Μ]άννου[ς], [Π]άννου[ς] or ['Ι]άννου[ς] [probably a vocative of a name in -ους, Bingen].

1467: 167 no. 5. **Epitaph of Sabina, Roman period.** Basalt tombstone from Kafar Miser: Σαβῖνα | Θεοδ|ώρου | ἐτ(ῶν) λ'

Cursive epsilon, sigma and omega.

1468: 168 no. 6. **Byzantine inscription.** Lintel of a mausoleum found on the Golan and now in the Beit Gordon Museum at Kibbutz Degania A.

Ṃ̣ΝΗ [[ΚΡ S ΧΑΡ ΕΠΕΚΤ Υ |, SANNA [IAAS [ΕΡΓΙΟS

Μ̣νή(μη)ς Σκρ(ινιαρίου) Χάρ(ιν) ἐπέκτ(ισεν) Υ[-|-]; S = abbreviation sign.

1469. Golan (Southern). Boundary stone, 293-305 A.D. Black basalt slab reused as a tomb cover; now in the Beit Gordon Museum at Kibbutz Degania A. Ed.pr. P.Porat, *SCI* 10 (1989/1990) 130-133 (ph.).

Διοκλητιανὸς | κὲ Μαξιμιανὸς | vac Σεββ (= Σεβαστοὶ) vac | κὲ Κωνστάντις || κὲ Μαξιμιανὸς | ἐπιφανέστατοι | Κέσαρες λίθο(ν) | διορίζοντα ἐν{ο} | ὅροις κώ(μης)

Καπαρ || 'Ηαριβου ἐν τοπο(ῖς) | PHO vacat ΓACTHPIXΘHINE ἐκέλευσαν AM[-]| Δ ν.ΦΛΥΟΥ κὲ 'Αγελίπου κησι(τόρων)

11-12. PHO---ΓΑ στηριχθῆ | νε: 'in the place called Reo---ga'; στηριχθῆνε = στηριχθῆναι, ed.pr. || 13-14. 'by the tax-assessors Am[..]d[.]phluou and Agelipos', ed.pr. [or ἐκέλευσαν{αμ} | δ(ιὰ) Φλ(αου)ίου κὲ 'Αγελίπου ?, Pleket].

1470-1473. Herodium. Mosaic inscriptions. Four Greek inscriptions, three of them found in the Northern Church; the fourth in a room adjoining the Eastern Church to the South. Ed.pr. L.Di Segni in *op.cit.* (cf. our lemmata nos. 1444-1448) 177-190 nos. 1-4 (ph.).

1470: 177-182 no. 1 = *SEG* XXXVII 1489. Di Segni reads in L. 1 K(ύρι)ε 'Y(ιὸ)ς ? X(ριστό)ς instead of K(ύρι)ε 'I(ησοῦ)ς X(ριστό)ς. The photo shows $\overline{\text{YC}}$ (cf. also our lemma no. 1472). The occurrence of the same formula in inscription no. 3 shows that we have no misspelling but the abbreviation of υ(ἱό)ς. Comment on this unusual formula and its origin (Jewish-Christian background of the community at Herodium).

1471: 182/183 no. 2. **Invocation of St. Michael.** Mosaic in a room attached to the Northern side of the Church.

† "Αγιε Μιχαήλ, πρόσδεξε τὴν καρποφορίαν | τοῦ δούλου σου 'Αναήλ † | κ(αὶ) τ(ῶν) διαφερόντων αὐτοῦ || Σαπρίκαν καὶ Μάμαν· ἀμήν

Abbreviation signs: vertical stroke on the kappa (κ́); ʃ on the tau (τ́) || 3. 'Αναήλ: cf. following text || 5. Sapriea: probably Anael's wife; Anael's sister has the same name; Mamas: probably Anael's son, ed.pr.

1472: 183/184 no. 3. **Bible quotation and commemoration.** Mosaic in the narthex; inscription in a rectangular frame shaped like a door and flanked by two wide red stripes resembling door-posts; in the frame a large cross dividing the inscription into four compartments..

† Αὕτη ἡ πύλη | τοῦ K(υρίο)υ εἰσελεύσονται ἐν αὐτῇ | δίκαιοι † || K(ύρι)ε 'Y(ιὸ)ς X(ριστό)ς, μνήσθητι | τὸν δοῦλόν σοlυ 'Αναὴλ καὶ | Σαπρίκα †

Ps. 117 (118).20 || 5. cf. our lemma no. 1470 || 6-8. 'thy servants Anael and Sapriea': cf. our lemma no. 1471 LL. 3-5 || since Anael does not have, at least does not mention a son, this text may be somewhat earlier than the one in our lemma no. 1471, ed.pr.

1473: 185/186 no. 4. **Invocation.** Mosaic in the room adjoining the Eastern Church to the South.

[- - - - - -]ˀ βεσο ( )
ΣΟ[- - - -]Ο ( ) ὑπὲρ
τῶν̣ [καρποφ]ο̣ρ̣ησά(ντων)
4 [- - - - - - - - - - - ἀμ]ή̣ν

Abbreviation sign: ⟆ || ed.pr. reads LL. 2-4 as follows: -- ο(..?) ὑπὲρ Ισω[τηρίας τῶν καρποφ]ορησά(ντων) | τῷ ν[αῷ ?...· Ἀμ]ήν [the photo shows in L. 2 initio CO and in L. 3 initio TON, which must depend on ὑπὲρ, Pleket].

1474. Jericho. Epitaph of the imperial freedman Theodotos, 50-54 A.D. *SEG* XXXI 1405. Cf. D.Piatteli in A.Kasher - U.Rappaport - G.Fuks (edd.), *Greece and Rome in Eretz Israel. Collected Essays* (Jerusalem 1990) 75-83, for some reflections on the status of the freedman in Greek and Roman law.

1475-1479. Jericho (area of: Khirbet el-Beiyûdât). Mosaic inscriptions, 2nd half of the 6th cent. A.D. (before 570 A.D.). Cf. L.Di Segni in *op.cit.* (cf. our lemmata nos. 1444-1448) 265-273 (dr.), for five mosaic inscriptions found in the church and belonging to a number of successive building phases.

1475: 265-267 no. 1. **Invocation for Aphleos and others.** Mosaic in one of the intercolumniations between the nave and the Southern aisle.

† Κύ(ριε), βοήθισον τοὺς δούλου(ς) ⟨σου⟩ | Ἀφλεος καὶ Λουκᾶς
πρεσβιτέρους καὶ Στέφ(ανον) καὶ Σαμα(ιον ?) | καὶ Ἐλισέος καὶ λυπῶν

Abbreviation signs: horizontal stroke and ⟅, ed.pr. || 2-3. two priests are mentioned: one (Loukas; cf. next lemma) is the regular village priest; the other has possibly been sent by the bishop to help organize the work, ed.pr. || 3. in fine: Greek transcription of Jewish Shamay; or Σαμα(θον), Σαμα(κων), Σαμμα(σας) or Σαμμα(σαιος), ed.pr. || 4. D.Feissel, *BE* (1991) no. 749, prefers καὶ λύπων = λοίπων; Λύπων, ed.pr.

1476: 267/268 no. 2. **Commemoration for Loukas.** Mosaic from the Southeastern room.

Κ(ύρι)ε, μνήσθι(τι) Λουκᾶ | τοῦ πρεσβ(υτέρου)
ὅτι | ἐκ τῶν καμάτων | αὐτοῦ ἐψηφώθη

Abbreviation signs: horizontal stroke and ⟆, ed.pr. || 3. = ἐκ τῶν ἰδίων: 'at his own expenses', ed.pr.; cf. our lemma no. 1479.

1477: 268 no. 3. **Building inscription.** Mosaic in the nave in front of the bema.

Ἐπὶ τοῦ ἁγιωτ(άτου) καὶ ὁσιωτ(άτου) | ἡμῶν Πορφυρίου
ἐπισκόΙπου ἐψηφώθη ὁ ναὸς οὗΙτος σπουδῆς Ἐγλῶνος πρεσ-
β(υτέρου) || κ(αὶ) ὑπὲρ σωτηρίας τῶν καρποφορ(ούντων)

Abbreviation sign: ⸗ , ed.pr. || 2. Porphyrios: unknown as bishop of Jericho to whose territory Khirbet probably belonged; to be datcd somewhere between ca. 536 and 570 A.D., ed.pr. || 4. Ἐγλών: Semitic name, ed.pr.

1478: 268-270 no. 4. **Building inscription, Nov. 12, 570 A.D.** Mosaic on the bema in front of the altar.

Ἐπὶ τῆς εὐσεβοῦς βασιλείας τοῦ | δεσπότου ἡμῶν Φλ(αουίου) Ἰουστ-
τίνου ἐγράΙφη ἐν μη(νὶ) Νοεμβρίου ιβ′ ἰνδ(ικτιῶνος) δ′ (καὶ) διὰ τοῦ |
θεοφ(ιλεστάτου) πρεσβ(υτέρου) Ἀββοσουββ(ου) (καὶ) Ἐλισέ[ου] ||
Σαορας Σελαμ(άνου) (καὶ) Στέφανος (καὶ) Γεοργ(ίου) ἐψ(ηφώθη)

Abbreviation signs: horizontal stroke and ⸗ , ed.pr. || 1-3. reign of Justinus II (565-578 A.D.); indictio 4 = 570/571 A.D., ed.pr. || 4. Ἀββοσουβος: Arabic name; cf. next lemma.

1479: 270/271 no. 5. **Invocation.** Mosaic in the room attached to the Southwest corner of the Church.

Κ(ύρι)ε Ἰ(ησο)ῦ Χ(ριστ)έ, πρόσδεξε τὴν | καρποφορίαν
τῶν δούλω(ν) | σου Ἰωάννου τοῦ πρ(εσβυτέρ)ου καὶ |
Ἀββοσοβου ὅτι ἐξ ἰδίων κόΙΙπων ἤγιραν τὸν οἶκον τοῦτον

Abbreviation sign: horizontal stroke, ed.pr. || 4. for Abbosobos cf. previous lemma || 4-5. ἐκ ἰδίων κόπων: cf. ἐκ τῶν καμάτων in our lemma no. 1476 L. 3.

1480. Jericho (area of: Nuseib 'Uweishîra). Building inscription, 5th cent. A.D. Mosaic inscription from the Church. Ed.pr. L.Di Segni in *op.cit.* (cf. our lemmata nos. 1444-1448) 201-204 (ph.; dr.).

Δόξ[α τῷ Θ(ε)]ῷ καὶ τοῖς
[ἀγγ]έλοις αὐτοῦ ὅτι ἐ-
[β]οήθησες ἐς ἡμᾶς ὑκο-
4 δομῆση τὰ ὧδε · Ἐπὶ
τοῦ θεοσεβεστάτου Αὐ-
ξέντα ἐκτίσθη ἡ ἐκ-
κλησία Τουβίας κο(ι)ν(οβίου) (or κο(ι)ν(οῦ))

1-2. Comment on the appearance of angels in the doxology by ed.pr. || 3. haplography: ΟΗΘΗΣΕΣ for ΟΗΘΗΣΑΣΕΣ, ed.pr., who prints ἐἰ[κβ]οηθήσ⟨ας⟩; but D.Feissel, *BE* (1991) no. 748, rightly prefers ἐἰ[β]οήθησες (aorist) ἡμᾶς ὑκοδομῆση (inf. aor.) || 3-4. ὑκοδομῆση = οἰκοδομῆσαι || 5-6. Αὐξέντα: Aramaicised form of

Auxentios, who was either bishop of Jericho or presbyteros of the monastery, ed.pr. || 7. TOYBIA⊏ K̄ON, mosaic; ed.pr. takes K as an abbreviation of κο(ι)ν(οβίου) or κο(ι)ν(οῦ): the Church of Tobias' coenobium; Tobias is the founder of the monastery.

1480 bis. Jerusalem. Epitaph of Zenarous, Roman Imperial period. *CIJ* 1303. H.Solin, *Arctos* 24 (1990) 126/127, points out that Ζηναροῦτος is a regular genitive of the female name Ζηναροῦς, which is not attested elsewhere (*CIJ*: perhaps Βηρούτιος = Verutius was meant). Brief comment on female names in -άριον, -αρώ, -αρίς, αροῦς, often derived from divine names, e.g. Νικάριον, Νικαρώ, Νικαροῦς, Latin Nicarus; also Βουβαστοῦς (cf. *SEG* XXVIII 812). Cf. also *SEG* XXXIV 1715.

1481. Jerusalem (area of: Ramot). Mosaic inscription, 761 A.D. Inscription within a mosaic tabula ansata in a room in the Northeastern corner of a monastery located on an ancient path leading to En-Nebi Samwil, one km. Northeast of a secondary Roman road descending from Jerusalem to Emmaus. Edd.pr. R.Arav - L.Di Segni - A.Kloner, *SBF* 40 (1990) [1991] 313-320 (ph.).

Ἐτελειώθη [τὸ πᾶν ἔργον]
τοῦ ἐνταῦ[θα οἴκου τοῦ μάρ]-
τυρος Γεωργ[ίου ἐπὶ Θεοδώ]-
ρ(ου) τ(οῦ) ἁγιωτά[του πατριάρ]-
χ(ου) (καὶ) Θεοδώρου [πρεσβυτέ]-
ρ(ου) (καὶ) χωρ{ι}επισκό[που σπουδῇ]
(καὶ) προθυμύᾳ Στ[εφάνου πρεσ]-
βυτέρου (καὶ) πάντω[ν τῶν οἰ]-
κύων αὐτοῦ ἐν μη(νὶ) Ἰ [. . . . .]
κ´ ἰνδικτ(ιῶνος) ιε´ ἔτους κ(όσμ)ου [κτί-
σεως]
,ϛσνδ´

3. Georgios: a most popular saint in Palestine; cf. Y.E.Meimaris, *Sacred names, saints, martyrs and church officials in the Greek inscriptions and papyri pertaining to the Christian church of Palestine* (Athens 1986) 123-128 nos. 664-691, edd.pr. || 6. [for χωρεπίσκοπος see *SEG* XXXIX 1837] || 7. προθυμύᾳ = προθυμίᾳ (iotacism; cf. οἰκύων for οἰκείων in LL. 8/9) || 8-9. we adopt the reading of D.Feissel, *BE* (1992) no. 650; συνοι]κύων = συνοικίων: 'members of the same house/community', i.e. monastery, edd.pr. || 9. in fine τ[οῦ, but a dotted iota is not excluded: 'Ι[ουνίου] or 'Ι[ουλίου], edd.pr.; D.Feissel, *loc.cit.*, reads in fine ϊ: January 20, and dates the text to 761 A.D. || 10-11. annus mundi 6254: a creation era; for its use in epigraphy (earliest attestations in the 7th cent.) see *SEG* XXVIII 1601; the prevailing count fixed Christ's birth in 5492; 6254 creation era = 762 A.D.; the year of the creation era began on March 25; since the 15th indiction began on September 1, 761 and ended on August 31, 762, our inscription should be dated between March 25 and August 31, 762; in view of the given day of the month (κ´) not earlier than April 20 and not later than August 20. The date is confirmed by LL. 3/4: Theodoros was patriarch of Jerusalem in 761, edd.pr.; but cf. above D.Feissel's date || the building was probably a suburban monastery farm, edd.pr., with further references.

1482. Jerusalem. Graffiti on sherds, 8th-early 6th cent. B.C. Y.Shiloh, *PalEQ* 119 (1987) 9-18. B.Sass, *PalEQ* 122 (1990) 59-61 (ph.), wonders whether two of the three graffiti

are Greek rather than Semitic: sherd 2 perhaps reads --X (or Ψ) Λ P-- rather than Arabic --*ha-lam-ya*--, sherd 3 has a Φ rather than two antithetic *dals*. If these graffiti are actually Greek, they would be the earliest Greek texts of pre-exilic date found in Palestine.

1483. Jerusalem. Amphora stamps, Hellenistic period. D.T.Ariel, *Excavations at the city of David 1978-1985* II: *Imported stamped amphora handles, coins, worked bone and ivory, and glass* (QEDEM 30; 1990; non vidimus) 13-98, publishes the following amphora stamps: 450 Rhodian, two Knidian, five Chian, six Koan, three in Latin, one with stamp of Zenon and ten unclassified.

1484. Joppa (Jaffa). Inscribed mould for lead weights, 102, 107 and 110 A.D. *SEG* XXXI 1410. S.Applebaum, *SCI* 8/9 (1985-1988) 138-144, briefly reflects on the status of Joppa in the 1st cent. A.D. and on Ioudas' agoranomia, either for the Greek politeuma, which might have included some hellenized Jews, or for the Jewish politeuma. In fact he argues that there were twin communities: the city of Flavia Joppa and a Jewish politeuma.

1485. Khan el-Ahmar. Fragments. Y.Meimaris in *Poikila*, publishes the following fragments found during excavations of the monastery and Church of St.Euthymios.

pp. 418/419 (ph.): reddish flagstone found in a burial chamber, inscribed with T^{S}: τ(άφος); marble fragment of a chancel screen; the original inscription (A) was corrected later to serve another purpose (B). **A:** --]υεος Πέτρου ὁσι[--; Petros is the phylarch who built the Church (5th cent.); **B:** --]υεος Θε(ω)δούλου ὁσι[--.
p. 425 (ph.): marble fragment used as weight and found near the main arched gateway of the monastery: ὀκία (οὐγκία) ς ἥ|μισυ: '1 1/2 ounce', ed.pr. However, D.Feissel, *BE* (1992) no. 649, points out that, since the fragment weighs ca. 230 gr. and a Roman ounce is 1/12 pound, a reading 'one and a half' is to be rejected in favor of ὀκία ἓξ ἥμισυ; the pound would then be 420 gr.: 'ce qui reste problématique'.
pp. 426/427 (ph.; dr.): stone with a painted ikon and a tree, with the nomina sacra Ἰ(ησοῦ)ς Χ(ριστό)ς; limestone block with a cross with Ἰ(ησοῦ)ς Χ(ριστό)ς; oillamp with cross and ἀνάστασις.
p. 428 (ph.): alabaster fragment, possibly from an altar-edge: [Φ]ιλοσοφίας.

1485 bis. Khorsia. Mosaic inscription, 585 A.D. *SEG* XXVI 1677; XXX 1697. Cf. the comparatio numerorum in our lemma no. 1389 bis.

1486-1491. Luzit. Christian inscriptions, Byzantine period. Cf. L.Di Segni in *op. cit.* (cf. our lemmata nos. 1444-1448) 315-320 nos. 1-7 (dr.) for seven inscriptions engraved on

the walls of a funerary cave; nos. 1-4 are connected with the Western vault which opens in front of the entrance; nos. 5-7 belong to the Southern niche.

1486: 315 no. 1. **Aianis, the owner of the vault.** Engraved on the outer face of the opening of the burial vault: † Αἰάνις

Presumably the owner of the vault, ed.pr.

1487: 315 no. 2. **Epitaph of Aianis.** Engraved on the rear wall of the niche above both burial places: † χρυσόχο(ο)ς | † Αἰάνις
rosette

1488: 315/316 no. 3/4 (ph.). **Topos inscription.** Identical inscriptions engraved on the two graves in Aianis' vault: † Τώπος Between Τω and πος a rosette.

1489: 316 no. 5. **Epitaph of Johannes.** Engraved on the rear wall of the niche which opens at the left of the entrance: † Ἰωάννις | ἀρχιατρός
To the right of Ἰωάννις a large cross in a circle.

1490: 317/318 no. 6. **Nika inscription.** Engraved on the right of the cross of no. 5:

Χ(ριστὸ)ς [illegible] νικᾷ

[illegible] is enigmatic, ed.pr., who considers various possibilities: engraver's error, for ΟΘ [illegible] (Ὁ θ(εό)ς) or for [illegible] (σώτηρ); abbreviation of ὡ(ραῖο)ς or ὡ(μοφόρο)ς; [illegible] for Ο[illegible]: ὁ(μόθεο)ς; ed.pr. prefers the latter.

1491: 318 no. 7. **Nika inscription.** Engraved within a circle on the outer face of the arch on the right of the vault of Johannes (inscription no. 5).

† Χ(ριστὸ)ς | νικᾷ · Χ(ριστὸ)ς | βασιλ|εύ(ει)

1492. Lydda. Epitaph of Pyrinos and Malthake, late 1st cent. B.C.-early 1st cent. A.D. *SEG* XXXVIII 1588. J.Schwartz, *IEJ* 40 (1990) 52/53, rejects B.-Z.Rosenfeld's view that Ἄλκιος and Μαλθάκη are to be identified with members of the Herodian family (cf. *SEG* XXXVIII). A.Kloner, apud S., dates the ossuary to the period indicated in the heading rather than to the late 1st-late 2nd cent. A.D.

1493-1499. Ma'ale Adummim (Khirbet el-Muraṣṣaṣ). Christian inscriptions, end of the 6th cent. A.D. Cf. L.Di Segni in *op.cit.* (cf. our lemmata nos. 1444-1448) 153-

164, for seven inscriptions found during excavations in the monastery of Martyrios; two are engraved on stone; the others are mosaic inscriptions.

1493: 153 no. 1 (ph.). **Epitaph of Paulos, ca. 500 A.D.** Tombstone found at the center of the square hall adjoining the Church; on the stone a cross and two palm leaves: † Θήκη Παύλου πρεσβυτέρου καὶ ἀρχιμανδρίτου

Paulus is known from literary sources as abbot and deputy of the archimandrite Theodosius, ed.pr.

1494: 153-155 no. 2 (dr.). **Building inscription.** Mosaic in front of the bema in the new Church.

[Ἐπὶ τοῦ ὁσίου πατρὸς ἡμῶ]ν Γενεσίου πρεσβ(υτέρου) κ(αὶ)
ἀρχιμ[(ανδρίτου) ἐγένετο]
[καὶ τοῦτο τὸ ἔργον ὑπὲρ μ]νήνης καὶ ἀναπαύσεω[ς ...]
[τῶν ὁσίων (or μακαρίων) πατέρων ἡμ]ῶν Ἰωάννου (καὶ) Ἰωά[ννου...]

Abbreviation sign: ⸗ ‖ 1. for Genesios, abbot of the monastery, cf. our lemma no. 1498 ‖ 3. either two persons called Ioannes or one, whose father also was called Ioannes, ed.pr., who prefers the first option; the persons mentioned in this line may have been abbots, predecessors of Genesios.

1495: 155/156 no. 3 (dr.). **Commemoration.** Mosaic at the opening of the apse in the chapel adjoining the Church to the South; mutilated inscription in four lines; in the beginning of L. 1 a palm leaf.

Ὑπὲρ [τελείας μνήμης καὶ ἀναπαύσ]εω[ς τοῦ ὁσίου (or ἁγίου)]
πατρὸς [ἡμῶν Μαρτυρίου τοῦ ὁσιωτ(άτου) ἀρχιεπισκ(όπου) καὶ]
πατ[ριάρχου -]
4 ἡγ[ουμένου -]

3. Possibly τοῦ τῆς ἐν Χ(ριστ)ῷ συνοδίας συστησαμ(ένου) καὶ] Ι, ed.pr., who conjectures for L. 4 something like ἐτελειώθη or ἐγένετο τοῦτο τὸ ἔργον vel sim.

1496: 156/157 no. 4 (ph.). **Offering.** Fragment of a chancel screen.

[Προσφορὰ Ἀντο]νίνας (?) καὶ Αὐξεντίου

1497: 157/158 no. 5 (ph.). **Commemoration of Elpidios and others.** Mosaic above a burial cave in the North wing of the monastery.

Μνή[σθητι, Κ(ύρι)ε, ἐν] τῇ βασιλείᾳ σου | Ἐλ[πιδίου Ἰωά]ννου
Γεωργίου | τῶ[ν πρεσβ(υτέρων) καὶ τ]ῶν λοιπῶν πρ(εσβυτέρ)ων |
τῶ[ν ἐνθαῦ]τα κειμένων ‖ ὧν [γινώσκεις τὰ ὀνόματα]

For Elpidios, John and George cf. our lemma no. 1499 no. 7 || 3. rather π(ατέ)ρων, D.Feissel, *BE* (1991) no. 747 || 4. rather τῶ[ν ὧδε κα]τακειμένων, F., *ibidem*.

1498: 158/159 no. 6 (dr.). **Building inscription, March 568 or 583 A.D.** Mosaic found at the Eastern end of the great hall in the Northwest corner of the building, which probably was the refectory.

Ἐπὶ τοῦ ὁσίου πατρὸς ἡμῶν | Γενεσίου πρεσβυτέρου κ(αὶ) ἀρχι|μανδρίτου ἐγένετο κ(αὶ) τοῦτο τὸ ἔργον | ὑπὲρ τῆς σωτηρίας αὐτοῦ κ(αὶ) τῆς ἐν || Χ(ριστ)ῷ συνοδίας αὐτοῦ· Ἐτελιώθι δ(ὲ) | ἐν μηνὶ Μαρτίῳ ἰνδ(ικτιῶνος) α΄

Abbreviation signs: horizontal stroke and ⸗ || 2. cf. our lemma no. 1494 || 5. in fine Δ^{ς} = δ(ὲ); ed.pr. prints δ' || 6. first indiction: presumably 567/568 or, even better, 582/583 A.D., ed.pr.

1499: 159-161 no. 7 (ph.; dr.). **Commemoration of Elpidios and others.** Mosaic in the 'Chapel of the three Priests' in the Southeast wing of the monastery.

Κ(ύρι)ε ὁ Θ(εὸ)ς ἡμῶν, μνήσθητι ἐν τῇ | βασιλείᾳ σου Ἐλπιδίου Ἰωάννου | Γεωργίου τῶν πρεσβ(υτέρων) κ(αὶ) πάσης | τῆς ἐν Χ(ριστ)ῷ συνοδίας

Cf. our lemma no. 1497.

1500. Masada. Greek tituli picti and graffiti on jars and amphoras, before 73/74 A.D. Cf. H.M.Cotton - J.Geiger, *The Latin and Greek Documents. Masada* II (Jerusalem 1989) 180-198, for a number of inscriptions on storage-jars: **nos. 854-866**: καλὸν κεράμιον; **nos. 867-890**: Ζήνων; in addition one finds either the letters ΘΕΙ (or perhaps ΘΗ: numerals) or in Jewish characters the names of Shabyo and Bar Jason, or both; the relation between Zenon and the latter two is unknown; **nos. 891-894**: Σαλωμη; **no. 895**: Μαρια]μ̣μη; **nos. 896-899**: Σίμων Σίμ(ονος) or Σίμων followed by ανθολω; **no. 900**: Ἰούδας κ(αὶ)? θ̣..ο̣.ρ...; **no. 901**: Διόδοτος κ(αὶ)? αιω; **no. 902**: Δωσ(ίθεος); **no. 903**: Βήρ(υλλος); **nos. 904-914** contain isolated letters which we do not reproduce. **No. 924**: bilingual Greek-Hebrew; ---]ρ κγ΄; **no. 926**: ΠΑΤΡΙΚΟΝ, followed by Jewish script: πατρικός or a name Πατρικός ?; **no. 927**: χιαλ preceded by two Jewish characters.

On 134-138 **nos. 795-798**: a number of bilingual (Latin-Greek) tituli picti on imported wine amphoras: Καί(σαρος) ζ΄ Ἀγρίπ(πα) γ΄ (7th and 3rd consulate respectively: 27 B.C.); Καίσαρι η΄ Στα[τιλίῳ β΄] (26 B.C.; T.Statilius Taurus' 2nd consulate); Καίσ]αρι [--]| ειαδ̣; Καίσαρος [--]; mention of Aminean (Am(ineum) ?) and Caecuban wine.

On 207-210 **nos. 928-935** one finds a number of graffiti written in charcoal or incised: φιλο; ..ο̣.ι τελ̣[ ]ιννη: a name Τελλίννη ?; ἀγαθὴ τύχη; μνησθῇ; **no. 941** on 213/214 is a Greek and Latin abecedarium.

1501-1506. Mount Gerizim. Inscriptions from the Church of Mary Theotokos. Cf. L.Di Segni in *op.cit.* (cf. our lemmata nos. 1444-1448) 343-350 nos. 1-6 (dr.). The Church was built in the late 5th cent. A.D. but some stones may date from a period prior to the building operations.

1501: 343/344 no. 1. **Vow.** Flagstone from the pavement of the Church; inscribed when set in an earlier pavement or wall.

- - - - - - - - - - - -
εὐξάμε[νος - - -]
[ἄμ]α σὺν Ε[...τ]ῶ-
4 [ν] ἀδελ[φῶ]ν εὐχα[ρ]ισ-
[τῶ]ν ἐποί[η]σ[ε]

Presumably non-Christian text; earlier than late 5th cent. A.D., ed.pr.

1502: 344/345 no. 2. **Invocation.** Flagstone from the pavement of the Church; first three lines in two columns; two more lines below the column.

[Εἷς Θε]ὸς | [μόνος] βοήθι · | [Βαρθο]λωμῆος Ἀλέξα[νδρ]||
[ο]ς ὑπὲρ σωτη|ρίας αὐτοῦ | [καὶ π]αντὸς αὔκου (sic) αὐ|τοῦ

2. initio or [ὁ Θεὸς], ed.pr., who suggests that Bartholomeus had a second name Alexandros; possibly a Jewish or Samaritan text, dating to the pre-Christian period of the site.

1503: 345/346 no. 3. **Invocation.** Heavy stone slab.

Εἷς Θεὸς μό[νος ὁ βοηθῶν] | Ναούμῳ [- - - - - - - - -] |
πατρὶ κὲ Πλ[ωτείνῳ ? αὐτοῦ] | υἱῷ ἅμα σὺ[ν τῷ οἴκῳ αὐτῶν]

1. Εἷς Θεὸς: could point to Jewish-Samaritan background, not necessarily Christian, ed.pr., with parallels.

1504: 346/347 no. 4. **Dedication.** Stone slab; lettering consistent with a date in the 4th cent. A.D.

- - - - - - - ὑ]|πὲρ αὐτοῦ καὶ πανι|τὸς αὐτοῦ τοῦ οἴκου |
εὐχαριστῶν Κ(υρί)ῳ Θ(ε)ῷ || ἐποίησεν · Ν(ομίσματα) δύω

4. Offering of two solidi, ed.pr., with parallels; the mention of the exact sum is often a Jewish practice.

1505: 347/348 no. 5. **Vow.** Stone slab.

Ζώσιμος προπινάριος Κεσα|ρεοὺς εὐχόμενος ὑπὲρ |
Ῥεβέ[κας] ἀδελφῆς ἐποίησα · [Ν(ομίσματα) | τ]ρία

[1. For προπινάριος cf. *SEG* XXXI 1082 || 1-2. Καισαρεούς = Κεσαρεύς, Pleket] || the dedicant probably was a Samaritan from Caesarea, ed.pr.

1506: 348 no. 6. **Fragment.** Inscription engraved within a circle incised on top of a building stone.

[- - - -]νης | [- - - -]εν | [- - - -]σμα | [- - - -]αββι || [- - - -]τερω

2. ἐποίησ]εν, ed.pr. || 3. κτί]σμα ?, ed.pr. || 4. ῥ]αββι, ed.pr. || 5. πρεσβυ]τέρῳ ?, ed.pr. Ed.pr. mentions a fragment from Mount Nebo, reproduced by M.Schneider, *ZPalV* 68 (1949-1951) 230 (ph.). She reads from the photo: συμ]βίῳ ἅμα τ[ῶν τέκνων], Εἷς [Θεός ---, - - -γ]υνὴ ἅμα- - τοὺς ατ-- Θ(εὸς) β(οήθει) Θεός.

1507. Rafat. Fragments. In a survey article on the antiquities of Rafat, B.Bagatti, *SBF* 40 (1990) [1991] 263-286, mentions on 273 (dr.) a fragment of a marble altar featuring the letters † Ὑπὲ[ρ --- (the salvation of ---, perhaps the benefactor(s) of the church) published by R.Canova, *Iscrizioni e Monumenti proto-cristiani del paese di Moab* (Città del Vaticano 1954) 172/173. On 278 he mentions some inscribed Byzantine lamps (dr.; no transcriptions).

1508. Skythopolis (area of: Hefzibah). Dossier concerning Antiochos III and his general Ptolemy, 199-195 B.C. *SEG* XXIX 1613 and 1808. F.Piejko, *OAth* 18 (1990) 145, reads in L. 32 ποιο[ῦ] instead of ποιο[ῖ]⟨ς⟩.

1509. Skythopolis. Honorary inscription for Marcus Aurelius. *SEG* XXXVII 1531. P.-L.Gatier, *Syria* 67 (1990) 205/206, supports edd.pr.'s identification of the honorand as Marcus Aurelius rather than Caracalla or Heliogabalus (*SEG*: Caracalla). The abbreviations ΕΛΠΟΛ and ΕΠ on coins of Commodus dating to 175/176 and 185/186 A.D. should be read as Ἑλ(ληνίδων) πόλ(εων) rather than ἐλ(ευθέρας) πόλ(εως) on the basis of our inscription LL. 7/8; cf. also Jos. *AJ* 17.320 and *BJ* 2.97. For the Skythopolitans the expression was either explanatory (elaboration of Κοίλη Συρία) or limitative: 'parmi celles des cités de Coelé-Syrie qui sont grecques'. The term 'Koile-Syria', on record in Gadara, Abila, Dion, Pella, Skythopolis and Philadelphia, either refers to a Syrian district in the organisation of the imperial cult (J.-P.Rey-Coquais; cf. *SEG* XXXI 1477) or reflects the pride of cities in a poorly Hellenized environment in their Greekness (P.-L.Gatier; cf. also J.Geiger in *op.cit.* (cf. our lemma no. 1474) 143/144). In L. 4 perhaps Νυσαιέων (the form on record on coins of the Claudian period; possibly with ligature) rather than Νυσαέων should be read.

1510. Skythopolis. Epitaph of Immidous, Byzantine period. Limestone sarcophagus now in the Beit-Shean Museum. Ed.pr. P.Porat, *SCI* 8/9 (1985-1988) 167 no. 3 (ph.): Ἰμμιδοῦς

Ed.pr. refers to Ἰμμιδοῦς on a headless bust of a female from Beit-Shean [the photo seems to show IMMIΔOY: perhaps genitive Ἰμμιδοῦ, Pleket].

1511. Skythopolis. Building mosaic inscription mentioning Flavius Porphyr(i)os, 4th cent. A.D. *SEG* XXXVIII 1643. D.Feissel, *BE* (1992) no. 646, suggests interpreting the beta in L. 5 initio as (δὶς) ἡγεμόνος.

1512. Tamara (Mezad Tamar). Acclamation. Stone block found near the gateway. Ed.pr. M.Gichon, *Saalburg Jahrbuch* 33 (1976) 92/93 (ph.).

Νικᾷ ἡ Τύ̣[χη τῶν] | δεσποτῶ̣[ν τῆς οἰ]|κουμένη̣[ς --ἐ]|πὶ ZONEI̤[--] || E̤YKAT̤[--]|- - -

Dated by ed.pr. to ca. 500 A.D. on the basis of comparison of the letter forms with those of some texts from Gerasa || 3-4. or κουηένη[ς ἐλ]|πίζον EI, ed.pr. [κουμενη̣[ς] seems certain on the photo; perhaps ἐπὶ Ζονεί[νου (genitive of a name, cf. Ζοναῖνος, Ζονῆνος), Pleket] || Isaac (per ep.) does not accept ed.pr.'s date || ed.pr. mentions ca. 90 short inscriptions, mostly (combination of) letters, painted in red color on the building stones of the castellum.

1513. Tel Gezer (area of). Boundary stones, late 2nd cent.-ca. 50 B.C. ? *SEG* XXXV 1567; XXXVIII 1645. R.Reich, *IEJ* 40 (1990) 44-46, and J.Schwartz, *ibid.* 47-57, reject B.-Z.Rosenfeld's argument (cf. *SEG* XXXVIII) that the tracts of land marked by the Greek names on these stones belonged to members of the Herodian dynasty during the late 1st cent. B.C. and the 1st cent. A.D. Rosenfeld presents no arguments for this late date, so that Reich's dating to the Hasmonaean period (cf. *SEG* XXXV) on palaeographical grounds is still valid. Reich once more argues that the demarcation was carried out only once; only the territory of Gezer was marked around its entire circumference; the three Greek names (Ἀλκίου, Ἀλεξᾶ, Ἀρχελάου) indicate the owners of plots adjacent to the lands of Gezer. S. points out that the correspondence of these names with those of members of the family of Herod is merely accidental and that there is no evidence for Herodian estates at Gezer. Neither is there any connection between Gezer and Lydda (cf. also our lemma no. 1492), where the family was active. Gezer was subject to decline already during the Hasmonaean period. It was replaced by Emmaus as center of the local toparchy and belonged to that toparchy rather than to Lydda (so Rosenfeld). In the 2nd half of the 1st cent. A.D. Gezer was almost completely abandoned.

1514. Umm Samen. Rock inscription, Byzantine period. Inscription on the back wall of a rock shelter at Umm Samen, South of Wadi Ramm. Mentioned by W.J.Jobling, *SBF* 40 (1990) [1991] 456 (dr.): † Ζαχαρίας Βωτανε †

The cognomen Βωτανε appears to be Semitic, J.

1515-1518. Unknown provenance. Inscriptions on amulets, 3rd-6th cent. A.D. Four amulets now in the Israel Museum at Jerusalem. Ed.pr. H.Gitler, *SBF* 40 (1990) [1991] 365-374 nos. 1-4 (ph.), with commentary on and parallels for the magical terms.

1515: 367-369 no. 1. **Syncretistic amulet, 3rd/4th cent. A.D.** Elliptic lapis lazuli. On the obverse (a) an eagle-headed anguiped holding a shield and a whip; to his right a scorpion; above his head a jackdaw on a globe; inscription (1) above the figure; (2) in the exergue beside his head; (3) and two stars between his snake-legs; on the reverse an inscription (b); L. 1 within a tabula ansata between two stars; three stars below the text.

a) 1) Αβραχας 2) Φ Θ 3) Ιαω
b) Ιαω | ρκδασασι | .αχθζξ | .ωδαξω || .αι.σθηι | ηκφονπ

a) 2. Φ(ῶς) Θ(εοῦ) ?, ed.pr. || **b)** [1. penultimate sigma reversed || 3. initio: the photo shows < || 4. initio: the photo shows □: square omikron ? || 5. the first letter is unclear (perhaps a chi ??); as to the fourth letter the photo shows V || 6. Φ is a Δ with a vertical hasta].

1516: 369/370 no. 2. **Christian gnostic amulet, 5th/6th cent. A.D.** Black slade amulet with tapering sides, pierced. On the obverse Christ holding the magic wand in his raised right hand and a scroll (??) in his left hand; he is resurrecting Lazarus who is represented as a mummy on the left; inscription (a) above; above Christ's nimbus ☧ and a star to the right; on the reverse a Hebrew magic inscription of five lines; below a horizontal line inscription (b): **a)** Βοήθι **b)** Οὐριηλ | βοήθι.

1517: 371-373 no. 3. **Christian amulet, 4th cent. A.D.** Oval bronze amulet with suspension loop. On the obverse Solomon the horseman piercing the devil-woman of the evil eye who is lying on the ground; inscription (a) around the representation; on the reverse inscription of five lines (b) above a roaring lion.

a) Εἷς Θεὸς ὁ νικῶν τὰ κάκα **b)** Ιαω (+ five lines of magical characters).

1518: 373/374 no. 4. **Christian amulet, 3rd/4th cent. A.D.** Oval red jasper amulet; inscription below a ship in the form of a fish with mast and cross emblem on sail; on the right side a person lying on deck: Ἰχθῦς.

ARABIA

1519. Bahrain (area of: Qala'at al-Bahrain-Karranah). Epitaph of Abidistaras, 3rd/2nd cent. B.C.? Anthropomorphic stele with inscription on the body; found in 1983/1984 reused in the wall of a tomb at Karranah near Qala'at al-Bahrain; now in the National Museum of Bahrain. Edd.pr. J.Marcillet-Jaubert †, P.-L.Gatier, J.-F.Salles, *Syria* 67 (1990) 665-673 (ph.).

Αβιδισταρας | Αβδαιου | [κυ]περνήτη[ς] | .ΙΙΛ εμ΄ || vacat | χαῖρε

1-2. Αβιδισταρας: unattested theophoric name composed of Semitic 'bd ('servant'; cf. also Αβδαιος) and the name of Ishtar, M.-J.; the deceased comes from Phoenicia, Mesopotamia/Babylonia or the Gulf area, G., who does not exclude the reading Αβλαιου || 3. = κυβερνήτης ('captain'), M.-J., with comment on the transformation of β into π || 4. εμ΄: the age of the deceased (45); perhaps Λ is also a number (30), M.-J. || S. hesitatingly assigns this text and the other Greek inscriptions from Bahrain and Tarut (our lemmata nos. 1520/1521 and 1541) to the period of Seleukid dominion in the Gulf area (3rd/2nd cent. B.C.); he argues that they reflect the presence of isolated Greeks or their Hellenized allies rather than a tendency towards Hellenization. For a survey of the history of Bahrain from the Hellenistic period to the Sasanian period cf. D.T.Potts, *op.cit.* (cf. our lemma no. 1383) 103-153.

1520. Bahrain (area of: Qala'at al-Bahrain-Karranah). Graffito on an amphora, 3rd/2nd cent. B.C. ? Fragment of an amphora found in 'City V, Hellenistic'. G.T.Bibby, *Kuml* (1957) 141. Cf. R.Boucharlat, J.-F.Salles in P.Lombard - M.Kervran (edd.), *Bahrain National Museum Archaeological Collections. A selection of pre-Islamic antiquities from excavations 1954-1975* (Bahrain 1989; non vidimus) 88 no. 152 and J.-F.Salles, *Syria* 67 (1990) 670 (ph.): --PAIOΣ

A name in --ραιος rather than [ἀγο]ραῖος, S. || for the date cf. our lemma no. 1519 app. crit.

1521. Bahrain (area of: al-Maqsha ?). Alphabet on a flask, 250-150/100 B.C. Yellowish glazed flask with geometric decoration and an alphabet running counter-clockwise along the rim; found in a 'Hellenistic' tomb [for the date cf. also our lemma no. 1519 app.crit.], probably in the cemetery of al-Maqsha. Cf. R.Boucharlat, J.-F.Salles in P.Lombard - M. Kervran (edd.), *op.cit.* (cf. our lemma no. 1520) 99 no. 172 and J.-F. Salles, *Syria* 67 (1990) 671/672 (ph.; dr.): Α [Β] Γ Δ Ε Ζ Η Θ Ι Κ Λ Μ Ν Ξ Ο Π Ρ Σ Τ Υ Φ Χ Ψ [Ω]

In the reconstruction drawing the B is missing [probably unintentionally] || the alphabet has a prophylactic function, S.

1521 bis. Bostra (area of: el-Kerak). Mosaic inscription, 6th cent. A.D. Ed.pr. A.Alt, *Palästina Jahrbuch* 30 (1934) 30/31. Discussed by P.Donceel-Voûte, *op.cit.* (cf. our lemma no. 1389 bis) 156.

Ἐκ προσφοlρᾶς Φιλίππου | καὶ Φωτίνης | μητρὸς
ὑπὲρ || ἀναπαύσεως | Ἐλπιδίου πατρός

1521 ter. Deir el-'Adas. Mosaic inscriptions, 722 A.D. From the Church of St. George. P.Donceel-Voûte, *op.cit.* (cf. our lemma no. 1389 bis) 45-54 (ph.), publishes four mosaic inscriptions. Cf. J.Balty, *Mosaïques antiques de Syrie* (1977) 148-150.

a) 48. From the nave; group of four camels with a camel-driver: Μουχασος καμιλάρις

b) 50. From the Northern side nave:

Ὑπὲρ ἀφέσελο̣[ς] ἁμαρτιῶν [.....]ορέσεος παl[.....]βαπ.[---

c) 52. From the Northern side nave:

Κ(ύρι)ε [Ἰ(ησο)ῦ τοῦ ἁγίου Γεω]ργίο[υ], | βωή[θησον τοὺ]ς ψηφωlθήτας
τοὺς κάμναlντας ὧδε καὶ Προκοπίου || Ραεου ἐς τὶν χιραθησία

3-4. = κάμνοντας, ed.pr. [= καμόντας, Bingen] || 5. = εἰς τὴν χειροθησίαν ('imposition des mains' ?; 'prière d'action de grâce ou de bénédiction' ?), ed.pr. [rather εἰς τὴν χειροθεσίαν = 'laying by hand of the mosaic' (ψηφοθετέω) ?, Bingen].

d) 53. From the Northern side nave:

Ὑπὲρ σοτηρίας κ(αὶ) ἀφέσελω(ς) ἁμαρτηῶν Πέτρου πρεσβlυτέρου κ(αὶ)
ἡγουμένου τὸ ΠΑΡΟΝΙΑlΤΙΟΝ ἐψιφόθι κ(αὶ) τὸ λυπὸν τοῦ || ναοῦ τοῦ
ἁγίου Γεοργίου μη(νὸς) Ἰανlουαρίου κ΄, ἰνδ(ικτιῶνος) ε΄, ἔτους ,Αλγ

3-4. τὸ παρὸν ἰατ(ρε)ῖον ? ('la partie du collatéral où l'inscription se trouve'), D.-V.; Feissel, *BE* (1992) no. 637, prefers ἰ(ερ)ατῖον || 6. year 1033 = 722 A.D. (Seleukid era), D.-V.

1522. Dionysias (Suweida). Dedication of a seat, ca. 250 A.D. M.Dunand, *Le musée de Soueïda* (Paris 1945) 16/17 no. 5 (non vidimus). L.Y.Rahmani, *IEJ* 40 (1990) 196 with note 26 (ph.), adduces this object as a parallel for a synagogue chair from Hammat Tiberias. He argues that it is the seat of a goddess rather than an altar (both suggestions were made by Dunand). We read the text from the photo: Μεδαος Ἀβδοῦ τοῦ | Μεδαου ἀνέθηκlεν leaf.

1522 bis. Dionysias (Suweida). Mosaic inscription, 5th/6th cent. A.D. *SEG* VII 975. Cf. for comment on the inscription (Σέργιος καὶ ΖΗ) P.Donceel-Voûte, *op.cit.* (cf. our lemma no. 1389 bis) 311-313 (dr.).

1522 ter. Gerasa. Sculptor's signature. Cf. our lemma no. 1392.

1523. Hegra. Dedication to the Tyche of Bostra by a painter, 2nd/3rd cent. A.D. T.C.Barger, *Archaeology* 19 (1966) 218 and 22 (1969) 139/140 (reading of G.W.Bowersock); cf. *IGLS* XIII 1 p. 81; G.W.Bowersock, *Roman Arabia* (Cambridge, Mass. 1983) 96. N.Blanc, *op.cit.* (cf. our lemma no. 1639) 96, discusses the puzzling expression 'painter with (σύν) the IIIrd Legio Cyrenaica'. She considers but rejects interpreting σύν as an equivalent of καὶ, which would make Hadrianos and the legion two dedicants on a par. Hadrianos was associated with the legion in some way rather than being part of it. Probably he was a professional painter under contract for a certain period for the decoration of the barracks at Bostra; he may have been temporarily detached in Hegra to embellish the local encampment. For the sake of convenience we present the text.

Τύχῃ Βόσ|τρων | Ἀδρια|νὸς ζωγρά|φος σὺν | ⟨λ⟩εγ. III | Κυ[ρ]

1523 bis. Heït. Mosaic inscription, 5th/6th cent. A.D. *SEG* VII 993. P.Donceel-Voûte, *op.cit.* (cf. our lemma no. 1389 bis) 122 (dr.), dates the mosaic later than ed.pr. In LL. 9/10 she prefers a patronymic or an ethnic in -τιωτης/ος or -γιωτης/ος instead of Κοβεσίου || [στρα ?]τιώτου (ed.pr.; *SEG*).

1524. Hisma (area of). Inscription commemorating a Roman victory, 132-135 A.D.? Edd.pr. W.J.Jobling - R.G.Tanner, *Studi epigrafici e linguistici* 6 (1989) 135-142 (ph.; dr.); cf. also R.G.Tanner, *ZPE* 83 (1990) 183-188 (ph.). Comment on the date of the text. External and internal evidence point to the 2nd/3rd cent. A.D. Zenon is perhaps to be identified with the tribune Zenon, son of QYMT, mentioned in a Nabataean inscription from Hedeib el-Fala (*ADAJ* 26, 1982, 199-209), which most probably dates between 125 and 150 A.D. If correct, the victory may refer to incursions of Arab tribes into the Ḥisma area towards the limes during the Jewish war: Ῥωμῆοι ἀεὶ νικῶσιν· Λαυρίκιος | ἔγραψα χαῖρε Ζήνων

1. Under the final nu of νικῶσιν, a paragraphos mark || either 'Romans always conquer. I, Lauricius, wrote "Greetings/Hail Zeno" ' or, less probably, 'Romans always conquer. I, Zeno Lauricius wrote "Greetings !" ', edd.pr.; in *ZPE* T. gives only the first alternative.

1525. Humeima (area of: 5 miles East from). Rock inscription, ca. 100-150 A.D.? Engraved on the smooth face of a jebel, 30 m. above the ground. Ed.pr. R.G.Tanner, *ZPE* 83 (1990) 188: Χοθαιβος. It is the Hellenized form of the Nabataean proper name KWTBH.

1526-1528. Mechaberos (Mekawer). Mosaic inscriptions, early Byzantine period. Three mosaic inscriptions in a church in the village of Mekawer. Mentioned by M.Piccirillo, *SBF* 40 (1990) [1991] 466-468 (ph.), with translations. Texts read by R.A.Tybout on the basis of the photos. Abbreviation signs: strokes above the letters or ʃ.

1526: **Foundation of the church by bishop Malechios.** Inscription (two lines each within a rectangular frame) running along the steps of the presbytery in the central nave.

[---- Μα]λεχίου ἐπισκ(όπου) ἐκτίσ[θη ---- |
----].ONʃ Κ(ύρι)ε Ἰ(ησο)ῦ Χ(ριστ)έ .. ----]

E.g. [Σπουδῇ τοῦ θεοσεβ(εστάτου) or θεοφιλ(εστάτου) κ(αὶ) ἁγιωτ(άτου) or εὐλαβ(εστάτου) vel sim. Μα]λεχίου ἐπισκ(όπου) ἐκτίσ[θη καὶ ἐψηφώθη τὸ πᾶν ἔργον vel sim.], Tybout; (Ma)lechios, P., who points out that this is a new name to be added to the list of the bishops of Madaba, on the assumption that the Byzantine village of Mechaberos belonged to that diocese; OY in ligature || 2. the first letter is probably a mu:Μ; in fine the upper parts (three vertical hastae) of two or three letters.

1527: **Invocation of Christ on behalf of Sergios and Georgios.** Inscription within a tabula ansata, each line in a rectangular panel; East side of the Northern nave along the border of a large mosaic.

† Χρισ(τέ), βοήθ(ησον) Σέργιν τὸν δοῦλο(ν) |
κ(αὶ) ἀνάπ(αυσον) Γεόργιν τὸν δοῦλ(ον)

1528: **Invocation of Christ on behalf of John.** Inscription in a rectangular panel, the lines divided by horizontal strokes; center of the West side of the Northern nave, within the large mosaic mentioned in our preceding lemma; at left and right rectangular panels representing a bird and a basket or bowl with large handle.

[Χρ]ι(στέ), βοή(θησον) | τοῦ δούλο(υ) | Ἰωάννης | Ὠβέδου

P. reports that the name of another John is legible on a fragmentary bowl (dr.) found in the ruins.

1528 bis. Mount Nebo. For a fragment from Mount Nebo cf. our lemma no. 1506 app.crit.

1529-1534. Mount Nebo (area of: Wadi 'Ayoun Mousa). Mosaic inscriptions, 6th cent. A.D. Seven mosaic inscriptions found in 1986 in two small churches built above each other; two of them are already in *SEG* XXXVIII 1658/1659 (cf. our lemma no. 1533); for four other inscriptions from the same churches already discovered in 1983 see *SEG* XXXIV 1510-1513 = P.-L.Gatier, *Inscriptions de la Jordanie* II (Paris 1985; *IGLS* XXI; cf. *SEG* XXXVI 1354) 96 a-d. Edd.pr. M.Piccirillo - E.Alliata in *Quaeritur Inventus Colitur. Miscellanea in onore di Padre Umberto M. Fasola* (Roma 1989) II 561-579 (ph.).

Upper church (ca. 550-600 A.D.)

1529: 570/571 no. 1. **Commemoration of Theodoros.** Inscription near the steps of the entrance, along the West border of the central mosaic consisting mainly of geometrical motives: † Ὑπὲρ ἀναπαύσεως Θεοδώ[ρου] | τοῦ πρεσβυτέρου

1530: 571 no. 2. **Names of two benefactors.** Rectangular panel forming the Western section of the same mosaic; representation of three benefactors with their names inscribed above their heads: a standing man clad in a short tunic, a damaged standing man holding a bunch of grapes in his left hand and a seminude Arabian Christian soldier, armed with a bow, a sword (left hand) and a whip (right hand), and leading a camel represented at his right: Φιδος branch Ἰωάννης branch [-- third name --]

Φιδος may be the deacon on record in our lemma no. 1532, edd.pr.

1531: 571 no. 3. **Names of two benefactresses.** Inscription above a geometrical panel between the first intercolumniation of the pilasters at the North side (*SEG* XXXIV 1510 is located in the third intercolumniation): Ἀναστασία, | Σαβῖνα

1532: 572 no. 4. **Dedication by three deacons.** Inscription within a rectangular mosaic panel in the second intercolumniation of the pilasters at the South side (*SEG* XXXIV 1511 is located in the fourth intercolumniation).

† Ὑπὲρ σωτηρίας Φιλδου κ(αὶ) Θωμᾶ κ(αὶ) Ἐλπιδίου
τῶν διακ(όνων) καὶ | Κασισεου τοῦ μονάζ(οντος)

For Φιδος cf. our lemma no. 1530; a deacon Θωμᾶς is on record in a nearby church: see our lemma no. 1535 bis.

Lower church (probably before 531 A.D.)

1533: 576/577 no. 5 A/B. **Two dedications.** *SEG* XXXVIII 1658/1659 [with wrong location: 'upper level']. Inscriptions within two medallions in the West border of a large mosaic in the central nave with two rectangles in the center; the left rectangle contains four rural scenes within medallions, the right one geometrical motives with

SEG XXXIV 1513 in the central medallion; XXXIV 1512 is located in the presbyterium, East of the central nave.

1534: 577 no. 6. **Fragmentary dedication.** Inscription along the West border of the mosaic in the central nave.

[----] καμάντων· Κ(ύρι)ε, [---------]σσω πατροῦ εὐλ(αβεστάτου)
[----] ἐν τῷ οἴκῳ τοῦ διακ(όνου) [--------] προσφορᾶς Μιλιχ
[----------] καὶ Φιδου Αμρίλιου

3. Α Φιδος is on record in our lemmata nos. 1530 and 1532; Αμρίλιος occurs in another church: see our lemma no. 1536, edd.pr., who notice a predominance of Semitic names in the lower over the upper church, which is probably due either to Hellenization of the names of the younger generation of benefactors, or to the monastic character of the older building.

1535-1536. Mount Nebo (area of: Wadi 'Ayoun Mousa). Inscriptions from a church, ca. 500-550 A.D. Church with extensive figural mosaics ca. 100 m. East of the complex in which *SEG* XXXIV 1510-1513, XXXVIII 1658/1659 and our lemmata nos. 1529-1534 were found. Ed.pr. M.Piccirillo, *SBF* 40 (1990) [1991] 227-246 (ph.; dr.).

1535: 235. **Mosaic inscription.** Hunting scene; near the hunter: Στέφανος

1535 bis: 237. **Mosaic inscription.** Mosaic representing an eagle within a medallion in the Southern nave; left and right of its head A Ω; inscription below.

(Προσφορὰ) Θωμᾶ διακ(όνου)

(Προσφορὰ) Θωμᾶ etc., ed.pr.; cf. our lemma no. 1532.

1536: 243. **Inscription on a pluteus.** Rectangular schist block decorated with a large cross within a wreath in a recessed field; inscription above the field.

Ὑπὲρ ἀναπαύσεως Ἀμρ[ιλίου καὶ Ἡρα]κλίου

The end of the second name may also be the patronymic of Amrilios; for this name in 'Ayoun Mousa cf. our lemma no. 1534.

1537-1538. Mount Nebo-Siyagha. Two mosaic inscriptions. Cf. M.Piccirillo - E.Alliata in *op.cit.* (cf. our lemmata nos. 1444-1448) 398-400 and 406-408 (ph.; dr.).

1537: 398-400. **Epitaph of Prokapis, beginning of the 5th cent. A.D.** Mosaic inscription found in the hermitage of Prokapis; inscription in a circular medallion.

Ὑπὲρ εἰρήνης καὶ | σωτηρίας τοῦ
πατρὸς ἡμ||ῶ(ν) Προκαπι|ς πρεσβ(υτέρου)

5. Προκαπις: variant of Προκόπιος; he was hegoumenos of the monastery on Mount Nebo.

1538: 406-408. **Epitaph for Holy Fathers.** Mosaic found in a funerary complex.

Ἐπὶ τοῦ [θεο]σ̣ε̣[βεστάτου] | Ῥοβεβου [πρεσβ(υτέρου) κ(αὶ) ἡγουμέ]|νου ἐκ θ[εμελίων ἐκτίσθη] | ὁ τ[άφ]ος τ̣[ῶν ἁγίων πατέρων τῶν ἀνα]||πεπαυ-[μένων ἐν Χριστῷ]

2. Robebos: possibly identical with Rabebos, on record in a mosaic in the monastery of Kayanos in 'Ayoun Mousa at Mount Nebo (*SEG* XXXIV 1512).

1539. Petra (area of: Wadi Musa). Funerary epigram of Megale, 537/538 A.D. Slab broken into three pieces. Now in the Petra Forum Museum. Ed.pr. R.G.Tanner, *ZPE* 83 (1990) 188-193 (ph.; translation). Republished by K.A.Worp, *ZPE* 88 (1991) 131/132 (translation), whose text we give [The text in *L'Année Épigraphique* 1990 [1993] no. 1017 is based on Tanner's defective edition].

† Ἐνθάδε σ̣ῶμα τέθ[απται] | Ἀριστονόοι⟨ο⟩ γυναικό[ς] |
τῆς πινυτῆς Μεγάλη[ς], | ἥπερ χαρίεσσα πέλου||σα
κάτθανεν ⟨ἐν⟩ νεότη| τι ἀοίδιμα παραλ̣λαχοῦσα
τοῦ (ἔτους) υλβ΄

1. σ[ῶ]μα Τεθα †, ed.pr., who interpreted this as a Nabataean name || 2. Ἀριστονόου, ed.pr. || 3. τῆς Πηλοῦ τῆς μεγάλη[ς], ed.pr., who interpreted Πηλός as the name of the goddess Ba'alat or possibly as a place name; the proper name Megale is well attested in Syria, W. || 4/5. γῆς λοχλέα, ed.pr. || 5. κατέθανεν ἐν, ed.pr., who comment that the final nu of the verb had been made into a nu-epsilon ligature, while a cut had been made in the nu of νεότητι to create an impression of the double nu ligature || 6. ἐπαρχίας, ed.pr. || 7. λαχοῦσα τοῦ (ἔτους) υλβ, ed.pr.

1540. Petra (area of: Ez Zantur). Rhodian amphora stamps, 150-ca. 100 B.C. Three Rhodian amphora stamps found in 1988 on the terrace of Ez Zantur and bearing the names Μίδας (manufacturer; 150-100 B.C.), Ἀριστογένης (magistrate; same period; followed by the Rhodian month-name [Σ]μινθίου) and Τιμοσθένης (magistrate; ca. 100 B.C.). Mentioned by R.Stucky, *ADAJ* 34 (1990) 254 (ph.).

1540 bis. Es-Sanamein. Dedication, early 6th cent. A.D. Lintel found near the basilica. Ed.pr. M.Abel, *Oriens Christianus* 5 (1905) 224. Cf. now P.Donceel-Voûte, *op.cit.* (cf. our lemma no. 1389 bis) 288 note 1.

Ἐπὶ Βαρίου ἐπισκόπου | [κατε]τέθη ὁ θεμέλιος | τοῦ ἁγίου μα[ρτυ]ρίου

3. μα[ρτυ]ρίου, D.-V.; Μα[κα]ρίου, A.

1541. Tarut. Epitaph of Abeibel, 3rd/2nd cent. B.C. ? A.Jamme, *OA* 9 (1970) 132 (dr.); F.Alwohaibi, *Studio storico-archeologico della costa occidentale del Golfo Arabico in età ellenistica* (Rome 1980) 45/46 (ph.). Mentioned by J.Marcillet-Jaubert †, P.-L.Gatier, J.-F. Salles, *Syria* 67 (1990) 666 and 670: Αβειβηλ Νουμα, χαῖρε. For the date cf. our lemma no. 1519 app. crit.

EGYPT

1542. Egypt. Slavery in Ptolemaic Egypt. R.Scholl, *Corpus der Ptolemäischen Sklaventexte* (3 vol.; Stuttgart 1990), presents the following Greek inscriptions, with translation and commentary: Scholl **no. 12:** *SB* 9934; *SEG* IX 5 (XXXVIII 1885, 2035; XXXIX 1718); **no. 93:** *SB* 6306; *SEG* VIII 623 (Σφήξ is not necessarily a slave-name); **no. 94:** *SB* 4099; *I. Philae* I 48/49 (the name of the teacher is Καβαθᾶς; S. interprets LL. 4-6 of no. 48 as 'Kabathas, my teacher and slave'; in 49 he suggests restoring in LL. 4/5 Ἄλιλδος); **no. 95:** *SB* 3787 (cf. our lemma no. 1549); **no. 96:** *SB* 10138; *SEG* XX 256; XXV 1112. For ἀπελεύθεροι in Ptolemaic Egypt cf. R.Scholl, *APF* 36 (1990) 39-42, with brief discussion of *SB* 1603 (A.Bernand, *Le Delta égyptien d'après les textes grecs* I no. 20; S. suggests reading Ἐπαφρόδιτος Ἰσίδ[ωρος] | ἀπελεύθερος instead of Ἰσιδ[ώρου]; Roman rather than Ptolemaic) and A. Bataille, *Les inscriptions grecques du temple de Hatshepsout à Deir el-Bahari* nos. 76 and 112 (both Roman rather than Ptolemaic; the ἀπελεύθερος is Ἀντᾶς, gen. Ἀντᾶτος).

1543. Egypt. The Ptolemaic τριήραρχος. H.Hauben, *AncSoc* 21 (1990) 119-139, collects and discusses the (mainly papyrological) evidence for τριήραρχοι, ὑποτριήραρχοι and their delegates in the Ptolemaic navy. The inscriptions, all recording trierarchs, are *IG* XII 5 1004 (*OGIS* 773) L. 5 (Ios; earliest attestation; ca. 286 B.C.; collective of anonymous trierarchs of a naval unit provided either by the Nesiotai or by Alexandria or another Egyptian maritime city); I.Michaelidou-Nicolaou, *Kypr. Spoudai* 31 (1967) 25 no. 25 (epitaph from Cyprus of a Knidian trierarch, who was either commander of a Knidian ship supporting Ptolemy III in the Syrian war or commander in the Ptolemaic navy stationed temporarily or permanently in one of the Ptolemaic bases on Cyprus; for the Ptolemaic navy on Cyprus see *SEG* XXXVII 1369);

SEG XXXVI 1423 L. 4 (proskynemata in Thebai of two brothers almost certainly in royal service; 'year 3' (L. 1) is 114, 78 or 49 (?) B.C.). H. wonders whether the individual trierarchs were royal officers or citizens from maritime cities assuming a liturgy, whether active as commanders themselves or not. He concludes that most trierarchs, probably including those of the inscriptions, were active officers in royal service; sometimes they also personally paid for a ship in the context of a liturgy on Ptolemaic level. There is no certain evidence for local trierarchic liturgies.

1543 bis. Egypt. Φιλάδελφος. Cf. L.Criscuolo, *Aegyptus* 70 (1990) 89-96, for an analysis of the meaning and implications of the royal epithet Φιλάδελφος. In *I.Philae* I 40 one should restore φιλομήτωρ instead of φιλάδελφος, whereas in *I.Fayum* I 8 φιλάδελφος is the epithet of Ptolemy XII Auletes, and not of Ptolemy IX Soter II.

1544. Egypt. The seventh sacred year of Nero. G.Geraci, *Aegyptus* 70 (1990) 97-111, argues that in Ἔτους ἐβδόμου ἱεροῦ Νέρωνος, ἱεροῦ simply means 'imperial'. The 'seventh sacred year' reflects Nero's decision to begin a new life in the beginning of 60 A.D. and to switch suddenly from the sixth to the seventh trib.pot. as recorded in the Acts of the Arval Brethren. The words ἔτους ζ' ἱεροῦ [[Νέρ[ωνος]]] (*I.Fayum* I 85, from Karanis; *SEG* XXVI 1754) reflect Nero's new start. The news will have reached Egypt on July 7th, 61 A.D. (date of the text). In *I.Fayum* III 147 L. 14 there is no room for [ἱεροῦ Νέρωνος] but only for [Νέρωνος].

1545. Egypt. Chronology: the era of Diocletian. L.S.B.MacCoull - K.A.Worp in M.Capasso - G.Messeri Savorelli - R.Pintaudi (edd.), *Miscellanea papyrologica in occasione del bicentenario dell'edizione della charta Borgiana* (Papyrologica Florentina 19; Florence 1990) 375-408, focus on the era of Diocletian (starting-point: 29 August 284 A.D.), the common dating system of the Christians of Egypt especially after the Arab conquest in 641 A.D. and known as the 'era of the martyrs' in the middle-Byzantine period. On 387-408 a tabular survey of the relevant documents which supplement the table in R.S.Bagnall - K.A.Worp, *The chronological systems of Byzantine Egypt* (Zutphen 1978) 46-49. The bulk of them are papyri in Coptic. Greek inscriptions are few; the earliest epigraphical attestation of the era of Diocletian is *SB* 6250 (year 208 = 491/492 A.D.; Alexandria), the first two of the era of the martyrs (at the same time the earliest attestations altogether) are *Kush* 15 (1967/1968) 133, Pl. 25/26 (years 502 and 513 = 785/786 and 796/797 A.D.; Old Dongola in Nubia). On 380 note 7 McC.-W. argue that el-Arish, the find-spot of *SEG* VIII 302, belongs to Egypt rather than Palestine at the time in question (667/668 and 669/670 A.D.), and that 'year 502' in an inscription from Arabia printed in H.Leclercq et al., *Dictionnaire d'archéologie chrétienne et de liturgie* (Paris 1907-1953) X 2 Col. 2514, is year 502 of the era of Bostra rather than the era of Diocletian; they also point to *SEG* XXXV 1471 from Soloi (Cyprus) as the earliest certain attestation of the era of Diocletian outside Egypt (648/649 and 654/655 A.D.). [For the era of Diocletian cf. now also Y.E.Meimaris (et

alii), *Chronological Systems in Roman-Byzantine Palestine and Arabia. The Evidence of the dated Greek Inscriptions* (Meletemata 17; Athens-Paris 1993) 314-318 and 432, Pleket].

1546. Egypt. Imperial quarries. *SEG* XXXVIII 1673. Cf. M.J.Klein, *Untersuchungen zu den kaiserlichen Steinbrüchen an Mons Porphyrites und Mons Claudianus in der östlichen Wüste Ägyptens* (Bonn 1988): ἐπίτροπος τῶν μετάλλων (25-27; 36; M.Οὔλπιος Χρήσιμος; cf. *SEG* XXXVIII 1183 and 1215); ἀρχιτέκτων (32-34); μισθωτὴς τῶν μετάλλων (35-39). On 46-48 a paragraph on the cults, on 92-94 one on the price of marble in Diocletian's price-edict.

1547. Egypt. Μακάριος in Christian epitaphs. J.Pelsmaekers, *BIBR* 58 (1988) [1989] 5-9 (in Dutch), discusses the term μακάριος in Christian epitaphs from Egypt, which generally means 'the late --' (e.g. G.Lefebvre, *Recueil des inscriptions grecques-chrétiennes d'Égypte*, Cairo 1907, no. 302). In some cases, however, the word preserves its original meaning ('blessed', 'blissful'): e.g. in Lefebvre nos. 66 (τρισμακάριος); 127 (μακαριώτερος); 325 (μακαριώτατος); cf. also 22: ὁ τῆς μακαρίας μνήμης; J.Kubinska, *Faras* IV. *Inscriptions grecques-chrétiennes* (Warsaw 1974) 26-31 (παμμακάριος ἐν ἁγίοις). Also in epitaphs where a verb like ἐτελεύτησεν or ἐκοιμήθη unequivocally expresses the connotation of 'dying', μακάριος possibly means more than just 'the deceased --', 'the late --' (e.g. Lefebvre nos. 406 and 410).

1548. Egypt. Iranian names. P.Huyse, *Iranische Namen in den griechischen Dokumenten Ägyptens* (M.Mayrhofer - R.Schmitt (edd.), *Iranisches Personennamenbuch.* Band V: *Iranische Namen in Nebenüberlieferungen indogermanischer Sprachen*, fasc. 6 a; Vienna 1990), provides a survey of Iranian names largely based on papyri but also adducing some Greek inscriptions. Detailed Index of Greek names. Cf. O.Masson, *BE* (1991) no. 211.

1549. Abydos. Graffito on the Memnoneion, 2nd cent. B.C. Temple of Sethi I. *SB* 3787 (Milne in M.Murray, *The Osireion at Abydos*, 1904, 38 and F.Preisigke, transcription from *CIS* I Table 16; P.Perdrizet - G.Lefebvre, *Les graffites grecs du Memnoneion d'Abydos*, 1919, no. 368). Republished by R.Scholl (cf. our lemma no. 1542), 356-359 no. 95. Cf. J.Bingen in *BE* (1991) no. 631.

(ἔτους) δ΄ | παραγέγονεν Ἀγαθεῖνος ἐπὶ σωτη|ρίαι, παρεγέ⟨νε⟩το δὲ καὶ Δημήτριο[ς] | ὧι παρωνύμιον Καλοῦς κα⟨ὶ⟩ Διονυσία ἧ||ι θυγάτηρ Χαρισεστράτη· συνπαρεγ[ένε]ιτο παιδί⟨σ⟩κη Μυρτὼ καὶ υἱὸς Τέττιξ

4. παρωνύμιον, *SB*, S; παρώνυμον, P.-L. || 5. Χαρισεστράτη, *SB*, S ('Name der Tochter'); = χαριεστάτη, P.-L. [I would prefer = Χαιρεστράτη, Bingen] || 5-6. συνπαρεγ[ένε]ιτο, B.; συνπαρεί[πε]το, P.-L., S. ('es folgte'); σὺν Παρσκ[--, *SB* (M.); σὺν Παρη[--, *SB* (Pr.) || 6. παιδί(σ)κη, S.; παιδί[σ]κη, P.-L.

1550. Akoris. Commemorations of the rising of the Nile, late 3rd cent. A.D. In a review of E.Bernand's Corpus (*SEG* XXXVIII 1677) R.Bagnall, *JAOS* 110 (1990) 753/754, argues that none of the inscriptions nos. 29-39 should be dated later than 295 A.D. B. dates no. 39 (*SB* 6607), the latest one, to 295 rather than to 305 A.D. on the basis of precise parallels in papyri. Consequently the whole group should be dated to 284-295 rather than to 284-305 A.D.

1551. Akoris. Dates of some dedications. *I.Akoris* 5/6 (*IGR* I 1137; *SB* 994); 8 (*OGIS* 772; *IGR* I 1132; *SB* 8936); 9 (*IGR* I 1135; *SB* 992); 10 (*SB* 4320). E.Van 't Dack, *CE* 65 (1990) 301-303 (cf. also *SEG* XXXIX 1688), briefly discusses the royal titulature in these texts and confirms the dates of *I.Akoris*: 5/6: Antoninus Pius; 8/9: Marcus Aurelius; 10: Commodus; reuse of earlier dedication to Antoninus Pius (a revision of the stone is needed: real reuse affecting the whole text or change of titulature only ?; cf. 302 note 51: 'Ne faudrait-il pas, à la l. 11, lire autre chose qu'une date ?').

1551 bis. Akoris. Painted commemorative inscription, ca. 292-305 A.D. Ed.pr. J.Jarry, *Preliminary Report Ninth Season of the Excavations at the Site of Akoris, Egypt, 1989* (Kyoto 1990), 26 (ph.).

['A]νῆλθεν [ε]ἰ[ς] τὸ ἱερ[ὸν Σούχου | κ]αὶ Ἄμμωνος καὶ Ἑρμ[οῦ καὶ] | Ἥρας καὶ τῶν συν[νάων | θ]εῶν με[γ]ίστω[ν ---

Cf. *I.Akoris* 29-39: similar painted inscriptions commemorating the arrival of the rise of the Nile to the temple of Souchos and Ammon.

1552. Alexandria. Honorary inscription for the doctor Themison, 7 A.D. Marble base found in a garden in the quarter Zēnat as-sittāt. Ed.pr. C.Römer, *ZPE* 84 (1990) 81-88 (ph.; translation). S. examines the date of the famous doctor Themison of Syrian Laodikeia, founder of the methodic school; the sources are insufficient. Therefore, an identification with the honorand cannot be demonstrated. Proculeius Themison may have received Roman citizenship from or through C.Proculeius, a friend of Augustus. R. discusses the possible meaning of ἀρχιατρός: not a court-physician of the Emperor, nor a privileged municipal doctor, probably not the head of a college of Alexandrinian doctors, but perhaps a doctor in charge of the medical services all over Egypt (or over the chora ?), possibly connected with the Mouseion (cf. Chrysermos ἐπὶ τῶν ἰατρῶν in *I.Délos* 1525; *OGIS* 104, from ca. 150-100 B.C.), or a famous 'travelling' physician.

Γάιον Προκλήιον Θεμίσωνα ἀρχιατρὸν
τὸ πλῆθος τῶν ἐν Ἀλεξανδρείαι [συνηγ ?]-
μένων ἰατρῶν νν εὐνοίας χάριν
4 [ἔτους] λζ´ Καίσαρος ν Φαῶφι [--]

2/3. Forms of δημόσιοι, δημοσιεύοντες, δημιουργοῦντες, δεδοκιμασμένοι do not fit, ed.pr., who hesitatingly adopts a restoration suggested by R.W.Daniel and A.Guida [perhaps [ἡθροισ]μένων, Bingen].

1553-1557. Alexandria. Various inscriptions, Imperial period. Found in the Roman bath complex of Kom el Dikka, 4th cent. A.D. Ed.pr. A.Łukaszewicz, *ZPE* 82 (1990) 133-136 (ph.).

1553: 133 no. 1. **Owner's name ?** Marble Ionian capital of the Hadrianic or post-Hadrianic period. The letters are engraved on the underside which sat on top of the column. The name may belong to the person who had bought the column from a dismantled building and had it re-erected in the portico near the baths.

Probably Φλ(άουϊος) Ἀντ(ωνῖνος ?), rather than Ἀντ(ώνιος), ed.pr.

1554: 135 no. 2. **Inscription mentioning an architect, late 2nd or 3rd cent. A.D.** Huge block of nummulithic limestone: [.....]δειξιος | ἀρχιτέκτων

1555: 135/136 no. 3. **Fragment of a monumental inscription, 4th cent. A.D.** Huge limestone block: TA. The letters may be part of the name Constantine, less probably of Constantius or Constans. The monument may have been started under Constantine's reign or upon his orders.

1556: 136 no. 4. **Graffito.** Written on the wall of a niche in the vaulted structure under the baths: [--]οθεω[.]ων. Perhaps a proper name, or [-- τ]ὸ θεώριον ?, a loge, a theatre box, ed.pr.

1557: 136 no. 5. **Graffito.** Written on the vaulted structure under the baths.

Εὐτ[υ]χῖν τω[---]
Ἀθαν[ασίῳ] 4 [-----]

2. Perhaps the Alexandrinian bishop Athanasius, ed.pr.

1558. Alexandria (Kôm el-Dikka). Amphora stamps, Hellenistic period. Z.Sztetyllo, *Études et Travaux* (Travaux du centre d'archéologie méditerranéenne de l'Académie Polonaise des Sciences) 14 (1990) 160-212 (ph.), publishes 162 amphora stamps found during the Polish excavations in 1974-1979 in Alexandria: 127 from Rhodes, twelve from Knidos, four from Kos, three from Thasos, four from Cyprus ?, three belong to the 'Group of Zenon', two are Latin, for six the provenance is unknown, and one was engraved on a mortar (mortier). New Rhodian potter Ἀρχέλας (no. 9; ca. 300-250 B.C.); new Knidian potter Ἀφροδίσιος (no. 132; 166-146 B.C.).

1559. Elephantine. Royal letters, 2nd cent. B.C. *OGIS* 168 (*SEG* VIII 783; XXXIII 1358); A.Bernand, *IThSy* 244. F.Piejko, *OAth* 18 (1990) 144, suggests restoring in L. 12 [Ἠξιώσαμεν οὖν αὐτὸν παρέχειν εἰς τὰ ἱερὰ τὴν ἁρμόζουσαν σύνταξιν καὶ τἄλλα φιλ]άνθρωπα, περὶ ὧν ἐπιχωρῆσ[αι ἀναστῆσαι ἡμῖν στήλην (*OGIS*: no restorations except for φιλ]άνθρωπα; Bernand: --- φιλ]άνθρωπα, περὶ ὧν ἐπιχωρῆσαι ἀναστῆσ[αι στήλην); on 154 he suggests for LL. 29/30 (no line-division) προνοηθῆν[αι ὅπως ἀναγραφῇ ταῦτα ἐν στήλῃ λιθίνῃ καὶ ἐν τῶι ἱερῶι ἀνατεθῇ (*OGIS*: προνοηθῆν[αι ὅπως τεύξονται ὧν ἀξιοῦσι -- | --]; Bernand: προνοηθῆν[αι ὅπως τεύξονται ἧς κυριεύουσι ἐπικεχωλρημένης αὐτοῖς συντάξεως καὶ ἐπιμελούμενο]ς); on 135 for L. 51 κατακολουθῆ[ις τοῖς ἐπεσταλμένοις (*OGIS*: κατακολουθῆ[τε --]; Bernand: κατακολουθή[σας μηδὲν φροντίδος παραλίπηις).

1560. Elephantine. Dedication to Ammon - Chnoubis, 52 A.D. Part of an altar of rose granite. Now in the Museum of Cairo. Ed.pr. E.Bernand, *ZPE* 82 (1990) 179/180 (ph.; translation). The inscription was mentioned in a letter of C.Clermont - Ganneau, published by J.-B.Chabot, *JS* (1944) 91. B. comments on Ammon - Chnoubis.

[Ὑπὲρ Τιβ]ερίου Κλαυδίου Καίσαρος
[Σεβαστ]οῦ Γερμανικοῦ Αὐτοκράτορος,
[Ἄμμ]ωνι τῶι καὶ Χνούβιδι θεῶι
4 [μεγίσ]τωι Δημήτριος Πατρόκλου
[ἀρχιερ]εὺς καὶ ὁ τούτου υἱὸς Στράτων
[εὐερ]γεσίας χάριν ἀνέθηκαν
vac (Ἔτους) ιβ̄, Μεχεὶρ κη̄ vac

5. [ὁ ἱερ ?]εὺς, ed.pr.; 'Le grand prêtre Démétrius', Cl.-G. [ἀρχιερεὺς fits the space better; the article is not required, Bingen] ‖ 6. the benefaction probably was the emperor's for Demetrius, ed.pr.

1561. Fayum/Euhemereia. Grant of asylia to the temple of Ammon, 69/68 B.C. *I.Fayum* II 136. F.Piejko, *OAth* 18 (1990) 154, restores in L. 27 τὰ τῆς ἀν[αθέσεω]ς, ignor-

ing the restoration of E.Bernand, *I.Fayum* II 136 (Τὰ τῆς ἀναν[εώσεω]ς), based on an original copy of Seymour de Ricci.

1562. Fayum (Arsinoe). Dedication to Agathos Daimon and Souchos, 44/45 A.D. *SB* I 5802; *I.Fayum* I 27. Republished by P.J.Sijpesteijn, *ZPE* 82 (1990) 102. The emperor is identified by the mention of Πόστομος in L. 3, i.e. C.Julius Postumus, prefect of Egypt from 45 A.D.

[Ὑπὲρ Τιβερίου Κλαυδίου Κα]ίσαρος [Σεβαστοῦ]
[Γερμανικοῦ Αὐτοκράτορος κ]αὶ τοῦ παντ[ὸς οἴκου]
[αὐτοῦ ἐπὶ Γαίου Ἰουλίου] Ποστόμου Ἀγαθῷ [Δαίμονι]
4 [καὶ Σούχῳ θεῷ μεγάλῳ μεγάλῳ] πατροπάτορι Σαραπ[--]
[------- ca. 20 -------- καὶ ἐ]π' ἄλλων τάξεων ο[ἰκοδόμη]-
[σε ----- ca. 20 ---------- ἐ]π' ἀγαθῶι· (ἔτους) ε' Τιβερίο[υ Κλαυδίου]
[Καίσαρος Σεβαστοῦ Γερμανικο]ῦ vac Αὐτοκρ[άτορος month, day]

1. [-- Κα]ίσαρος [--], *SB*; [Ὑπὲρ -- Κα]ίσαρος [--], B. || 2. [-- κ]αὶ τοῦ παντ[ὸς οἴκου --], *SB*, B. || 3. [--]ιοστομου ἀγαθω[--], *SB*; [-- Π]οστόμου (?) Ἀγαθω[--], B. || 4. [--] πατροπάτορι Σαραπ[--], *SB*; Σαράπ[ιδι --], B.; Σαραπ[ίων or -[άμμων or -[όδωρος, S. || 5. [--]π' ἄλλων τάξεων ο[--], *SB*; [-- ἀ]π' κτλ, B. || 6. [-- ἐ]π' ἀγαθῶι (ἔτους) ε' Τιβερίο[υ --], *SB*, B. || 7. vac Αὐτοκρ[άτορος --], *SB*, B. [In *BE* (1991) no. 626 read πατροπάτωρ, Bingen].

1562 bis. Fayum (Arsinoe/Crocodilopolis). Inscription on a stucco head of a crocodile, 1st cent. A.D. Now in the University Museum of the Forschungszentrum griechisch-römisches Ägypten in Trier. Ed.pr. L.Criscuolo, *Aegyptus* 70 (1990) 87/88 (ph.). For stucco heads of crocodiles cf. P.Dils, *ibidem* 73-85: Ἐπ' ἀγαlθῷ τῇ | κώμῃ.

1563. Fayum. Aueris: localization of Nabla. J.Gascou, *CE* 65 (1990) 111-115, argues that Νάβλα should be localized North of Αὐῆρις (modern Hawâra) rather than near Σοκνοπαίου Νῆσος. Nabla is associated with Aueris in various papyri; its connection with Soknopaiou Nesos is based on *OGIS* 175 (*SB* 8884; *I.Fayum* I 69), a dedication to Isis Sononais, Harpokrates and Premarres (the deified Amenemhat III) from 104 B.C. and recording a road ἐπ[ὶ] τὸν Νάβλα καὶ τὰς γεφύρας (LL. 8/9). Part of the stone is said to have been bought in Dimay (the ancient Soknopaiou Nesos). Its provenance is rather the area of Hawâra. The other two dedications to Ἶσις Σονονάις known so far (*SB* 8957 = *Coll. Froehner* 74; *I.Fayum* I 205) probably also come from that area. G. identifies Λάβλα on record in two papyri of 512 and 513 A.D. (*SB* 5174/5175) with Nabla. As a result of Gascou's study all connections of the god Πρεμαρρῆς with Soknopaiou Nesos disappear.

1564. Fayum (Theadelphia). Dedication on behalf of Kleopatra and Ptolemaios. *I.Fayum* I 109 (*SB* 6254; *SEG* VIII 592). E.Van 't Dack, *CE* 65 (1990) 294-297, argues that the titulature points to Kleopatra VII and her son Ptolemaios Kaisar rather than to Kleopatra III and her son Ptolemaios X Alexandros. In L. 8 Με[χείρ] (*I.Fayum* and earlier editions) or Με[σορή] can be restored. Further references to the σύνοδος χηνοβοσκῶν (LL. 6/7).

1565. Khargeh (Great Oasis: Qasr el Ghoueita). Dedication to Ammon, 4 Sept. 280 A.D. Sandstone statue base. Ed.pr. G.Wagner, *Mélanges Lévêque* IV: *Religion* (Paris 1990), 419-422 (dr. of a copy of the finder of the text).

Αὐρήλιος Ἀπ[ολ]|λινάριος ὁ καὶ Ἀ[μ]|βρόσιος ἄρξας ἀ[νέ]|θηκεν εὐσε-
βείας [χά]||ριν ἐπ' ἀγαθῶι· ς' | (ἔτους) τοῦ κυρίου Πρόβο[υ] | Θὼθ ζ'

1-2. Both names are attested in Khargeh, ed.pr. || 3. ἄρξας: ex-magistrate, ed.pr. || 6. initio L≤, lapis; one would expect (ἔτους) ς'≤ , ed.pr.

1566. Lake Menzalah (area of). Contributions by members of a community ?, 240/239 B.C. Right part of a granite (?) stele with pediment, decorated with an akroterion in the right corner. Broken below. Now in the Museum of Cairo. Ed.pr. E.Bernand, *ZPE* 82 (1990) 177/178 (ph.).

[Βασιλεύοντος Πτολεμαίου το]ῦ Πτολεμαίου καὶ
['Αρσινόης θεῶν Ἀδελφῶν ἔτο]υς η', ἐφ' ἱερέως
['Ονομάστου τοῦ Πύργωνος Ἀ]λεξάνδρου καὶ θε-
4 [ῶν Ἀδελφῶν καὶ θεῶν Εὐεργε]τῶν, κανηφόρου
['Αρσινόης Φιλαδέλφου Ἀρχεστρά]της τῆς Κτησικλέους
vacat
[---------- ε]ἰσ ενηνοχότες
[----------]ΜΑΤΟΣ

2-5. For the eponymous priests cf. W.Clarysse - G. Van der Veken, *The eponymous priests of Ptolemaic Egypt* (1983) 10/11 no. 51 (the eponymous priest is Πύργων or Πύρρων).

1567. Leontopolis. The cult of the lion. E.Bernand, *DHA* 16, 1 (1990) 63-94, collects the literary, epigraphical and archaeological testimonia concerning the cult of the lion at Leontopolis from the foundation of the temple under Ptolemy V, Epiphanes (below no. 3) to the agon celebrated during the reign of Heliogabalus (below no. 9). Discussion of the organization of the cult, the feline menagerie, and the politics of the Ptolemaic kings and the Roman emperors concerning Leontopolis as a religious, military and administrative center. The main part of the

article is devoted to the study of ten Greek inscriptions presented in chronological order (description of stones; discussion of earlier views; bibliography; French translations). Most of them are also dealt with by J.Yoyotte, *AEHE* (V^{e} sect.) 96 (1987/1988) 158-160 (non vidimus):

1) *SB* 10696; *SEG* XXIV 1193 (217-204 B.C.): dedication of a πύργος ('entrepôt' on a terrace rather than 'farm' or 'tower', Y., accepted by B.; **2)** G.Wagner, *BIAO* 72 (1972) 166/167: a doublet of 1); the unusual rasura of the name of a private person (the dedicating priest) may be due to the latter's proscription after involvement in the revolt of indigenous elite-members from the Delta, which is echoed in the prescript of the stone of Rosette (*OGIS* 90), Y., accepted by B.; **3)** *OGIS* 732; *SB* 4208 = 8926 + add. p. 551; *SEG* I 583; VIII 481 a (194/193-186 or 184/183 B.C.): foundation of the main sanctuary; the dedicant is γραμματεύς, i.e. secretary of the administration of the temple; Ὀρνυμένης is probably a divine name of the Lion God rather than an anthroponym; **4)** *Coll. Froehner* 73; *SB* 8956 (175-170/169 B.C.): dedication by the commander of the χάραξ ('camp retranché') of Leontopolis; the term is less frequent than φρούριον; the officer's rank is equivalent to φρούραρχος; **5)** *SB* 3941 (165/164 B.C.): honorary inscription for a στρατηγός, probably a sort of governor-general of the Delta, superior to a number of nomos-strategoi; like 4) this text points to the military significance of Leontopolis; comment on the historical context: internal (indigenous revolt) and external (invasions of Antiochos IV) troubles in the sixties; **6)** 'lion stele' (Ptolemaic period), seen in the antiquities market of Cairo ca. 1905 by E.Chassinat; cf. id., *Les antiquités égyptiennes de la collection Fouquet* (1922) 14; the inscription Ἡ ταφὴ εἰς τὴν πόλιν τῶν λεόντων means 'the grave (of the lions) *in* (εἰς = ἐν) the city of the lions' rather than 'the grave of the city of the lions' (so C.); **7)** 'lion stele' *SB* 26; *SEG* VIII 481 (Ptolemaic period): Οἰκία τῆς ταφῆς τῶν | ⟨λ⟩εόντων ἱερά; οἰκία is either the house of the guard (P.Perdrizet, L.Moretti; cf. e.g. *IG* X 2 1 608; *GV* 2047) or 'le bien ménager', 'l'office' of the grave-yard (Y.); **8)** *SB* 3974 (Imperial period): epitaph of a γυμνασίαρχος and former ἐξηγητής (religious function with secular aspects); **9)** *SB* 9997; *SEG* XIV 878; cf. our lemma no. 1568 (220 A.D.): agon celebrated in honor of Heliogabalus and the Lion; comment on the qualifications of the agon (l. 3: ἥλεος ('solar'), λεοντ(ε)ῖος and ἰσαντινό(ε)ϊος) and on onomastics (many theophoric names: Λεον-/Λεων-); **10)** *SB* 5620 (Imperial period): hymn in honor of the Lion on an amulet from Saqqara; comment on Homeric reminiscenses and on the invocation formula derived from Egyptian liturgy.

1568. Leontopolis. Catalogue of ephebes, 28 October 220 A.D. M.N.Tod, *JEA* 37 (1951) 86-99 (J. and L.Robert, *BE* 1952 no. 180; 1953, no. 235;*SB* 9997; cf. *SEG* XIV 878). D.Hagedorn, *ZPE* 80 (1990) 277/278, observes that whenever the word υἱός is used to indicate the filiation of an ephebe (LL.6, 8, 15, 42, 46 and 63), the father is holding a municipal office. This manner of indicating the social prominence of the father is found also in documentary papyri of the Roman period. We give the complete text of *SB* (Tod).

vacat Ἀγαθῇ τύχῃ vacat
Εἰσὶν οἱ χλαμυδηφορήσαντες καὶ ἐφηβεύσαντες τὸν πρῶτον ἱερὸν εἰσελαστικὸν
ἐφηβικὸν Ἀντωνινιανὸν Ἥλειον Λεόντιον ἰσαντινόϊον ἀγῶνα· ἐπὶ Αὐρηλ(ίῳ)
Ἰσχυράμμωνι

Σαραπίωνος· κοσμητεύσαντι βουλευτῇ καθηγεμόνι ἐφήβων, vac. εἰσὶ δὲ vac. Αὐρήλιοι.

On the left side

Νεμεσίων Λεοντᾶ κοσμητεύσας βουλευτὴς ἀρχιέφηβος νεικήσας παίδων πάλην· Σαραπάμμων υἱὸς Λεωνίδου Ἀρτεμιδώρου ἀγορανομήσαντος νεικήσας ἀγενίων πάλην· Λεωνίδης ὁ καὶ Διονύσιος υἱὸς Ἀπολλωνίου Λεωνίδου ἀρχιερατεύσαντος νεικήσας παίδων παγκράτιον· Διονύσιος Σαραπίωνος τοῦ καὶ Διοσκόρου Διοσκόρου νεικήσας ἀγενίων παγκράτιον· Σαραποδιόσκορος Κολλουθίωνος Πάειτος νεικήσας ἀγενίων στάδιον· Ἀμμώνιος ὁ καὶ Κάσιος Ἑρμείου Ἑρμείου τοῦ καὶ Σαραπίωνος νεικήσας παίδων στάδιον· Εὐδαίμων Ἰσχυρᾶ Πτολεμαίου νεικήσας παίδων δίαυλον· Ἰσίδωρος Ἡρακλέους Ἰσχυρᾶ νεικήσας ἀγενίων δίαυλον· Διοσκοράμμων υἱὸς Σαραπίωνος Ἰσιδώρου κοσμητεύσαντος· Ἥρων Διοσκουρίδου Σαραπίωνος μητρὸς Ἰσιδώρας· Δημήτριος Ἰσχυρᾶ μητρὸς Κοροῦτος· Ἥφαιστος ὁ καὶ Ἀνουβίων Ἡφαιστίωνος τοῦ καὶ Λούππου μητρὸς Νεμεσοῦτος· Ἰσίδωρος Ἀρσινόου μητρὸς Ποσειταρίου· Διόσκορος ὁ καὶ Ἄληθις Εὐδαίμονος, Σαραπίων Λέοντος Λεονταροῦτος μητρὸς Χαρίσσης· Ἥφαιστος Διοσκόρου τοῦ καὶ Διονυσίου μητρὸς Ἀπολλωνιάδος τῆς καὶ Λεονταροῦτος· Βησαρίων Θεανοῦτος· Ποσειδώνιος ὁ καὶ Ἡφαιστολέων Φρόντωνος μητρὸς Θαψόϊτος· Σαραπίων Ὡρίωνος Φρόντωνος μητρὸς Λεονταροῦτος· Σαραπίων Ἀρποκρατίωνος Ἀνεικήτου μητρὸς Διοσκοροῦτος· Ἡράκλειος Ἰσχυρᾶ μητρὸς Ἰσιδώρας· Θέων Ἡρακλέους Θέωνος μητρὸς Λεονταροῦτος· Ἥρων Ἀνουβίωνος μητρὸς Ἡρακλείας· Νεμεσίων ἐγ μητρὸς Ἀμμωναρίου Κοΐντου, Διόσκορος Διοσκόρου τοῦ καὶ Λεωνίδου μητρὸς Ἀρτέμειτος· Διονύσιος Ἡρακλείδου Ἀρτέμειτος· Λυκαρίων Διοσκόρου μητρὸς Σαραπιάδος· Διόσκορος Σαραπίωνος μητρὸς Λουκίλλης· Ὡριγένης Ἡρακλέους τοῦ καὶ Εὐδαίμονος μητρὸς Λουκίλλης· Κύρων Ἱερακίωνος μητρὸς Ἀρτέμειτος· Διόσκορος Ἑρμείνου Ἀρποκρᾶ Ἑρμήους μητρὸς Ἰσχυριαίνης· Σαραπίων Εὐδαίμονος Ὡρίωνος μητρὸς Ἡρακλείας· Ὡρίων Σερήνου μητρὸς

On the right side

Ἀρτέμειτος· Λεωνίδης ὁ καὶ Σκύβαλος Ἑρμοννώφριος μητρὸς Ἀνουβιαίνης· Ἀμμωνεῖνος Ἀχιλλέως Ἀγαθοῦ Δαίμονος μητρὸς Ἀμμωνίλλης ἀστῆς· Ἰσχυρᾶς Ὡρίωνος τοῦ καὶ Διοσκόρου Διδύμου μητρὸς Σαραπιάδος· Λεωνίδης Θέωνος τοῦ Σαραπίωνος Νεοκόσμιος ὁ καὶ Ἀλθαιεύς· Διονύσιος Καλλινείκου Διονυσίου μητρὸς Ἑρμιόνης· Διόσκορος ὁ καὶ Ἀπίων Ῥούφου Ἀπίωνος μητρὸς Ἀρτέμειτος· Ἀμμώνιος Ποταμίωνος τοῦ καὶ Λεωνίδου Ἀπόλλωνος μητρὸς Ἰσιδώρας τῆς καὶ Ἱερακιαίνης· Δίδυμος Κασιανοῦ υἱὸς Ἡφαιστο-

λέοντος ἀγορανομήσαντος μητρὸς Ἀπίας θυγατρὸς Σαραπίωνος
44 τοῦ καὶ Ποτάμωνος ἀρχιερατεύσαντος· Δωρᾶς ἐγ μητρὸς Ἰσιδώρας·
Ἥφαιστος ὁ καὶ Ἀνουβίων Χαιρήμονος Ἀπολλωνίου μητρὸς Ἰσιδώρας· Νειλάμμων υἱὸς Λεωνίδου Διδύμου ἐξηγητεύσαντος μητρὸς Λεονταροῦτος Διδύμου· Σαραποδίδυμος Ἡφαίστου Λεωνίδου
48 μητρὸς Λεονταροῦτος τῆς καὶ Χαιρημονίδος· Σαραποδιόσκορος Διοσκόρου Κασίου μητρὸς Ἡραΐδος· Ἡφαιστίων ὁ καὶ Λυκαρίων Ἀπολιναρίου τοῦ καὶ Ἀμμωνίου Μαξίμου. Καὶ οἱ ἐν τάξει ὑπερμεγεθῶν καὶ ἄλλων καταδεῶν τὴν ὄψιν παραδεχθέντες ὑπὸ τοῦ κρα-
52 τίστου ἐπιστρατήγου· Λεωνίδης Ὥρου μητρὸς Θερμούθιος· Ἱππίας Χαιρήμονος μητρὸς Ἑρμιόνης· Ἰσχυρίων Ἀμμωνοῦτος· Διόσκορος ἐπικαλούμενος Φιμήνιος μητρὸς Ἀρτέμειτος· Ἀρποκρατίων Λεωνίδου Ἀμμωνοῦτος μητρὸς Θαήσιος· Δημήτριος ἐγ μητρὸς Δημητροῦ-
56 τος· Χαιρήμων μητρὸς Ἀνουβιαίνης, Μίκις Χαιρήμονος Σαραπίωνος μητρὸς Θαήσιος· Θέων μητρὸς Ἀπολλωνοῦτος Ἡρακλέους· Λεωνίδης Ἀπόλλωνος τοῦ καὶ Λεωνίδου μητρὸς Εἴσειτος· Ὡρίων Λεοντάρου μητρὸς Σαμβαθοῦτος· Νεχθερώους Σερήνου Πιεσιήους μητρὸς Σύρας,
60 Νεχθερώους ἐπικαλούμενος Κόρρης μητρὸς Θαφμόϊτος· Λεωνίδης ἐγ μητρὸς Ἰσχυροῦτος Νεμεσίωνος Νεμεσίωνος· Δίδυμος Ἀτιλίωνος μητρὸς Ἀμμωνίλλης· Σαραπίων Σερήνου Ἄπειτος μητρὸς Ἀρτέμειτος· Αἰλουρίων υἱὸς Ὡριγένους τοῦ Ἡφαιστίωνος κοσμητεύσαντος μητρὸς Κυρίλλης·
Ἀνου-
64 βίων Ἡρακλείδου Ἡρακλᾶτος μητρὸς Θαηιύσιος· Νεμεσίων Λεωνίδου Εἴσειτος. Ἔτους δ΄, Αὐτοκράτορος Καίσαρος Μάρκου Αὐρηλίου [Ἀντωνείνο]υ
εὐσεβοῦς εὐτυχοῦς Σεβαστοῦ, Ἀθὺρ α΄

50-52. Cf. Ph.Gauthier - M.B.Hatzopoulos, *La loi gymnasiarchique de Beroia* (Meletemata 16; Athens 1993) 82-84.

1569. Leontopolis ? Epitaph of Josephos, 2nd/3rd cent. A.D. Rectangular limestone stele with gabled top and two akroteria; now in the Moen Collection. Ed.pr. P.J.Sijpesteijn, *CE* 65 (1990) 122/123 (English translation).

Ἰώσηφε ἄωρε χρηστὲ μεικρὲ
πασίφιλε, χαῖρε· ⟨ὦ⟩ παροδεῖ᾽τ΄αι
κλαύσατε ἀτυχῆν νε⟨ώ⟩τερον θα᾽ν΄όν-
4 τα ἄλυπον προσφιλὴν ἅπασι ἀρεστὸν
ὃς μεικρὰ πα᾽ι΄δία ἔχων ὀρφανὰ ἀφῆκε αὐτῶν· (ἔτους) ια΄, Παῦνι α΄, (ἐτῶν) λε΄

1. For a dead woman of 35 years also called μικρά see *SB* 9673b, ed.pr. || 2. OI, lapis || 5. ἀφεκε = ἀφῆκε, either from ἀφήκω ('he departed from them') or from ἀφίημι ('he sent them away as orphans' [this seems the only

acceptable interpretation, Bingen]); possibly the mason contaminated both thoughts, ed.pr. || 5-6. αὐτῶν: read αὐτά, ed.pr. || 6. (ἔτους) ια′: probably not the 11th year of Diocletian, i.e. 294/295 A.D.; after the symbol for ἔτους the mason made a false start with the year-number; it looks as if the first year-number was intended to be a κ; Παῦνι α′: May 26, ed.pr. || Jewish origin, ed.pr., who adduces the name and the epithets [but the latter have nothing Jewish in themselves, Pleket].

1570. Marina el-Alamein. Epitaph of Ptolemaios, 1st cent. B.C. Inscription on one of the blocks of the square pillar of a monumental tomb; found during excavations in 1987-1988. Ed.pr. W.Daszewski, *MDAI(K)* 46 (1990) 27 (ph.): Πτολεμαῖε, | [χ]ρηστ[έ].

1571. Ombos. Letters of Ptolemaios Euergetes II, Kleopatra II and Kleopatra III concerning a concession to the gymnasium, April 135 B.C. M.-T.Lenger, *Corpus des ordonnances des Ptolémées* (Bruxelles 1964) 117-119 nos. 48/49; A.Bernand, *IThSy* 189. F.Piejko, *OAth* 18 (1990) 154, restores in L. 18 (= Lenger L. 7) Καλῶς οὖν ποιήσεις [κατακολουθήσας] τοῖς εἰσ[δε]δ[ομένοις] (Lenger: Καλῶς οὖν ποιήσεις ---|---] τοῖς εισ..λ..[--]; Bernand: Καλῶς οὖν ποιήσεις [συντάξας προνοηθῆναι ὅπως τεύξονται -----]).

1572. Ombos. Adoration of Apollo and Souchos, undated. *IThSy* 210. E.Bernand, *ZPE* 82 (1990) 180, reads on the photo in L. 5 the name of Apollo: Ἀπόλλωνος (Ἄμμωνος, *IThSy*); cf. *BE* (1991) no. 649.

1573. Oxyrhynchos ? Dedication to Thoeris, 101-88 B.C. Rectangular nummulithic limestone stele. Below the inscription two fish, an 'oxyrhynque' and a 'lépidote', facing an altar in between; each has above its head a solar disc between two uraei. Now in the Archäologische Sammlung of the University of Trier. Ed.pr. E.Bernand, *ZPE* 81 (1990) 200-202 (ph.; translation) on the basis of a photo published in *Nefer* 8 (1990) 40 no. 42 (translation) and H.Heinen in *Hellenistische Studien für H.Bengtsen* (1991) 41-53. B. comments on the worship of the houting in Egypt (see Strabo XVII 40); there was a temple of this god at Oxyrhynchos. In the same city there were several sanctuaries and a large temple of Thoeris. Heinen suggests the Arsinoites and more specifically Kerkeosiris near Tebtynis [but the cult of Thoeris is popular all over Egypt, Bingen].

Ὑπὲρ βασιλέως Πτολεμαίου τοῦ καὶ Ἀλεξάνδρου
θεοῦ Φιλομήτορος καὶ τῶν τούτου τέκνων
Ὀννῶφρις Πάσιτος καὶ οἱ συνθεαγοὶ
4 Θοήρει θεᾷ μεγάλῃ τὸ πρόπυλον
ἐπιστατοῦντος Ἑρμοφάντου

1. Omikron at the end was added later, B.; the king is Ptolemy X Alexandros I, B. and H. || 3. συνθεαγοί, first mention of this college of subordinate priests, B.

1574. Oxyrhynchos. Love charm, written on a lead tablet, 3rd/4th cent. A.D. D.Wortmann, *BJ* 168 (1968) 64-67 no. 2; cf. *SEG* XXXVIII 1838. D.G.Martinez, *ZPE* 83 (1990) 235/236, suggests reading in L. 25 μὴ δαμῇ ἐκτὸς Θεοδώρω (μηδαμῇ, *SEG*). He comments on δαμάζειν as erotic subjugation. He further argues that the infinitive ὑπήκοον εἶναι in L. 29 may function as an imperative; there is no need to insert ⟨ποίησον⟩, as W. did.

1575. Panopolis. The monument of Agrios, reign of Augustus. É.Bernand, *Inscriptions métriques de l'Égypte gréco-romaine* (Paris 1969) 114 (*SEG* VIII 638). G.Costa, *SSL* 29 (1989) 95-105, focuses on the Homeric quotations invoking Poseidon (*Od.* 9.528), Zeus (*Il.* 2.412), Ares (*Il.* 5.31 and 455) and Hades (*Hymn to Demeter* 347; lost on the stone, but rightly restored by O.Guéraud, *ASAE* 39, 1939, 286) with which the four epigrams on this monument begin. He argues that these verses are the only invocations of these gods in the Homeric corpus which could have been chosen for reuse in another context on account of their general applicability both in form and contents. The verses probably antedate the redaction of the Homeric texts and are to be placed into an Indo-European context. Discussion of their 'piena funzionalità letteraria' (104). For the name Πτολεμαῖος ὁ καὶ Ἄγριος (Πτολεμάγριος) cf. O.Masson, *ZPE* 98 (1993) 167.

1576. Philai. Trilingual dedication of Cornelius Gallus commemorating his exploits, 29 A.D. *I.Philae* II 128 (*OGIS* 654; *SEG* XXXIX 1703*). E.Bresciani, *Egitto e Vicino Oriente* 12 (1989) 93-98 (ph.), argues on the basis of the hieroglyphic text that the galloping horseman represented in relief is Cornelius Gallus.

1577. Setis (isle of; 1st cataract). Two dedications to Ptolemaios VIII Euergetes II and Kleopatra II, 152-145 and 143/142 B.C. *IThSy* 302 (*OGIS* 111; *SB* 8878; cf. *SEG* XXXVIII 1858) and 303 (*OGIS* 130; *SB* 8394; *SEG* XXXI 1545). P.Heilporn, *CE* 65 (1990) 116-121, argues that *IThSy* 302 probably comes from Elephantine or Syene rather than Setis, though the latter possibility is not wholly excluded. Its alleged provenance from Setis is based on its analogy with 303, the only Greek inscription found on the isle: both are dedications to the same gods on behalf of the same rulers by an association under the patronage of the same local dignitary. However, the two associations are not identical (priests of the fifth class of Chnoum and the royal cult in 302; βασιλισταί, probably to be connected with the ephebeia, in 303: cf. *SEG* XXXI 1545); the same list of gods also occurs at Elephantine (*IThSy* 242/243 and 246) and is consequently characteristic of the whole area North of the first cataract rather than of Setis only. Moreover, 302 was erected by priests of Chnoum, whereas 303 seems to be connected with the cult of Dionysos (cf. L. 5: Σῆτις ἡ τοῦ Διονύσου νῆσος; decoration of

kantharos and thyrsoi in the tympanon). The titles of the official Herodes son of Demophon from Pergamon, who participated in the redaction of both texts, show that he played an important role in the whole area.

1578. Tentyris (Denderah). Dedication of a building to ---, 105/106 A.D. A.Bernand, *Les portes du désert* (Paris 1984; cf. *SEG* XXXIV 1520; 1607-1622) 142/143 no. 34 (five fragments). P.J.Sijpesteijn, *CE* 65 (1990) 123/124, suggests reading the five fragments in the order D-A-C-E-B and reconstructs the text as follows.

[Ὑπὲ]ρ σωτη[ρίας καὶ διαμ]ονῆς Αὐτοκράτο[ρος Καίσαρο]ς Νέρουα Τ[ραιανοῦ Σεβαστοῦ Γερμαν]ικοῦ Δακικ[οῦ ------]
[- ca. 3 -]χειον [σὺν] τοῖς [- ca. 4 -].εσιν αὐτοῦ θεμ[ελίοις - ca. 4 -]τηι καὶ [-- ca. 21 -- κ]αὶ τοῖς συν[νάοις θεοῖς ἐπὶ]
[-- ca. 11 --] ἐπάρχ[ου Αἰγύπτου· ἔ]το[υ]ς ἐν[ά]τ[ου Αὐτοκράτορος] Καίσ[αρος Νέρουα Τραιανοῦ Σεβασ]τοῦ Γερμα[νικοῦ Δακικοῦ month, day]

1. Initio [---]I ⊏ W III [---]ONH L Αὐτοκράτορο[ς ---]σνειου αι[---], B. ; in fine: name(s) of the dedicant(s) and e.g. ἀνέθηκε/ἀνέθεσαν, ed.pr. || 2. [- ca. 4 -].εσιν: probably an adjective in -ής qualifying θεμέλια; - ca. 4 -]τηι καὶ: either τηι is the end of the name of a goddess ([Ἀφροδί]τηι ?) followed by one or more deities, or τῆι is the article and the goddess mentioned in the lacuna (Ἥραι ?; Ἴσει ?) had an alias which was possibly followed by θεᾶι μεγίστηι, ed.pr. || 2-3. if ἔ]το[υ]ς ἐν[ά]τ[ου (rather than ἐνδεκάτου for reasons of space) is correct, the prefect was [Γαίου Οὐιβίου Μαξίμου], ed.pr. || 3. [---]TOC Є N[---] [---] καὶ σ[---], B.

1579. Terenouthis. Epitaphs, 1st cent. B.C.-3rd cent. A.D. J.Pelsmaekers, *BIBR* 59 (1989) 5-29, presents a list of the edd.pr. of 690 epitaphs from Terenouthis classified on the basis of where they are now.

1580. Terenouthis. Epitaph of Hephaistammon, Roman period. Limestone relief representing a bearded man reclining on a couch and holding in his left hand a garland, and in his right hand a skyphos; between the legs of the couch a tabula ansata; now in the National Museum in Warsaw; previously in the Lyceum Hosianum in Braunsberg. Published in *APF* 5 (1913) 167/168 no. 21 and in rather inaccessible local publications. Republished by Z.Kiss in A. Sadurska (ed.), *op.cit.* (cf. our lemma no. 1674) 60/61 no. 62 (ph.).

Ἡφαιστάμμων, | ν εὐψύχι νν | ἐτῶν ν λƧ

3. 36 years old, ed.pr.; ca. 150-200 A.D., ed.pr.

1581. Terenouthis. Epitaph of Bes, Roman period. Limestone stele with representation of a standing male orans; on both sides an incised jackal; under the relief an inscription; now in the Archaeological Museum in Krakow. Ed.pr. Z.Kiss in A.Sadurska (ed.), *op.cit.* (cf. our lemma no. 1674) 68/69 no. 72 (ph.): Βῆς ὡς (ἐτῶν) θ′, Ἀθὺρ[--]. Ca. 150-200 A.D., ed.pr.

1582. Terenouthis. Epitaph of Thermoutis, Roman period. Limestone stele with relief representing a woman reclining on a couch and holding a skyphos in her right hand; above the right hand a jackal (Anubis) is incised; between the legs of the couch an ear of corn, an amphora, a small vase and a three-footed table are incised; on the table a small jar between two cups; inscription under the incised objects; now in the National Museum in Warsaw; previously in the Lyceum Hosianum in Braunsberg. Ed.pr. Z.Kiss in A.Sadurska (ed.), *op.cit.* (cf. our lemma no. 1674) 62/63 no. 64 (ph.), who mentions a local Polish publication of 1985.

[Θερμ]οῦτις (ἐτῶν) λβ′ φιλότεκνος [---] ι′ Ἀθὺρ γ′

[1. Θερμοῦτις; cf. *SEG* XXXV 1629, Pleket].

1583. Terenouthis. Epitaph of Chairemon, Roman period. Limestone stele with relief representing a man reclining on a couch and a standing female orans; under the couch an ear of corn, an amphora and a three-footed table are incised; the man holds a kantharos in his right hand; now in the Archaeological Museum in Krakow. Ed.pr. Z.Kiss in A.Sadurska (ed.), *op.cit.* (cf. our lemma no. 1674) 65/66 no. 69 (ph.).

[Στ]ήλη Χαιρήμονος φιλάδελπφος | λε′ Ἰσίδωρα

2. Isidora: sister or wife of C., ed.pr.; ca. 250-300 A.D., ed.pr.

1584. Terenouthis. Epitaph of Herakleides, Roman period. Lower part of a limestone stele with relief representing a man reclining on a couch; between the legs of the couch an ear of corn, an amphora and a three-footed table are incised; under those objects an inscription; now in the Archaeological Museum in Krakow. Ed.pr. Z.Kiss in A.Sadurska (ed.), *op.cit.* (cf. our lemma no. 1674) 64 no. 66 (ph.): Ἡρακλείδη[ς] | ῥ... φιλόφιλος. 3rd cent. A.D. ?, ed.pr.

1585. Terenouthis. Epitaph of Paibo, Roman period. Limestone stele with relief representing a man reclining on a couch and holding a cup in his right hand; above the right arm perhaps an incised jackal (Anubis); inscription under the couch; now in the National Museum in Warsaw; previously in the Lyceum Hosianum in Braunsberg. Ed.pr. Z.Kiss in A.Sadurska (ed.), *op.cit.* (cf. our lemma no. 1674) 65 no. 68 (ph.).

Παιβῶ πιλιότεκνος ἐιτῶν πεντήκιοντα ἑπτὰ μηιὶνὸς Παρμοῦτι

Ca. 300 A.D., ed.pr. ‖ Paibo died at the age of 50, on the seventh of Pharmouthi, ed.pr. [rather at the age of 57, in the month Ph., Pleket].

1586. Thebai. Inscription with fragment of an epigram (?) on the Colossus of Memnon, 21-11 B.C. ? Cf. *SEG* XXXIX 1706. A. - E.Bernand, *Les inscriptions grecques et latines du Colosse de Memnon* (Paris 1960) 84. P.J.Sijpesteijn, *ZPE* 82 (1990) 154, restores in L. 13 --]ατο[υ Κ]αίσαρος (Bernand: το[ῦ Κ]αίσαρος). The emperor who most commonly is called Καῖσαρ is Augustus; --]ατο[υ is the ending of a numeral, ἐν]άτο[υ through ἐννεακαιδεκ]άτο[υ. Consequently, the inscription should be dated between April 6, 21 B.C. and April 6, 11 B.C. and would be the oldest one engraved on the Colossus.

On no. 29, M.Kaplan, *op.cit.* (cf. our lemma no. 389) 49, 389/390, on the basis of the photo in W.Peek, *MDAI(K)* 5 (1931) 96 ('the crucial photograph in Bernand, G 23 -- from a squeeze -- is useless') announces that 'the correct reading of L. 13 is Βάβιλλος γενέταις μᾶτρος βασιλήιδος ἄμμας.' See also our lemma no. 658.

1587. Wadi Menih (Eastern Desert). Rock-cut inscription, 6 A.D. *SEG* XIII 614; XXXVIII 1854*. After revision of the graffito F.De Romanis, *Helikon* 29/30 (1989/1990) [1991] 369-371 (ph.), reports that a vertical trace which could be a iota seems to confirm his earlier restoration Ἐπεὶφ [ι]η΄ in (a) L. 2 (*SEG* XXXVIII): Ἐπεὶφ ιη΄. Part of L. 2 (HKΩI ΛAE KAICAPO) is repeated under that line in a less marked script.

1588. Unknown provenance. Epitaph of Absalom, Byzantine period. Rectangular limestone block; inscription between incised guidelines; below a large cross. Now in the British Museum (Egyptian Department; inv. no. 1733; acquired in the antiquities market in 1930). Ed.pr. J.Pelsmaekers, *BIBR* 60 (1990) 41/42 (ph.).

† Μὴ ληπηθιῆς Ἀβτσαλῶιν· οὐτὶς γὰρ ἀιθάνατος· ‖
ἐγιμήθη ⟨Φ⟩ιαρμ(οῦ)θ(ι) ιδ΄ (?), ἰνι⟨δ⟩(ικτιῶνος) ιβ΄

1-2. ληπηθῆς = λυπηθῆς; Ἀβτσαλών = Ἀβισαλώμ, ed.pr. ‖ 5. ἐγιμήθη = ἐκοιμήθη; in fine Θ, lapis ‖ 6. Υ, lapis; either ιδ΄ or κδ΄, ed.pr. ‖ 7. initio A, lapis.

1589. Unknown provenance. Inscription on a lamp, late 4th cent. B.C. Yellowish-brown terracotta lamp; inscription incised before firing; now in the Graeco-Roman Museum at Alexandria; possibly from Alexandria or the Fayum. Ed.pr. J.Mlynarczyk, *RDAC* (1990) 155-157 (dr.). O.Masson apud M. reports on the inscription: after three signs resembling the

Cypriote syllabic signs probably two Greek letters: ΙΓ. M. speculates on the existence of a small Cypriote community in Egypt consisting at least of the potter and the buyer of this lamp.

1590. Unknown provenance. Tablet with alphabets. *SEG* XXXVIII 1855*. Now also published in E.Simon (ed.), *op.cit.* (cf. our lemma nos. 46-48) 247/248 no. 417 (ph.), with reference to the result of a technical investigation in the Doerner Institute at Munich showing that the tablet is probably a forgery.

NUBIA

1591. Nubia. Titles and epithets in Greek texts. T.Hägg, *SO* 65 (1990) 147-177, studies a great number of titles and honorific epithets in Nubian Greek texts from ca. 300 to ca. 1400 A.D. on record in numerous papyri and inscriptions (alphabetical list in an Appendix on 167-169). They are originally Greek terms, not ad hoc translations of native ones. After the Arab conquest titles are not modelled on those of the Byzantine court or influenced by Byzantine Egypt.

Discussion of: **1)** βασιλεύς/βασιλίσκος; special attention to the Silko inscription (*OGIS* 201; *SB* 8536; *SEG* XXVIII 1538), which in LL. 10-12 contains an apparent contradiction: Silko calls himself a βασιλίσκος who is superior to the other βασιλεῖς. H. rejects earlier explanations (change of meaning: 'chief king'; concessive: in spite of being only a kinglet, he surpassed the other kings; indiscriminate use of the terms) and argues that Silko is styled βασιλίσκος to define his legal position in relation to the Roman emperor; it testifies to moderate Roman control, which only concerned Silko's title. The two titles are interchangeable, but choice is a matter of the writer's perspective: e.g. in the Ezana inscription (*SEG* XXXVII 1656*; cf. XXXIX 1862) Ezana is called a βασιλεύς who defeated tribes each headed by a βασιλίσκος, but in other documents the Blemmyan and Nobodian rulers are called βασιλεύς. Thus the klinarchoi inscription from Kalabsha (*SB* 8697; *SEG* XXXIV 1631) mentions a βασιλεύς who, if not the Roman emperor, must be a Blemmyan king. The title βασιλ of a king Merkurios in *SB* 1594 L. 7 (from Tafa) should be read as βασιλ(έως) rather than as βασιλ(ίσκου) in view of another inscription mentioning his full title: J.Kubińska, *Faras IV. Inscriptions grecques chrétiennes* (Warsaw 1974) 14 no. 1 L. 5; **2)** offices inferior to βασιλεύς in the proto-Christian period: φύλαρχος; ὑποτύραννος; the latter is probably subordinate to the φύλαρχος ('tribal chief'; there is no τύραννος); **3)** offices inferior to βασιλεύς in the Christian period: ἔπαρχος ('viceroy'; 'governor', first attested in 707 A.D.); ἔξαρχος (*SB* 10074, late 6th cent., is the only attestation; either a military commander or a high ecclesiastical dignitary); ναύαρχος (since the 11th cent.). These new titles, mostly used in combination with a geographical or ethnical designation, reflect a new structure of government; **4)** mediaeval titles: μείζων; μειζότερος; πρωτομειζότερος; δομέστικος; **5)** ecclesiastical titles: inter alia προφήτης: Greek term for Egyptian priests in local cults; some were used by the Blemmyes; native Blemmyan priests were styled ἱερεύς; κλίναρ-

χος: head of a cult association, κλίνη or σύνοδος; the synodoi had a political or administrative function as well; cf. δημοκλίναρχος (*SB* 8697 LL. 2 and 11 = κλίναρχος τῆς πόλεως, L. 7); the πρωτοκλίναρχος in *I.Philae* 199 may also be the city klinarchos.

1591 bis. Adulis. Proclamation of Ptolemy III, 245-243 B.C. *OGIS* 54; *SEG* XXXI 1484. For some brief remarks on LL. 17-20 cf. H.Hauben, *APF* 36 (1990) 30-32: Ptolemy III crossed the Euphrates and stopped in Babylonia. H. dates the text between July 245 and mid-September 243 B.C. He announces a study on this text (cf. 30 note 10).

KYRENAIKA

1592. Kyrenaika. Grammar. F.Lonati published a *Grammatica delle iscrizioni cirenaiche* (Pubbl. Fac. di Lett. e Filos. dell' Univ. di Milano, vol. 128; Firenze 1990). A detailed Index of Greek words greatly facilitates the use of this rich study. Cf. M.Peters, *Die Sprache* 34 (1988-1990) [1991] 690 G 1358.

1593. Kyrenaika. Greeks and Libyans in the classical and Hellenistic period. Cf. A.Laronde in *Greek Colonists and Native Populations* 169-180, for some reflections on this theme, largely based on inscriptions: *SEG* IX 1 LL. 2/3 and 28 (*SEG* XXXVIII 1881); *SEG* IX 77 (cf. *SEG* XXXVII 1660; XXXVIII 1892); 348 (cf. *SEG* XXXVIII 1886); *OGIS* 767 (*IGR* I 1041; cf. *SEG* XXXVII 1660). More antagonism between sedentary and nomadic populations than between Greeks and non-Greeks. Cf. also *SEG* XXXVII 1660 and 1665.

1594. Kyrenaika. Contacts between Kyrenaika and Sicily. G.Manganaro, *ASNP* 20 (1990) [1991] 426 note 71, collects epigraphic (*IG* XIV 433; *SEG* XVIII 772; *SEC* 205) and numismatic (inter alia the coin mentioned in our lemma no. 1675 sub c 5) evidence for contacts between Kyrenaika and Sicily in the 3rd and 2nd cent. B.C. Cf. also *SEG* XXXIX 1680 for contacts between Egypt and Sicily.

1595-1596. Kyrene. Two inscribed lead tablets containing accounts. Cf. L.Gasperini in *Archaeologia Cirenaica* 17-33 (ph.; dr.). The tablets were found in a deposit near the agora, together with a series of Hellenistic lamps and fragments of what probably was a δάφνης στέφανος. For linguistic comment cf. R.Arena, *ibidem* 35-40; cf. also L.Gasperini, 'Il sistema numerale cirenaico e una nuova epigrafe dall'agorà di Cirene, *AFLM* 19 (1986) 357-366 (ph. of detail); C.Dobias-Lalou, *BE* (1991) no. 672; F.Lonati, *op.cit.* (cf. our lemma no. 1592) 224/225 (linguistic aspects).

1595: 18-22. **One large fragment** (A); two smaller, joining fragments (B + C) and sixteen tiny fragments (D-S) containing (part of) one letter or, in some cases, parts of two letters; inscribed in quasi-stoichedon; no special signs for eta and omega. Ca. 400 B.C.

A: [- - -]ς· Κατεβλ[- - - - - - Ἀπό]-
[λλō]νος Δελφ[ικō̃ - - - - - - - -]
[Φιλο?]κṓμō πεμπ[- - - - - - - -]
4 [- -]τō̃ν δ' ἱαρομνα̣[μόνōν - - -]
[- -]φόρον λαβοτ[- - - - - - - -]
[- -]α: ἀργυρίō μν[α - - - - - -]
[μν]αῖ ἵκατι ὀκτṑ δ̣[- - - - - - -]
8 [- -]ι στατε̄́ρōν ἐνε̣[- - - - - - -]
[- -] ἐ̣φ' Ἑρμēσάνδ̣[ρō - - - - -]
[- - - μ]ν̣αῖ ἑκατὸ[ν - - - - - - -]
[- - - κο]ντα δρα[χμ - - - - - - -]
12 [- - - - -]νεν τοὶ ο̣[- - - - - - -]
[- - -τετ]ρακάτιαι̣[- - - - - - - -]
[- - - χε̄́]λιαι εμ̣[- - - - - - - -]
[- - - - δ]ρ̣αχμα [- - - - - - - -]

B + C: [- - -] δ' ἐνν[ε̃ - - - - - - - - - -]
[- -χ]ε̄́λιαι τ [- - - - - - - - - -]
[- -]α στα̣[τε̄́ρ - - - - - - - - - -]
4 [- -]κο[- - - - - - - - - - - - -]

A 1. [Θεό]ς· κατέβα[λον Κυραναῖοι ?, ed.pr., who refers to *Syll.*[3] 231/232 || 2. did Kyrene as a polis contribute money (L. 5 φόρος ?) to the Delphian sanctuary ?, ed.pr., with references to evidence for the link between Kyrene and Delphi || 5. λαβοτ = λαβο(ν)τ, A. || 8. the black line is on the tablet; ed.pr. points out that on fragment F and K also part of a black line is visible; the line probably separates two series of payments || 9. ἐφ' Ἑρμēσάνδ[ρō--: a date, ed.pr., who refers to L. 3 of the next lemma.

1596: 22-33. **One complete tablet,** similar to that in the preceding lemma; special signs for eta and omega; palaeographical analysis of the shape of the letters and of their ductus; 4th cent. B.C.

Ἐπ' Ἰά[σο]ν̣ος τῶ [Ἰ]ά̣σονος γ̣ρ̣ά̣φοντος ἰ̣αρεὺς Ἀγῶνις Τιμοκλεῦς·
Ἐπὶ Φίλωνος τοὶ ἀμφὶ Κορίνθιον κατήνικαν μνᾶς ὀκτὼ δέκα στατήρας ⋙ δραχμὰς >>>·
Ἐπὶ Ἑρμησάνδρω τοὶ ἀμφὶ Μένιππον μνᾶς ἐνενήκοντα ἑπτὰ XXX δραχμὰς ⋚ ⌉ > ·
4 Τοὶ ἀμφὶ Θῦλλιν μνᾶς χήλιας τριακάτιας ἵκατι ὀκτὼ XX⊏Z>>>>· Ἰαρεὺς

Φίληκις·
Ἐπὶ Ἀναξάνδρω ἰαριτεύοντος τοὶ ἀμφὶ Θεύδωρον μνᾶς χήλιας ἑπτακάτιας
ἑπτὰ ΧΓΖ>>>-·
Ἐπ' Ἀγώνιος ἰαριτεύοντος τοῖς πραξις ἔγραφε μ(νᾶς) χήλιας ἑβδεμήκοντα
δύο }[>>-·
Τὸ πᾶν· μναῖ τετρακισχήλιαι διακάτιαι δέκα τρὶς XXXX}}} Ζ>>>>·
8 Τοὶ ἐννῆ τοῖς πραξις ἔγραφε· δεκάτα τεθυμένα μναῖ διακάτιαι ἑξήκοντα
XXX[>>·
Χαυλῶ παρκαταβολὰς τοὶ ἀμφὶ Θρασυλλίωνα κατήνικαν ἰαρομναμονέν-
τες μ(νᾶς) >-}}} ·
Καὶ τὸ Ἀγῶνις ηὗρε ἀργύριον μνᾶς πέντε Εὐβοϊίδας

The underlines are on the tablet || 1. the scribe may be the same as the homonym from *SEG* XX 735 B 11 L. 103 (ca. 300 B.C.); is the priest (cf. also L. 6) the brother of Ἡρακλείδας Τιμοκλεῦς, on record in *SEG* XX 735 B I L. 150 ?, ed.pr. || 2-6. all these lines mention a priest; in L. 4 the mason probably made a mistake and added the name of the priest in the nominative at the end; all these priests seem unattested so far, ed.pr., who wonders whether Φίληκις is on record in *SEG* IX 32: Φιλι[--] or Φιλη[--] (3rd cent. B.C.), though Φιλυ[--] is not to be excluded; as to Theodoros (L. 5) ed.pr. wonders whether he is identical with the famous Kyrenaian philosopher of that name (4th/3rd cent. B.C.); Arena hesitatingly suggests that the persons indicated by ἐπὶ + genitive were scribes (cf. L. 1); the groups indicated with τοὶ ἀμφί (LL. 2-5 and 9) are probably groups of hetairoi, ed.pr., who refers inter alia to *SEG* XX 716 (cf. XXXIX 1717*) L. 25. Dobias-Lalou prefers in L. 6 (cf. also L. 8) τοῖς Πρᾶξις ἔγραφε; as to τοὶ ἀμφὶ etc. she comments: 'les autres porte-parole sont aussi porte-plume de leur affidés, plutôt que "chefs de groupes"' || 8. = τοὶ ἐννῆ, τοῖς πραξις ἔγραφε (cf. L. 6) (κατήνικαν) δεκάταν τεθυμέναν, ed.pr., who hesitates between πρᾶξις (nom.sing.) or πράξις (= πράξεις; so also Arena), i.e. τοῖς (ἰαρεὺς Ἀγῶνις) πράξις ἔγραφε; 'i nove, contro cui si è proceduto per insolvenza, da essi è stata offerta la decima nella misura --', A.; τοὶ ἐννῆ: ed.pr. points to the nine hetairiai in *SEG* IX 3 L. 16 and to the nine nomophylakes in *SEG* IX 1 L. 32; he wonders whether the groups indicated by οἱ ἀμφί are perhaps colleges of magistrates (strategoi, ephoroi, nomothetai, damiergoi); Arena suggests that οἱ ἀμφί are hieromnemones (as in L. 9) || 9. χαυλῶ = καυλῶ; καυλόν is the famous Kyrenaikan silphium: 'depositi cauzionali di silfio', ed.pr. || 10. read καὶ τὸ ἀργύριον τὸ Ἀγῶνις ηὗρε, A. || ed.pr. gives a tabular survey of the numerals used in this text. Oliverio's interpretation of the numeral system of Kyrene is confirmed. The amounts mentioned are: 8 minai, 54 dr., 3 ob. (L. 2); 97 minai, 65 dr., 1 ob. (L. 3); 1328 minai, 43 dr. and 4 ob. (L. 4); 1707 minai, 23 dr., 3 ob. and one half-obol (L. 5); 1072 minai, 6 dr., 2 ob. and one half-obol (L. 6); 4213 minai, 93 dr., 4 ob. (L. 7); 260 minai, 62 dr., 2 ob. and one half-obol (L. 8); 11 minai, 12 dr. (L. 9); 5 Euboian minai (L. 10).

1597. Kyrene (area of: Messa). Inscribed altars, ca. 600 B.C. G.Pugliese Carratelli, *QAL* 4 (1961) 46; *Maia* 16 (1964) 105. In a discussion of the term Λεβυαφιγενής (Ibykos; fr. 334, Page) C.Brillante in B.Gentili (ed.), *Cirene. Storia, Mito, Letterature* (Atti Convegno delle SISAC, Urbino 1988; Urbino 1990) 102-104, refers to the words ἐπιπατρόφιον (Tanagra;

'patronymic'), πατροφιστί (Nemea; supposing a form *πατρόφι) and to ΚΑΡΟΦΙ on two funerary altars from the nekropolis of Messa.

1598. Kyrene. Inscribed altar, ca. 400 B.C. (or somewhat later). Rectangular altar with two braziers; on one brazier an inscription; found in the sanctuary of Apollo. Ed.pr. C. Parisi Presicce in *Archeologia Cirenaica* 121-128 (ph.): Πανακείας.

Ed.pr. points out that obviously not the entire altar but only the brazier was dedicated; this facilitated re-dedication of the altar; a new inscription on the brazier sufficed; ed.pr. provides parallels for the cult of Πανάκεια in Kyrene and elsewhere.

1599. Kyrene. Epitaph of the boxer Antonianus from Ephesos, ca. 200-250 A.D. *SB* 5892; *SEG* XX 752. F.Chamoux, *BSAF* 1988 [1990] 113-120 (ph.), comments on Antonianus' nick-name Μῶρος: 'the Brute'. The four cylindrical objects near his right leg are agonistic prize crowns (so already M.Guarducci; cf. *BE* 1944 no. 202) rather than dumb-bells; on his head a fifth crown. C. adduces iconographic parallels, e.g. Pfuhl-Möbius 107 [for representations of prize crowns, sometimes with a fascia inscribed with the name of the games in question, see *SEG* XXXI 848 (XXXVIII 989); XXXI 1288; XXXII 1089 and our lemma no. 813, Tybout]. The small monument crowned by an animal under Antonianus' left hand is the tomb (pillar or stele) of his dog, probably a grey-hound, rather than a (funerary) altar. C. reads its name as Παρηγορίς ('la Consolatrice') rather than Παρηγόρις (= Παρηγόριος; so *SB*; *SEG*). Discussion of other dog's names, which are mostly female anthroponyms, of dog's tombs [for epitaphs of dogs cf. now B.Iplikçioğlu, *Epigraphische Forschungen in Termessos und seinem Territorium* I (Sitzungsber.Österr.Akad.Wiss., Phil.-Hist.Klasse 575, 1991, 39-42 no. 22, Pleket] or the mention of dogs in human epitaphs: e.g. *IG* XII 2 458; XIV 1647; *SEG* XXIX 1116 (*I.Eph.* 2231; Pfuhl-Möbius 2032); L.Robert, *Les gladiateurs dans l'Orient grec* (Paris 1940) no. 285 (cf. also *BE* 1974 no. 459; 1979 no. 13).

1600. Ptolemais. Inscriptions of Roman Ptolemais. J.Reynolds in *Archeologia Cirenaica* 65-74, offers a survey of the content of the inscriptions of Roman Ptolemais (1st cent. B.C.-2nd cent. A.D.), concerning the Roman army, Roman civilian officers, administration and the ethnic origin and status of the population (epitaphs). We mention some topics discussed at some length: **1)** the dating system (eponymous priests of Apollo; for Hadrian in this function see our lemma no. 1602; numbered years are regnal years of unnamed emperors rather than those of the Aktian era); **2)** relations with Rome in the late 1st cent. B.C. (*IG* XIV 1122: cf. our lemma no. 833; *SEG* XX 766; *SEC* 211: cf. our lemma no. 1601); **3)** public land belonging to the Romans and to the city in the 1st cent. A.D. (inter alia *SEG* IX 360: boundary stone with the name of Vespasian; like an unpublished Neronian boundary stone it may come from the coastal plain between Ptolemais and Teucheira; the ager publicus in the coastal area may have consisted of a number of rather small units); **4)** Ptolemais as the possible seat of a Roman governor or as a possible assize town (*SEG* XXVIII 1566 LL. 69-77; Latin rituals; presence of negotiatores,

publicani and beneficiarii); **5)** tensions between Greeks and Jews (Jewish epitaphs: *SEG* XXXIII 1373-1379; 1462-1471); the probably negative consequences of the revolt of 115 A.D. for Ptolemais' economy.

1601. Ptolemais. Decree ?, late 1st cent. B.C. *SEC* 211 (*SEG* XXXVIII 1904). J.Reynolds, *art.cit.* (cf. our lemma no. 1600) 68/69, dates this fragment to the late Republican or early Augustan period on the basis of letter forms and contents (*SEG* XXXVIII: 61 B.C. ?). In LL. 12/13 she restores Ἀγα[θῇ Τύχῃ· δεδόχθαι Πτολεμαι]εῦσι τοῖς Βαρκαίοις (the line-division is not clear). For the 'Barkaian Ptolemaians' cf. *SEG* XXVIII 1566 L. 80. The incorporation of the city of Barka into Ptolemais, perhaps during the reign of Ptolemy III (246-221 B.C.), probably was a kind of synoecism rather than a downgrading of Barka. The barbarian invasions (L. 9) were part of a series of incidents which reached a climax with the Marmaric War of the reign of Augustus. Resistance was organized under Roman leadership (LL. 16/17); the inscription offers a context in which to set the earliest of the texts attesting Roman soldiers on the site. The so-called military graffiti of Augustan date on the city gate in the West wall (Tokra gate; C.H.Kraeling, *Ptolemais, City of the Libyan Pentapolis*, Chicago 1962 ad nos. 10, 16 and 58) are rather ephebic inscriptions of varying dates.

1602. Ptolemais. Fragmentary inscription, 117-138 A.D. S.Applebaum, *JRS* 40 (1950) 90 no. 1. J.Reynolds, *art.cit.* (cf. our lemma no. 1600) 65 note 2, proposes reading in LL. 1-3 [Ἐφ' ἱερέως Ἀπόλλων]ος Καίσα[ρος Τραιανοῦ Ἁ]δριανοῦ Σε[βαστοῦ Ὀλυ]μπίου τὸ β'. Applebaum (whole inscription): [Ἔτους ? -- αὐτοκράτορ]ος Καίσαρος --- | --- Τραιανοῦ Ἁ]δριανοῦ Σε[βαστοῦ --- | --- Ὀλυ]μπίου τὸ β[--- | --- τὴν ?] Ἀκαδημε[ίαν ? --- || ---] Φαινιανὸς [----]. M.N.Tod, apud A. 90 note 70, suggested ἐφ' ἱερέως or ὑπὲρ τῆς (τᾶς) αὐτοκράτορος τοῦ δεῖνος διαμονῆς (-ᾶς) καὶ σωτηρίας. On 73 R. argues that Hadrian held the eponymous priesthood twice in order to help the morale of the city that had been badly damaged in the Jewish revolt of 115 A.D.

UNKNOWN PROVENANCE

1603. Unknown provenance. List of proxenoi ?, ca. 150-100 B.C. *GIBM* 1154 A; cf. C.Habicht, *Chiron* 2 (1972) 121/122. J.Decourt, *ZPE* 81 (1990) 174, suggests that Mnasippos, son of Oiolykos, from Pharsalos, mentioned in L. 19 (⟨Μ⟩νασίππωι Οἰολύκου, H.; Φανασίππωι, *GIBM*), may be a descendant of Οἰόλυκος Μνασίππειος, who is mentioned in a Pharsalian decree (our lemma no. 486 L. 5).

1604. Unknown provenance. Building inscription, 158 A.D. ? Marble tabula ansata with inscription in a recessed field. Cf. *Sotheby's Catalogue London, Antiquities,* Thursday 13th and Friday 14th December 1990, 241 no. 444 (ph.). We give the text communicated to us by A.W.Johnston, which is confirmed by the photo in the catalogue.

Ἔτους leaf θξυ´, ἐ-
πὶ Οὐεττίου Λυ-
σιμάχου ἱερο-
4 σύνῃ· βωμοὶ leaf
σὺν περικύκλῳ,
τεῖχος οἰκοδο-
μήθη τῇ αὐτοῦ
8 σπουδῇ σὺν θύραισι·
vacat μνήσθῃ ὁ γράψας

Punctuation marks (mid-line dots) after CIMAXOY (L. 3), CYNH (L. 4), MHΘH (L. 7), ΘYPAICI (L. 8) and ΓPAΨAC (L. 9) || 'Eastern Mediterranean', catalogue || [1. year 469 (probably Seleukid era: 311 B.C.) = 158 A.D. ? || 5. for περίκυκλος cf. *SEG* XIX 820, with J. and L.Robert, *BE* 1961 no. 741: τὸν περίκυκλο(ν) τῆς Ἑστίας; cf. also *SEG* XXXVII 1174, for the reading περικυκλόκοσμον: 'umlaufende Girlande des Brandaltars'; here we obviously have a noun περίκυκλος or -ον, Tybout].

1605. Unknown provenance. Fragment of a decree concerning sitonia, 2nd-3rd cent. A.D. Marble plaque, offered for sale by the auction house Charles Ede Ltd., London in November 1972. Ed.pr. J.H.M.Strubbe, *EA* 16 (1990) 109-114 (ph.).

- - - - - \ ´ - - - - - - - - - - - - - - - - -
- - τοῖς σει]τ̣ώναις̣ [- - - - - - - - - - - -
- - - - ὀβο]λοῦ ἡμιωβελίου [- - - - - -
4 - - - - - - -]νων τινων λαμβ̣[αν - - - - -
- - - - - - -]λ̣αβεῖν οἱ σε[ιτ]ῶνα[ι - - - -
- - - - - - - -]ίαν ἐχέτω[σ]αν ω[- - - - -
- - - - - - - - -]συναλλαγ̣[ὴ] ἀποΙ[- - -
8 - - - - - - - - - -]τ̣ον σῖτον̣ παρα[- - - -
- - - - - - - - καθό]τι π̣[ρ]ογ̣έ̣γ̣[ρ]απτ[αι -
- - - - - - - - - -ἀ]ρχαιρεσιῶν η[- - - - -

Many word-dividing signs in the form of a comma written above the line; archaizing pi with unequal legs, which became popular from Hadrian's reign onwards, ed.pr., who supposes that this fragment may have fixed some rules in connection with the foundation of a grain fund || possibly from Asia Minor, ed.pr. || 3. or τριωβό]λου, τετρωβό]λου, ed.pr., who considers two hypotheses: the money refers to the value of the grain distributed to every citizen or to the interest generated by the invested money: e.g. τόκου --ωβό]λου ἡμιωβελίου, per mna, per month || 4. initio βουλομέ]νων τινῶν λαμβ̣[άνειν; λαμβ̣[άνειν (and λαβεῖν in L. 5): the collection of the interest ?, ed.pr. || 6. ἐξουσ]ίαν ἐχέτωσαν ὠ[νεῖσθαι or ὥ[σπερ, ed.pr. || 7. perhaps τὰ ἐν τῇ] συναλλαγ[ῇ] ἀπογ̣[εγραμμένα (or ἀπογ̣[ραφέτωσαν), ed.pr., who interprets συναλλαγή as the contract in which the lending out of money from the grain fund was recorded || 8. perhaps τὸν σῖτον παρα[μετρεῖν or -μετρεῖσθαι] (or παρα[μετρείσθωσαν]), ed.pr., who also considers παρὰ[-- or a form of παραλαμβάνειν, implying that the

sitonai took over the grain from the producers/merchants or others from the sitonai || 10. ἐν τῇ πρώτῃ τῶν ἀ]ρχαιρεσιῶν ἡ[μέρᾳ vacat, ed.pr., who suggests that a decision concerning corn doles may have been taken in this assembly.

1606. Unknown provenance. Dedication to Poseidon, 2nd/1st cent. B.C. Bronze dolphin with raised tail-fin; inscription incised on its left side. Seen in the Antiquities Market (The European Fine Art Fair, Maastricht 13-21 March 1993; H.A.C. Kunst der Antike, Basel, no. 90) by R.A.Tybout: Σῖμος Δαμάστου ὑπὲρ αὐτοῦ | καὶ τῶν υἱῶν Ποσειδῶνι

[Α, Μ, Ν, C, Ω: ca. 200 B.C. ?; the date in the heading is given in the price-list, Tybout].

1607. Vacat.

1608. Unknown provenance. Dedication to Artemis Kolainis, Roman Imperial period. *IG* II^2 4860; XII 9 1262: Καλλιστράτη | Ἀρτέμιδι Κολαινίδι ἐπηκόῳ | εὐχήν. D.Knoepfler, *AK* 33 (1990) 126/127, reflects on the provenance of this stone: either from Eretria (so ed.pr. P.Baur, *Eileithyia*, Philologus Suppl. 8, 3, 1899/1901, 492; included in *IG* XII 9 under the aliena et falsa) or from Attica (so A.Wilhelm, *Beiträge zur griechischen Inschriftenkunde*, 1909, 91/92 no. 76). The epiklesis suggests a provenance from Myrrhinous (Merenda; cf. Paus. 1.31.4-6; *IG* II^2 4817) or perhaps from Amarynthos (FGrH III b, 323 a F 13 and 325 F 3) [for Artemis Amarysia see *SEG* XXXVIII 871]. Cf. also A.Charbonnet, *AION(archeol)* 8 (1986) 153 (non vidimus; cf. K. 126 note 70), who does not exclude a provenance from Eretria; 'mais on ne saurait guère songer au sanctuaire d'Apollon Daphnéphoros'.

1609. Unknown provenance. Invocation for bishop Paul. R.Temple (ed.), *Early Christian and Byzantine Art* (London-New York 1990) 34/35 no. 5 (ph.), mentions a silver paten with the inscription: † Κύριε μνήσθητι Παύλου τοῦ ἁμαρτόλου ἐπισκόπου (6th-7th cent. A.D.). Non vidimus; cf. D.Feissel, *BE* (1992) no. 609.

Cf. also Feissel's no. 639 for a dedication by an archimandrite Σέργιος (no transcription of the text) in the same publication (71/72 no. 20; 6th cent. A.D.).

1610. Unknown provenance. Epitaph of Artemisia, 3rd/2nd cent. B.C. Rectangular marble stele with relief in a recessed niche representing a woman (?) clad in chiton and himation reclining on a couch and holding an object (probably a phiale) in her right hand; two small figures are seated at left and right; before the couch a smaller standing figure and a tripod with food (?). Inscription at the right side of the stele under the relief. Cf. *Sotheby's Catalogue London, Antiquities,* Thursday 13th and Friday 14th December 1990, 240/241 no. 443 (ph.). Text read by R.A.Tybout from the photo in the catalogue.

Ἀρτεμισία | Εὐδαίμονο[ς] | χαῖρε

1611. Unknown provenance. Epitaph ? of Makedon, end 1st cent. B.C./beginning 1st cent. A.D. Lower part of a gray white marble stele; on a band below the relief an inscription. The relief represents a standing man (the hero) clad in chiton and chlamys and holding with his right hand the reins of a horse; under the horse a dog whose head and front legs lie on the earth; behind the man a tree with winding serpent; left of the man three smaller servants, one of whom - the smallest - holds a round shield and carries a helmet; a small dog seems to jump against the shield; at the feet of the shield-bearer two jumping-weights and a pair of strigils; right of the horse traces of three figures; one of these probably carried a shield and may have been as big as the standing hero; the second figure probably was a groom; the third and smallest, clad in a cloak, may have been the dedicator of the stele or a young deceased; once in a private Collection, now in the Antikenmuseum in Basel. Ed.pr. E.Berger, *op.cit.* (cf. our lemma no. 1240) 251-281 (ph.).

Under the horse		Under the standing hero
ἥ̣ρως	two ivy leaves	Μακεδὼν ἥρως

Inscription dated on palaeographical grounds by P.Herrmann apud ed.pr.: |-| , ᴘ , small apices (in some cases small horizontal strokes) || the relief belongs to a series of late Hellenistic grave reliefs from Smyrna and surroundings (ca. 150-100 B.C.), ed.pr., with many parallels; he dates our relief to ca. 150 B.C., assigns the stele to Western Asia Minor (Pergamon-Smyrna-Miletos) and argues that the original relief, whether dedicatory or funerary, was reused as a funerary relief for a certain Μακεδών; if the inscription at the left could be restored as [νέος] ἥρως, it was in ed.pr.'s view either the shield-bearer or the person clad in the cloak, both right of the horse, who could have been meant [needless to say, in the latter case the idea that the person clad in the cloak was the dedicator, must be given up]. Ed.pr. refers to Pfuhl-Möbius 1322 (from Odessos): a relief with a young rider and the inscription Μακεδὼν Μακεδόνος νέος ἥρως, χαῖρε. The athletic attributes may point to the gymnastic qualities of the original deceased (if it was a funerary relief), who may well have been an important political and/or military figure. For the combination of a heroized dead and athletic qualities ed.pr. refers inter alia to the text now in *SEG* XXXIX 1418.

1612. Unknown provenance. Epitaph of Iathios, Pankrates and Nanas, 3rd cent. A.D. ? Gabled stele with relief representing three standing frontal figures. Inscription on the fascia above. Text communicated to us by A.W.Johnston, who saw the stele at Sotheby's London in December 1990. Not in *Sotheby's Catalogue London, Antiquities,* Thursday 13th and Friday 14th December 1990; apparently withdrawn: Ἰ̣αθιος Πανκράτης Νάνας

'Asia Minor, ca. 3rd cent. A.D. ?', Johnston per ep.

1613. Unknown provenance. Epitaph of the slave Neik-- and his relatives, Roman Imperial period. Inscription on a marble tabula ansata. Cf. *Sotheby's Catalogue London, Antiquities,* Thursday 31st May 1990, 40 no. 305, Plate XXXII. Text read by R.A. Tybout from the photo in the catalogue.

Τὸ μνημεῖον κατε-
σκεύασεν Νεικκ.ις
δοῦλος Ἰταλικοῦ
τοῦ Ἰουλίου ἑαυτῷ
καὶ γυναικὶ αὐτοῦ Ἐλπίδι
καὶ τέκνοις αὐτοῦ καὶ Φιλο-
δόξῳ ἀνεψίῳ μου· ἄλλῳ
δὲ οὐδενὶ ἐξέσται ἕτερον
κηδεῦσαι ἢ ὁ κηδεύσας ἐκτεί-
σει ΘΕΑΙCΑΘΗΝΑC * σν´

Slightly irregular script; ligatures; confusion between curved sigma and curved epsilon. || [2. the name of the deceased is uncertain; after the second kappa the tabula is damaged; the photo seems to show a vertical hasta; perhaps something like Νεικκί[α]{ι}ς ?, Tybout] || 9. [EKTEI is not certain; the photo seems to show Є ΙΤΕΙ; probably ἐκτείσει, Strubbe; εἰσοίσει could be an alternative, Tybout]. || 10. [θεαῖς Ἀθηνᾶς ('to the goddesses of Athena') ??, Tybout; or perhaps θεᾷ ἰς Ἀθήνας ??, Strubbe; both readings are puzzling; all letters are certain].

1614. Unknown provenance. Epitaph of Straton. Pedimental stele with two akroteria; mouldings under the tympanon, which was presumably decorated with floral motives; in a recessed field between two fluted columns a relief representing at left a figure (woman ?) clad in a himation and standing on a pedestal, and at right a smaller male figure clad in a short tunic and holding an object with a handle above a small altar in his right hand; inscription in the field above the relief. Found in Venice (Campo di Marte on Giudecca) in 1824; now lost. C.Franco, *AIV* 148 (1989/1990) [1990] 135-137 (dr.), publishes a majuscle text of this inscription on the basis of a copy made by G.Casoni (cf. our lemma no. 1635) shortly after it was found. Cf. also I.Favoretto in *op.cit.* (cf. our lemma no. 681) 115 (dr.).

Στράτων | Πραύλου | ἐτῶν ια´, | χαῖρε leaf

Undated by C. || 2. punctuation (dots) before and after IA; horizontal stroke above IA; for Πραύλος cf. *IG* XII 5 135 L. 7; XII Suppl. 429 L. 4; XII 8 286 L. 4, C.

1615. Unknown provenance. Portrait Herm of the orator Lykourgos. J.Chamay, J.-L.Maier, *op.cit.* (cf. our lemma no. 250) 73 no. 82 (ph.), republish this Herm shaft now in the Geneva Museum: Λυκοῦργος (lunate sigma). 'Époque indéterminée.'

1616. Unknown provenance. Inscribed vase, 575-550 B.C. Fragment of a Corinthian column krater, with representation of a woman clad in a long chiton and a man clad in a short chiton; before the woman a graffito in Corinthian script. Ed.pr. J.Chamay, *Quaderni*

Ticinesi. Numismaticà e Antichità classiche 19 (1990) 31-33 (ph.); cf. also R.Wachter, *ibidem* 34-46, for further commentary: Πνοτομέδοισα = Ποντομέδουσα

The woman on our fragment is a Nereid: 'Mistress of the sea', ed.pr., who refers to parallels like Ποντμέδα and Ποντομέδεια.

1617. Unknown provenance. Graffiti on an Apulian krater, later 4th cent. B.C. Apulian Gnathian bell krater; on each side the black ground is decorated with three hanging ivy sprays below an ovolo in white and purple paint; inscriptions on each side in reserved red fields. Cf. the sales catalogue *Atlantis Antiquities. Greek and Roman Art* (New York 1990; text by R.E. Hecht) no. 11 (ph.): **A)** λαβέ, πίεν **B)** Τυχάγαθᾶι

'This is the first appearance of such a drinking formula on fourth century pottery. It bridges the gap between the formula on Attic black figure lip cups of the later sixth century B.C. (χαῖρε καὶ πίε εὖ) and that of Roman times (πίε, ζήσες (= -αις))', Hecht.

1618. Unknown provenance. Graffito on a vase. R.Hackl, *Münchner archäologische Studien* (1909) 103. Small black glazed Greek vase of a peculiar elongated form; graffito on each of its two handles: ΛΕΝΒΟΣ and ὄνομα; now in the Liebieg Museum at Frankfurt. F.Brommer, *AA* (1990) 155/156, reads the first word as λέ⟨μ⟩βος and argues that it refers to the boat-like shape of the vase. He adduces other examples of vase-names (known from literature) referring to the objects from which their forms are derived: e.g. κέρας, μαστός, οἰόν; other vase-shapes based on ships are κύμβιον and τριήρης. B. wonders whether λέμβος at the same time refers to a person: Λέμβος is known from *IG* VII 3645 (name of dedicant on a 5th cent. B.C. sherd from Thebes) and as a nickname of the philosopher Herakleides. References to dedications of ships, both complete and models, especially to Hera, Poseidon and Athena.

1619. Unknown provenance. Signature on a vase, 1st cent. B.C. ? *SEG* XXXIV 1655: Λικιννίου (in two lines; no indication of line-division). Kantharos in the form of a male bust (*SEG*: 'kantharos with representation of Dionysos'). Briefly discussed by K.Parlasca, *MDAI(I)* 40 (1990) 198/199 (ph. of the object, not of the inscription on the bottom), who identifies the bust with Hermes on the basis of two small wings. A date in the 1st cent. B.C. may be right. *SEG* XXXVI 1480 (ph. of the object) is also briefly mentioned.

1620. Unknown provenance (perhaps the Eastern Mediterranean ?). Mosaic inscription, 5th/6th cent. A.D. Written in a tabula ansata upon horizontal lines. Now in a private Collection at Genoa. Ed.pr. L.Migliardi Zingale, *ZPE* 80 (1990) 213-215 (ph.; translation). M. collects some Christian mosaic inscriptions with the terms εὐξάμενος and/or ψηφόω (end of the 4th cent.- 6th cent. A.D.).

Εὐξάμενος ἑαυτῷ
ἅμα τῆς ἐλευθέρας
αὐτοῦ Δόμνας
καὶ Ἀντωνίνου
υἱοῦ αὐτοῦ ἐψή-
φωσεν τὸν ἔνβο-
λον τῆς ἐκκλησίας

1. The epsilon of ἑαυτῷ has the shape of a beta, ed.pr. || 2. the last epsilon of ἐλευθέρας has the same shape; the rho looks very much like an upsilon. Either the letters were misplaced when the mosaic was taken out, or we have an error of the mosaicist, ed.pr.

1621. Unknown provenance. Mosaic inscription. F.W.Goethert, *Katalog der Antikensammlung des Prinzen Carl von Preußen im Schloß zu Klein-Glienicke bei Potsdam* (1972) 68 no. 358. Inscription above the bust of a young man wearing a wreath: ΓΑΜΙΟC. M.Donderer, *AA* (1990) 160 (ph.), considers this mosaic a modern forgery in view of the clumsiness of the representation and the fact that a person named Gamios is unknown from ancient literature [a name *Γάμιος seems to be unattested epigraphically either so far; conceivably, however, it existed as a rare variant belonging to the group of names derived from γάμος (or a mis-spelling of one of them): Γάμος, Γαμικός (-ή), Γαμιανός; cf. L.Robert, *OMS* II (1969) 1199; 1332 note 7; cf. also H.Solin, *Die griechischen Personennamen in Rom*, Berlin-New York 1982, 959/960: Gamus, Gamio, Gamianus, Gamicus, Gamice, Gamicius. Or should we perhaps understand Γαμ⟨ίλ⟩ιος or Γάμ{ι}ος and interpret the bust as the personification of a month ?, Tybout].

1622. Unknown provenance. Mosaic inscription, late Roman Imperial period. Panel of a mosaic decorated with squares, rectangles and lozenges. Inscription in two rectangular fields at the top (LL. 1/2 in the large upper field, L. 3 in the small lower one). Cf. *Sotheby's Catalogue London, Antiquities,* Thursday 13th and Friday 14th December 1990, 205 no. 310 (ph.). We give the text communicated to us by A.W.Johnston, which is confirmed by the photo in the catalogue.

Κύριε, μνήσθητι τοῦ δούλου | σοῦ Σεργ(ίου) Ἰουλίου· ἡ σπουδὴ τὸν ἐνκέλνιον

From Syria ?, Johnston || 2. or Σεργίου (Ἰου)λίου; no abbreviation-sign after the gamma. || [2-3. ἐνκένιον: = τὸ{ν} ἐγκαίνιον ? = 'restoration', 'consecration', Pleket].

1623. Unknown provenance. Mosaic inscription, late Roman Imperial period. Mosaic medallion with a geometrical border; in the center the bust of a woman (Earth) clad in chiton and himation. Two letters at left and right of the bust: Γῆ. Cf. *Sotheby's Catalogue London, Antiquities,* Thursday 13th and Friday 14th December 1990, 207 no. 313 (ph.).

1624. Unknown provenance. Mosaic inscriptions, late Roman Imperial period. Square mosaic panel with geometrical decorations and five octagonal fields with coarse representations of Dionysos and figures from the Dionysiac thiasos, all identified by inscriptions. In the center the full figure of Διόνυσος (inscription at the left) riding on a panther and holding a cornucopia in his right and a thyrsos in his left hand; grapevine in the background at the right; above the busts of Σάτυρος (CATY at the left; POC at the right) with a pedum, and of Βάκχη (BAK at the left; XH at the right). Below the busts of Σιληνός (inscription at the left) with a club (?) and of Πάν (ΠA at the left; N at the right) with a syrinx and a pedum. Cf. *Sotheby's Catalogue London, Antiquities,* Thursday 13th and Friday 14th December 1990, 208 no. 314 (ph.).

1625. Unknown provenance. Inscriptions on sling bullets, 4th cent. B.C. or later. Five lead sling bullets now in the Martin-von-Wagner-Museum at Würzburg; three bear inscriptions. Ed.pr. in E.Simon (ed.), *op.cit.* (cf. our lemma nos. 46-48) 199/200 nos. 335-339 (ph.; dr. of no. 339): **1)** no. 336: Σάμος (obverse); **2)** no. 337: ME (obverse; sinistrorsum; initials of soldier?); **3)** no. 339: Διὸς Κεραυνίου νίκ[η] (obverse: NIOY | thunderbolt | KEPAY); reverse: ΔIOC | NIK). For a survey of lead sling bullets found in Greece and on the islands cf. now W.K.Pritchett, *The Greek State at War*, Part V (Berkeley 1991) 43-53.

1626. Unknown provenance. Amphora stamps. R.Stupperich, *Die Antiken der Sammlung Werner Peek* (Boreas Beiheft 6; Münster 1990) 67/68 nos. 54/55 (ph.), publishes two amphora stamps:

a) Ἐπὶ Φιλτάτου, | Εἰρηνίδα Κνί(διον); kerykeion. The names are already known from other stamps; Hellenistic period

b) Ἀντιμάχο[υ]; kerykeion; Rhodian; ca. 200-150 B.C.; probably a wine-producer.

1627. Unknown provenance. Inscription on a terracotta disk, Hellenistic. Terracotta disk with a perforation; inscription incised before firing; now in the Martin-von-Wagner-Museum at Würzburg. Ed.pr. in E.Simon (ed.), *op.cit.* (cf. our lemma nos. 46-48) 186 no. 305 (ph.): ANTOIBΩΛAC

The meaning is unclear, ed.pr., with reference to a terracotta disk from Delos with an inscription interpreted as a name in *EAD* XVIII 190.

1628. Unknown provenance. Inscribed crystal ball. Crystal ball now in the Museum of Fine Arts in Budapest. Ed.pr. A.Nagy, *Bull. Musée hongrois des Beaux-Arts* 73 (1990) 11-19. In four lines Greek letters: magic words or a series of vowels. Non vidimus. Cf. M.Sève, *BE* (1992) no. 122.

1629. Unknown provenance. Inscription on a strigil, 3rd/2nd cent. B.C. Bronze strigil; two stamped manufacturer's marks on the handle: inscription (Καλλικλῆς) and cornucopia. Seen in the Antiquities Market (The European Fine Art Fair, Maastrieht 13-21 Mareh 1993; H.A.C. Kunst der Antike, Basel, no. 91) by R.A.Tybout [the date in the heading is given in the price-list].

1630-1631. Unknown provenance. Inscriptions on two gold rings, ca. 3rd cent. A.D. Cf. *Sotheby's Catalogue London, Antiquities,* Thursday 13th and Friday 14th December 1990, 70 nos. 89/90 (ph.).

1630: 70 no. 89. **Gold ring** with octagonal bezel and an inscription on the shoulders (four letters on each). From the Harari Colleetion. J.Boardman - D.Scarisbrick, *The Ralph Harari collection of finger rings* (London 1977) 28 no. 36: προέρεσι [= προαιρέσει or προαίρεσι(ς)]

1631: 70 no. 90. **Gold ring** with circular bezel bearing an inseription: ΛΟΙΗΦΟΙΙΝΙΚ [perhaps something like νικλήφορ̣ιον̣ (or -ου̣) ?, Strubbe].

1632. Unknown provenance. Inscribed lamp, beginning of 3rd cent. A.D. Inscribed terracotta lamp, probably Attic, with signature on bottom; upper half of a maenad on the disk. Mentioned by R.Stupperich, *op.cit.* (cf. our lemma no. 1626) 72/73 no. 64 (ph.): Πρείμο[υ]. Cf. our lemma no. 475. Many lamps of Πρεῖμος are known.

VARIA

1633. Alphabet. Origin and diffusion. For various aspeets of the problem of the origin and diffusion of the Greek alphabet in relation to the Phoenician and Canaanite alphabet cf. J.B.S.Isserlin, 'The transfer of the alphabet to the Greeks: the state of documentation' (283-291); M.G.Amadasi Guzzo, ' "The shadow line". Réflexions sur l'introduction de l'alphabet en Grèce' (293-311); C.Brixhe, 'De la phonologie à l'écriture. Quelques aspects de l'adaptation de l'alphabet cananéen au grec' (313-356); B.B.Powel, 'The origins of the alphabetic literacy among the Greeks' (357-370); T.Palaima, 'The advent of the Greek alphabet on Cyprus: a competition of scripts' (449-471). All these articles in C.Baurain, C.Bonnet, V.Krings (edd.), *Phoinikeia Grammata. Lire et écrire en Méditerranée.* Aetes Coll. Liège, 15-18 Nov. 1989 (Namur 1991). Cf. also M.Bernal, *Cadmean Letters: The Transmission of the Alphabet to the Aegean and Farther West before 1400 BC* (Winona Lake, Indiana 1990), especially 89-122: 'The Greek Alphabets'. Cf. now also Chr.Marek, *Klio* 75 (1993) 27-44.

1634. Alphabet. The Homeric tradition and orthographic conventions. J.Chadwick, *JHS* 110 (1990) 174/175, adduces some orthographic peculiarities in archaic inscriptions (*SEG* XXVI 1144 = XXXIX 1058* = *CEG* 454; *SEG* XXXVII 838 = XXXIX 879; XXXVIII 1036; *DGE* 644; 800) already absent in our Homeric text, which show that the text of Homer has been modified to suit Hellenistic conventions. Internal evidence suggests that there was a period of oral transmission of the epics between the monumental composer (late 8th cent. B.C.) and the beginning of the written tradition. Brief discussion of the so-called 'spurious diphthongs', not represented by EI and OY before the 6th cent. B.C., the use of H as a vowel and of Ω (not adopted in West Ionic until the 4th cent. B.C.), koppa, ΧΣ for ξ, ΦΣ for ψ and κ in place of π in words of the type πῶς, ὅπου.

1635. Antiquarians. Venice, early 19th century. C.Franco, *AIV* 148 (1989/1990) [1990] 125-162, discusses the epigraphical and 'archaeological' activities of several Venetian antiquarians during the period of Austrian domination in the early 19th century, especially Giovanni Casoni (1783-1857) and Giannantonio Moschini (1773-1840). On the basis of Casoni's papers, left to Emanuele Cicogna and now in the Museo Civico Correr, F. on 129-139 (re)publishes six 'pierres errantes' brought to the Venetian Arsenal by officers of the Austrian navy operating in the Aegean (our lemmata nos. 661, 670, 744, 955, 1013 and 1614). Moschini collected many antiquities for the Lapidario of the Seminario Patriarcale of the Santa Maria della Salute, coming from the Aegean or from demolished buildings in Venice and the nearby islands. On 143-151 F. sketches the outlines of the earliest debate (1834-1837) on the Rhodian honorary epitaph of Dionysodoros *IG* XII 1 155 (*CIG* 2525 b + Add. vol. II p. 1099 ad no. 2525 b; *SEG* XVII 361; cf. XXXVII 700) and publishes a letter including a map of the Austrian vice-consul of Rhodes Antonio Giuseppe Giulianich to Casoni which sheds light on its exact find-spot and the date of the find (September 1829). Other letters of Giulianich (151-159) include interesting information on the Monument of the Nereids at Xanthos shortly before its reliefs, now in the British Museum, were removed by Charles Fellows in 1841, and on the partial dismantling of the Arch of Hadrian in Attaleia (Antalya) by the governor of the city Suleyman Pascia in 1845; on that occasion its dedicatory inscription in bronze letters (*IGR* III 772/773; *CIG* 4339/4339 b) disappeared. In an Appendix (161/162) F. presents a bibliography and gives some details on individual inscriptions, inter alia *I.Cret.* I XVI 33: found in 1833 in the convent of the Madonna dell'Orto rather than in 1883 in the monastery of the Santa Maria della Salute.

1636. Architects. Status. Cf. A.Schulz - E.Winter, *Asia Minor Studien* I (1990) 38-40 and 42/43, with some evidence for and reflection on the prestige of architects, public and otherwise, as attested in Greek inscriptions.

1637. Archives and forgeries. F.Burkhalter, 'Archives locales et archives centrales en Egypte romaine', *Chiron* 20 (1990) 191-216, is almost exclusively based on papyrological evidence. On 203 brief discussion of *SEG* XIX 854 (translation of LL. 3-17) and XXXIII 1177

(translation of LL. 27-30) dealing with measures against the falsification of contracts in public archives.

1638. Army. Beneficiarii in the Roman army. E.Schallmayer, K.Eibl, J.Ott, G. Preuss, E.Wittkopf, *Der römische Weihebezirk von Osterburken* I: *Corpus der griechischen und lateinischen Beneficiarier-Inschriften des römischen Reiches* (Forsch. und Berichte z. Vor- und Frühgeschichte in Baden-Württemberg, Band 40; Stuttgart 1990), present a catalogue of 959 Greek and Latin inscriptions recording beneficiarii (βενεφικιάριοι); texts, short bibliography and commentaries. Detailed indices; photos of all stones, except when otherwise indicated in the following comparatio numerorum. Cf. also our lemma no. 1162.

Schallmayer nos.	
520	*IGR* I 541 (no. ph.)
614	*IGBulg* I^2 24 bis
621/622	*IGR* I 625/626; *I.Tomis* 190, 198 (no ph.)
623	*IGR* I 1399; *IGBulg* II 515
624	*IGR* I 1404; *IGBulg* II 529
625/626	*IGR* I 1397/1398; *IGBulg* II 513/514
627	*IGR* I 1407; *IGBulg* II 553
633	*SEG* XXVII 369; *I.Histriae* 137
637	*IGBulg* II 508 (no ph.)
638	*IGR* I 1434; *IGBulg* II 683
641	*L'Année Épigraphique* (1972) no. 545
655	*IGR* I 661; *IGBulg* I^2 218
657	Popescu (cf. *SEG* XXVI 842) no. 116
663	*IGBulg* III 1 1129
664	*IGBulg* III 1 1152
665	*IGBulg* III 1 1512
666	*IGBulg* III 1 1517
667	*IGR* I 734; *IGBulg* III 1 990
668	*IGR* I 676; *IGBulg* IV 1934
669	*IGR* I 838
670	*IGBulg* IV 2270
676	*I.Eph.* 2223
678	*IGR* IV 757 (no ph.)
679	*MAMA* IX 152
680	*IGR* III 677; *TAM* II 2 485 (no ph.)
681	*IGR* III 748; *TAM* II 3 1165 (no ph.)
682	*IGR* III 751; *TAM* II 3 987 (no ph.)
683	*SEG* VI 729; *SEG* XXXVIII 1395
686	*SEG* VI 12
687	*IGR* III 181; *SEG* XXVII 846

Schallmayer nos.	
689	*IGR* III 110; *SEG* XXXIX 1349
691	*IGR* III 130 (no ph.)
692	*IGR* III 1443 (no ph.)
694	*SEG* XXXIX 1348
695	*L'Année Épigraphique* (1968) no. 505
696	Bean-Mitford, *Journeys --- Rough Cilicia* (1965) no. 41
697	*IGLS* VI 2810 (no ph.)
698	*IGLS* VI 2744 (no ph.)
700	*SEG* XXXIII 1266; cf. our lemma no. 1449
701	*IGLS* IV 1804
702	*IGR* III 1174; *IGLS* 2432
704	*L'Année Épigraphique* (1976) no. 682
706	*L'Année Épigraphique* (1933) no. 173
708	*IGR* III 1202; *IGLS* 2078 (no ph.)
710	*PAES* III A 273 (no ph.)
713	*L'Année Épigraphique* (1929) no. 178
714	*L'Année Épigraphique* (1929) no. 180
716/717	*Dura-Europos* I 35/36 no. 6; 41 no. C 8
718	*L'Année Épigraphique* (1929) no. 177
719/720	*Dura-Europos* II 120 D 25; 121/122 D 31
726	*IGLS* XIII 9422
727	*SEG* XVI 805 (no ph.)
728	*IGR* III 1286 (no ph.)
729	*ANRW* II 8 (1977) 703/704 no. 3
730	*IGR* III 1264; *IGLS* 2223 (no ph.)
731	*SEG* XXXII 1551
735/736	*IGR* I 1179/1180; A.Bernand, *Portes du Désert* nos. 86/87
737	*I.Philae* 300; *SB* 8819
739	J.Baillet, *Inscriptions grecques et latines des tombeaux des rois ou syringes à Thèbes* (Cairo 1920-1926) II 1779
740	Baillet II 1776 (b)
741	Baillet II 1805
959	*IGR* I 297; *IGUR* 737.

1639. Army. Painters in the Roman army. N.Blanc in C.Allag (ed.), *Peinture murale romaine. Actes du Xe séminaire de l'Association Française pour la Peinture Murale Antique, Vaison-La-Romaine, 1, 2 et 3 Mai 1987* (Vaison-La-Romaine 1990) 89-99, collects the literary (Veget. *Epit. rei mil.* 2.11), archaeological and epigraphical (Latin and Greek) testimonia for the existence of painters (ζωγράφοι, pictores, tectores) in the Roman army. They were professional craftsmen attached to the legions and charged with the decoration of the walls of military buildings. Cf. our lemmata nos. 1072 and 1523.

1640. Athletics. Horse racing. D.Bell, *Stadion* 15 (1989) 167-190, traces the history of the horse race (κέλης) in Greece from archaic through Hellenistic times. He concentrates on the four Panhellenic festivals, with discussion of the περίοδος and περιοδονίκης in this event, but includes also horse racing at the Panathenaia in Athens and at other local games. While focusing on the κέλης event, B. also examines several other types of racing in the ἀγὼν ἱππικός at the festivals in question, i.e. κάλπη, συνωρίς, ἅρμα (τέλειον and πωλικόν), ἵππων πωλικὸν ζεῦγος, ἵππων ζεῦγος ἀδηφάγον, ζεῦγος τέθριππον, ζεῦγος πομπικόν, ἀφ' ἵππου ἀκοντίζων, ἀποβάτης, ἀφιππολαμπάς, σκοπὸς ἱππέων, προσδρομή, ἡνίοχος ἐγβιβάζων, ἵππος πολύδρομος, ἵππος λαμπρός, ἀκάμπιος, δίαυλος (ἐν ὅπλοις). He emphasizes the popularity of the κέλης event throughout the Greek world for more than 700 years as well as its appeal for the rich and its close connection with the cavalry. Among the many inscriptions Bell cites, the most important are *IG* II^2 956-959, 2313-2317 (see our lemma no. 169); V 1 213; VII 4254; IX 2 526-534; XII 9 95; *SEG* XXVII 1114; *F.Delphes* III 2 34-45 (see our lemma no. 169) [for many of these inscriptions B. uses out of date editions, such as *IG* II, Stroud].

1641. Athletics. Periodonikai. *SEG* XXXVIII 1941. Citing the literary evidence and a large number of agonistic inscriptions, E.Maróti, *AAntHung* 31 (1985-1988) 335-355, studies the qualifications for the title of περιοδονίκης. In the beginning, the athlete was required to win victories in the four Panhellenic games in the same event in one Olympic cycle. 'Tatsache ist aber, daß dieser Titel erst von der Zeit belegbar ist, in der die Periode von ursprünglich vier auf sechs Wettbewerbe erweitert wurde. Von da an wurde es nicht mehr so streng genommen, ob die Siege in einem olympischen Zyklus, in einer Periode zustande gekommen waren und es stieß eventuell nicht auf ein Hindernis um den Titel Periodonike zu führen, daß der Athlet seine Siege in unterschiedlichen Altersklassen errungen hatte'.

1642. Cities. J.D.Grainger, *The Cities of Seleukid Syria* (Oxford 1990), published a study of the cities founded by Seleukos Nikator and after, of the relations between cities and villages, and between the kings and these cities. For the relations between the Macedonian kings and the cities in their territory cf. R.M.Errington, *A History of Macedonia* (Berkeley 1990) 229-238 (inter alia on the ἐπιστάτης, on the relation βουλή-ἐκκλησία, with increasing importance of the former); some comment on *SEG* XXX 1982; for some comment on the inscription in our lemma no. 524 cf. pp. 241, 243 and 245 (with note 25).

1643. Demography. The composition of families in Hellenistic Asia Minor. P.Brulé, *REA* 92 (1990) 233-258, presents an exhaustive statistical analysis of data concerning the composition of 177 families drawn from decrees awarding citizenship of Miletos (late 3rd-2nd cent. B.C.; *Milet* I 3 nos. 34-38 (*SEG* XXIX 1136/1137; XXXIII 971; cf. XXXVI 807 in fine; cf. our lemma no. 1017); 40-93 (no. 49 = *SEG* XXXVII 986; *SEG* XXXVIII 1195-1204) and Ilion (*I.Ilion* 64; Hellenistic period).

The main conclusions are: **1)** the average family consists of 3.27 persons; **2)** the average number of children of all families on record is 1.28, or 1.79 for families with children. For the birth-ratio these numbers should be corrected for the missing births (due to exposure and marriage of girls, death or departure of children); using the Greek conventions of papponymy B. reconstructs unrecorded members of the Milesian families, which yields an average of 3.6 children per family and 5 children for families with children; **3)** there is a marked discrepancy in the numbers of recorded male and female children (178 against 50), which B. shows to be mainly due to the exposure of first-born girls (more than 50% is a reasonable guess), also to a higher rate of death for female children due to worse living conditions and to marriage of girls at a young age (pre-pubertal marriage is normal); **4)** bastards (νόθοι) are frequent; **5)** endogamy in the kinship is a normal phenomenon; **6)** related nuclear families are recorded one after another, which points to the existence of family groups larger than the nuclear family. B. stresses that our data are exclusively concerned with the civic population, which is not the same as the total population.

1644. Earthquakes. C.P.Jones, *CQ* 40 (1990) 514-522, argues for Aelius Aristides' authorship of the *Rhodian Oration* dealing with the earthquake which struck the city of Rhodes in 141 or 142 A.D. On 521/522 he adduces some evidence from literature and epigraphy (*SEG* XXXVIII 1476 D LL. 93-96 and the inscriptions collected by L.Robert; cf. *SEG* XXVIII 1035) for the practice of sending embassies to kings or kindred cities (Hellenistic period) and to the emperor to seek help after σεισμοί.

1645. Economy. Alimenta. In an article on food distributions by the emperors (and private persons) in early Imperial Italy largely based on Latin inscriptions G.Woolf, *PBSR* 58 (1990) 197-228, on 214 adduces some Greek inscriptions showing that in Asia Minor as in Italy distributions of food or money show a bias in favor of high-status individuals. Different amounts were awarded to e.g. councillors, elders, citizens, freedmen and ephebes: *IGR* III 800-803 (Sillyon); IV 1127 (Rhodes); *GIBM* 481 (Ephesos; = *I.Eph.* 27); *I.Stratonikeia* 662 (Lagina); L.Robert, *Études Anatoliennes* (1937) 342-350 no. 4 (Sebastopolis in Caria). Other inscriptions commemorate privileged groups who regularly enjoyed public feasts, e.g. the σειτομετρούμενοι [for this category see *SEG* XXXIX 1775] of Tlos (*TAM* II 2 578) and Xanthos (*SEG* XXX 1535 = XXXVIII 1480) and the συνεστιαζόμενοι of Lete (*ABSA* 22, 1918/1919, 72-81). W. concludes that the alimenta and other forms of food giving aim at establishing and maintaining status differentials rather than at relieving the poor.

1646. Economy. Funds for the grain supply. *SEG* XXXVII 1769; XXXVIII 1948; XXXIX 1775. L.Migeotte in *Hommage à la mémoire de Ernest Pascal* (Cahiers des Études Anciennes 24, 1990) 291-300, and in a somewhat more elaborated version in *Cahiers du Centre G.Glotz* 2 (1991) 19-41, studies permanent grain funds and annually elected σιτῶναι in twelve Hellenistic cities and concludes that the idea that most Hellenistic cities directly and regularly

organized the entire grain supply for the citizen body is erroneous. Only in Samos and Iasos is there question of the distribution of free grain to a limited number of citizens for a limited period of time; in the other cities grain was provided at a reduced rate. As to the free grain 'la mesure visait --- à procurer le superflu plutôt que le nécessaire' (300).

The relevant inscriptions are: *Syll.*^{3} 976 (cf. our lemma no. 735); *I.Iasos* 244 (public subscription for a grain fund; distribution free of charge to **all** citizens; the latter point is a matter of ideology rather than of reality); *SEG* XXIII 271 (cf. XXXVI 465*; LL. 31-35; Thespiai; σιτοπῶλαι, who sell grain at reduced prices; σιτῶναι who, with the revenues of two funds (one 'sacred'; the other royal), apparently bought grain); *IG* VII 1719 and 1744 (+ three other still unpublished fragments; Thespiai; subscriptions to a grain fund; annual election of σιτῶναι); a number of revolving funds, used to buy grain and reimbursed by the revenues of the sale of the grain to citizens: *Syll.*^{3} 344 (*RC* 3/4; Teos-Lebedos; money given to landed proprietors or merchants for import and selling of grain to the population); *SEG* XXVII 54 (Koroneia [cf. already *SEG* XXXIX 1775]); *I.Délos* 399 and 443; *Syll.*^{3} 671/672 (Delphi; fund bestowed by an Attalid king; probably used for the purchase of grain and reimbursed by the revenues of the sales); *SEG* XXXVI 788* (Samothrake; the πρόσοδος in LL. 9 and 16/17 is the revenues from the sale of the grain to the citizens); *IG* V 1 1379 (L.Robert, *OMS* I 108-114; Messenian Thouria; fund fed by the repayment of public loans and used for the purchase of grain which was to be sold subsequently); *SEG* XXXVIII 973 (Tauromenion; three grain funds administered by σιτῶναι; during certain periods the funds were not used; private commerce obviously satisfied demand; the funds were very large).

For some of the above mentioned texts cf. also L.Migeotte's monograph mentioned in our lemma no. 735.

1647. Economy. Purple in Diocletian's price edict, 301 A.D. S.Lauffer, *Diokletians Preisedikt* (Berlin 1971) 167/168; cf. *SEG* XIV 334; 386 and 635; XXXV 1052. G.Steigerwald, *ByzF* 15 (1990) 219-276, comments at great length on the kinds of purple on record in chapter 24 LL. 1-12 (text of 24 LL. 1-21: περὶ πορφύρας). Discussion of the color-shades and the manufacturing processes of the following purples ranging from 150,000 to 300 denarii per pound: **1-5:** purples made from purple-fish: **1)** μεταξαβλάττη: hapax; 'blatta-gefärbte Rohseide'; **2)** βλάττη: = blatteus; 'blattagefärbtes wollenes Zeug', i.e. unspun wool; **3)** ὑποβλάττη: somewhat paler than the blackish red of blatta-wool; **4)** ὀξυτυρία: 'Karmesin-rot', i.e. bluish shining red; **5)** ἁπλίος (= μονόβαφος; cf. 24 L. 20): purple dyed with one color only; cf. a collegium of ἁπλουργοί ('Schneckenpurpureinfachfärber[n]' (253); contamination of ἁπλοῦς and ἁλουργός) on record in an inscription from Laodikeia ad Lycum (*IGR* IV 863 = *CIG* 3938); **6/7)** πορφύρα Μειλησία καλλίστη δίβαφος ἀληθινή/Μειλησία δευτερεία: two qualities of Milesian wool dyed in two colors from a blend of purple-fish and 'Pflanzenfarbstoff'; **8)** Νεικαηνὴ κοκκηρά: wool from Nikaia dyed with kermes; **9-12:** woollen cloth dyed with 'Pflanzenfarbstoff' called ἰσγένη (= ὕσγινον/hysginum): ἰσγένη πρωτεία ἀλγενησία (= algensis: made of the alga, a plant); ἰσγένη πρωτεία δευτερεία; ἰσγένη φώρμη γ'; ἰσγένη φώρμη δ'; these four qualities probably imitate the authentic purples 2-5.

1648. Emperor. Building activities. *SEG* XXXVII 1770. B.Isaac, *The Limits of Empire. The Roman Army in the East* (Oxford 1990) 335-371, collected some evidence, much of it epigraphical, for imperial building activities in cities in the Orient (Syria, Palaestina, Arabia) and for the founding of cities by emperors: '--- the growth and decline of every city has to be studied in its own right and not with an exaggerated regard for the constructive power of the imperial will' (371).

1649. Empresses and princesses, Roman. Their assimilation to goddesses. T.Mikocki, *Eos* 78 (1990) 209-218, studies the assimilation of female members of the Roman Imperial family to female deities in portraits in sculpture and on coins. Mostly the assimilations continue Hellenistic traditions. M. adduces Greek inscriptions recording assimilations to Δημήτηρ (*IG* XIV 1389; *IGR* IV 23), Ἀφροδίτη (in Rome Venus Genetrix, but cf. also *I.Ilion* 88; inscriptions from the East generally follow the Hellenistic pattern: *I.Assos* 16/17; *IGR* IV 78, 114, 145 and 1721; *I.Magnesia* 156), Τύχη (*SEG* XI 922), Νίκη (*SEG* XXVIII 598/599; *IGBulg* I^2 70 bis), Ἀθηνᾶ (Νικηφόρος; *IGR* IV 328, 464 and 476), and to various local goddesses, in which case the assimilation is always due to local initiative: Πυθία (*SEG* I 157; Delphi), Μνημοσύνη (*SEG* XXVI 514; Thespiai), Δημήτηρ Θεσμοφόρος (*IG* VII 73/74) and Ἑκάτη (T.Kraus, *Hekate* 1960, 167 no. 17; *I.Tralleis und Nysa* 11).

1650. Epigrams. Early funerary epigrams. U.Ecker, *Grabmal und Epigramm. Studien zur frühgriechischen Sepulkraldichtung* (Palingenesia 29; Stuttgart 1990), studies the function of the epigram as part of the tomb and the place of early Greek funerary poetry between epic, elegy, iambos, lyric and drama. Starting from a study of funerary rites and tombs (τύμβος, στήλη, σῆμα) and their function (γέρας θανόντων; eternal commemoration of ἀρετή/κλέος; topographical orientation for the living) in Homer and of the function of the name of the deceased in epigrams, E. comments on the following aspects and motives in selected epigrams (texts of *CEG*; German translations):

A) The grave as σῆμα; **1**) the narrative epigram (*CEG* 132; 140 and 145); **2**) the mention of the dedicant (137; 139 and 143); **3**) artist's signatures (Φαίδιμος: 14; 18 and 26); **4**) the visual function (ἰδεῖν) of the tomb (lamentation; sculpture as a commemoration of the essence of the deceased; 19; 46 and 51); **5**) the motive of the ὁδός along which the tomb is situated (invocation of the passer-by; 28; 142; and 167); **6**) the fame of the deceased (καλεῖν; κλέος; 2; 24 and 459); **7**) γέρας θανόντος (40);

B) The grave as μνῆμα: its funtion as **1**) a substitute of the deceased (153; 159 and 161; a late group) and **2**) an orientation-point for the living (162). E. concludes that the name is the nucleus of the epigram; the cause of death, the commemoration of the deceased's virtues, the name of the dedicant, the artist's signature and the involvement of the passer-by are later motives. Few epigrams embody the Homeric functions of the grave. Indisputable borrowings from other literature are relatively late. Observations on syntax, style, meter and formulas, also in other epigrams, throughout the book.

For the archaic epigrams and their relation to Homer cf. E.Campanile, *AION* 11 (1989/1990) 119-135.

For the sake of convenience we list the references to *CEG* mentioned above and add the relevant standard Corpus references:

CEG			
132	*IG* IV 358; *LSAG* 131 no. 6	51	*SEG* XXII 78 [*IG* I^3 1219]
140	Peek, *GV* 55; *LSAG* 226 no. 1	28	*IG* I^2 971 [I^3 1204]
145	*IG* IX 1 868	142	*IG* IX^2 1 214
137	*SEG* XI 391	167	Peek, *GV* 97
139	*IG* IV 800	2	*IG* I^2 763 [I^3 503]
143	*IG* IX 1 867	24	*IG* I^2 1014 [I^3 1261]
14	[*IG* I^3 1196]	459	*IG* XII 1 737
18	*IG* I^2 1012 [I^3 1251]	40	*IG* I^2 1022 [I^3 1243]
26	[*IG* I^3 1265]	153	*LSAG* p. 377 (ad p. 293)
19	*IG* I^2 984 [I^3 1200]	159	*IG* XII 8 396
46	*IG* I^2 987 [I^3 1215]	161	*IG* XII 8 398
		162	*IG* XII 8 683 (on p. x)

1651. Epigrams. The composition of funerary epigrams. C.Gallavotti, *BollClass* 11 (1990) 145-147, comments on the bipartite structure of some funerary epigrams dating from the 4th cent. B.C. to the 3rd cent. A.D.: change of 1st/3rd person; change in metrical structure (cf. also our lemma no. 809). Brief discussion of *IG* VII 530; *SEG* XXX 1484* (cf. our lemma no. 1218); XXXI 846*.

1652. Epigrams. Meter in early funerary epigrams. C.Gallavotti, *BollClass* 11 (1990) 137-139, comments on a variety of meters which he detects in funerary epigrams prior to ca. 550 B.C., from which date the elegiac distich and the iambic trimeter were generally used: *LSAG* 131 no. 6 (*CEG* 132); 226 no. 1 (*CEG* 140); 304 no. 15 (*IG* XII 7 442; *GV* 1413; *CEG* 152); 276 no. 25 (*SEG* XXXIX 1007*); 278 no. 49; 307 no. 61 (*SEG* XIV 565; *GV* 51 a); 324 no. 26 (*IG* XII 3 255); 324 no. 27 (*IG* XII Suppl. 178; *GV* 1739; *CEG* 165; in L. 3 καλὸν κεχαρισμένον ἔργον (*GV*; *CEG*), referring to σᾶμα, is preferable to καλῶ͂ν -- ἐργῶ͂ν (= καλῶν -- ἔργων (*LSAG*)); *SEG* XXVI 54* (*IG* I^2 997); *IGDS* 73. For G.'s criticism of P. Hansen cf. our lemma no. 31. Unfortunately G. rarely cites inscriptions by a Corpus no. vel sim.; nor does he seem to consult *BE* or *SEG*, so that he often omits important earlier scholarship (cf. our lemma no. 38).

Cf. also our lemmata nos. 808/809, 1651 and 1689.

1653. Epigraphy, Byzantine. E.Popescu in F.Winkelmann - W.Brandes (edd.), *Quellen zur Geschichte des frühen Byzanz (4.-9.Jahrhundert)* (Berlin 1990) 81-105, provides a brief introduction into early Byzantine epigraphy. Non vidimus. Cf. D.Feissel, *BE* 1991 no. 694,

who points out that in the dedication to Constantine I from Augusta Traiana (V.Beševliev, *Spätgriechische und spätlateinische Inschriften aus Bulgarien*, Berlin 1964, no. 190) one should restore νείκας --- ἀν[αδ]ησάμενον instead of ἀν[αιρ]ησάμενον.

1654. Epigraphy. Frequency of inscriptions. Cf. *SEG* XXXVI 1510. E.A.Meyer, *JRS* 90 (1990) 74-96, traces the curve of frequency of Latin epitaphs of the Imperial period featuring the allegedly typically Roman practice of mentioning both the deceased and the commemorator in cities in North Africa (Theveste, Mactar, Thugga) and Gaul (Lyon). She argues that the production of this category of inscriptions (rising gradually over the 1st and 2nd cent., peaking ca. 200 and falling down in the 3rd cent. A.D.; cf. R. MacMullen, *AJPh* 103, 1982, 233-246) and probably also of other texts on stone is related to the belief in the value of Romanization and the acquiring of Roman citizenship. The 'deceased-commemorator pattern' derives from a moral and legal relationship: heirship, one of the privileges connected with the acquisition of Roman citizenship. Provincial epitaphs in the Roman manner are expressions of status, either of the city (colonial status) or of individuals (acquired or desired status of Roman citizen).

On 91-94 M. focuses on the dated Greek epitaphs from Thessalonika and Athens, which show that in some places the Roman appeal was stronger than in others: relatively weak in Athens (a 'quaint academic backwater', with strong local customs), stronger in Thessalonika. On 94 brief comment on the occurrence of the name Αὐρήλιος from 212 to ca. 250 A.D., an indicator of the interest in the acquisition of Roman citizenship (higher percentages of Aurelii in the East than in the West; varying patterns in the Eastern cities). Brief comment on 93 note 86 on the texts discussed in *SEG* XXXVI 1510; on 95/96 the suggestion that changes in the epigraphic habit in general, i.e. both Greek and Latin, are to be related to changes in the attractiveness of the 'one universally acknowledged form of status in antiquity: citizenship'. [But it is hard to understand why this should apply to changes in the **Greek** 'epigraphic habit', since in the statistics the number of epitaphs of non-enfranchised Greeks prevail: are we really to assume that the erection of an epitaph in itself reflects a longing for civitas romana ?, Pleket].

1655. Epigraphy. Letter forms. Cf. R.Étienne, *op.cit.* (cf. our lemma no. 687) 98, who emphasizes the appropriateness and correctness of some observations by Delamarre and Roussel on letter forms in Tenian and Delian texts: Α ; smaller omikron and theta; the hastae of the mu are hardly oblique; Σ with almost horizontal strokes: all point to ca. 230-200 B.C. ('style de transition').

1656. Epigraphy. L.Moretti. In L.Moretti, *Tra Epigrafia e Storia. Scritti scelti e annotati* (Vetera. Ricerche di storia epigrafia e antichità, a cura di S.Panciera; Rome 1990), thirty-three articles of the late L.Moretti have been collected, with some bibliographical additions on pp. 138, 266 and 419/420. The volume begins with a bibliography of Moretti's work and ends with a thematic Index and a Concordance. Cf. *BE* (1991) no. 41.

1657. Frumentarii. N.B.Rankov, *ZPE* 80 (1990) 176-182, studies the problem whether the φρουμεντάριοι were attached to the castra peregrina and the Emperor, or to the provincial officia. He uses several inscriptions, e.g. *TAM* V 1 154 (Saittai) and 611 (Satala), *IGR* III 80 (*ILS* 9476; cf. *SEG* XXX 1819; Herakleia Pontica), *AE* (1936) 61 (Djebel Dokhan, Egypt). R. concludes that the frumentarii were members of both; they had a dual loyalty. When they were in their province, they did the governor's bidding; when they were in Rome, the Emperor's. They were constantly on the move and reported to their governor what was going on in Rome, and to the Emperor what was happening in the province.

1658. Gems. Signatures and social standing. E.Zwierlein-Diehl, *AA* (1990) 539-544, collects a number of previously published signatures of Greek gem-cutters active in Italy from ca. 60-50 B.C. and comments on their social position. Some inscriptions do not warrant any conclusions (Γάιος ἐποίει; Ῥοῦφος ἐποίει); Ἡείου is probably an enfranchised freedman, perhaps of C.Heius (Cic. *Verr.* 2.2.5; 2.4.2); Διοσκουρίδης (ph.) and his sons Εὐτύχης (ph.), Ἡρόφιλος and Ὕλλος, who sign with their patronymic, are free immigrants from Aigeai; similarly Ἀλεξᾶς and his sons Αὖλος and Κόιντος were free men. On the status of others epigraphical evidence may shed some light: Φῆλιξ and Ἀντέρως are probably the freedmen-gemari of a Q.Plotius (*CIL* VI 9435); Ἐπιτύνχανος, creator of a portrait cameo of Germanicus, is probably the aurifex buried in the columbarium erected by Livia for her liberti (*CIL* VI 3943).

The identification of Ἀγαθόπους with the homonymous aurifex buried in the same place (*CIL* VI 3945) should be rejected, since the signed gem in question should be dated ca. 50 B.C. Discussion of the role of Greek gem-cutters and Greek artists in general in the creation of the Augustan style. Cf. now also ead., *Die antiken Gemmen des Kunsthistorischen Museums in Wien* III (Munich 1991), mentioned by M.Sève, *BE* (1992) nos. 130 and 155.

1659. Gems. Magical gems in a Polish Collection. J.Śliwa, *Egyptian scarabs and magical gems from the Collection of Constantine Schmidt-Ciążyński* (1989; non vidimus), publishes nearly 100 magical gems from the Collection of the Polish antiquarian C.Schmidt-Ciążyński (1817-1889), now in the National Museum of Cracow. For a brief survey see id. in *Akten XIII. Kongresses* 402/403, where the following inscriptions are mentioned:

1) obverse: Ιαω; reverse: Αβρασαξ (green jasper; on the obverse a cock-headed anguipes above the inscription; 2nd/3rd cent. A.D.; ph.); **2**) reverse: Αωιφυορα | ιαυοι | αρβαθι ιαω | λαι (lapislazuli; on the obverse a Pantheos standing on an Ouroboros with a winged scarab; ph.); also published by J.Śliwa, *Eos* 78, 1990, 163-167 (ph.; in Polish, with German summary; with 2nd/3rd cent. A.D. date); **3**) four gems with representations of Chnoubis as a lion-headed serpent with radiated crown; inscriptions: Ανοχ Χνοῦβις or Χνοῦμις, on one gem also Σεμεσιλαμ; on two of them inscriptions on the band reading Γιγαντορεκτα; on the reverse magical signs (ph. of two plasmas; 2nd/3rd cent. A.D.); **4**) Ιαω αβραξα (on the same side a standing Men); **5**) reverse (in seven lines): Στοχβαθλο μαλακισθομ φοχ Αβραμ αωθ (rock-crystal; on the obverse a female bust in profile, perhaps a portrait; her hair-style points to the Flavian period); **6**) Οφις (intaglio; inscription above the head of Helios; eight signs of the zodiac along the band;

symbols of Mars and Venus left and right of the sun); 7) reverse (in four lines): Αχθειοφι Ερεσχιγαλ Λεγουτοσουαληθ (obverse: the Moon surrounded by seven stars); 8) Σάραπις· μέγα τὸ ὄνο(μα) (sardonyx; inscription around the seated Sarapis; 2nd cent. A.D.; text read from the photo by R.A.Tybout).

1660. Institutions. The eponymous officials of Greek cities. R.K.Sherk, *ZPE* 83 (1990) 249-288 and 84 (1990) 231-295, publishes the first and second part of his extensive study of the eponymous magistrates of Greek cities, tribes, confederacies etc. The series is continued in *ZPE* 88 (1991) 225-260, 93 (1992) 223-272 and 96 (1993) 267-295. S. presents the evidence (inscriptions, coins, papyri, literary evidence) in what he claims is a geographical order but it is basically alphabetic. The first part contains a survey of the earliest non-Greek examples of eponymity, and a collection of ancient lists of Greek eponyms. Subsequently the material of Akarnania, Achaia, Aitolia, Arkadia, Argolis, Attica and Boiotia is presented. The second part presents the material of Chalkidike, Doris, Elis, Epeiros, Euboia, Illyria, Lakonia, Lokris, Macedonia, Magnesia, Megaris, Messenia, Phokis, Thessaly, the islands adjacent to mainland Greece, and the Aegean islands.

There are many observations on the eponyms in inscriptions and on the historical circumstances and dates of the texts. In *ZPE* 83 (1990) 256, S. discusses the difference between the 'true' and the 'false' eponym; the latter is an official whose name is added mainly to authenticate a document or because his action has been involved in the procedure. For criticism of the arrangement of the material and of the lacunas in the Collection and bibliography, see Ph.Gauthier, *BE* (1991) no. 161; P.Cabanes, *BE* (1991) no. 362 for Epeiros; M.B.Hatzopoulos, *BE* (1991) nos. 373, 390, 391, 402 and 406 for Macedonia and Chalkidike; D.Knoepfler, *Chiron* 22 (1992) 433/434 no. 43, for Boiotia [for *IG* XIV 421 from Tauromenion, see *SEG* XXXVIII 974, Pleket].

1661. Institutions. Διοικήσεις, ἀγοραὶ δικῶν. Cf. *SEG* XXXVIII 1974. On the basis of literary, epigraphical and numismatical evidence C.Mileta, *Klio* 72 (1990) 427-444, studies the origin of the juridical assizes (διοικήσεις/dioeceses; ἀγοραὶ δικῶν/conventus iuridici/iurisdictiones since the late Republican period) in the province of Asia. He argues that they were based on the τόποι already existing in the Attalid administration after the Peace of Apameia in 188 B.C. In the territorial organization of the late Pergamene kingdom the topoi were small provinces under the jurisdiction of στρατηγοί belonging to the χώρα βασιλική; cf. H.Hepding, *MDAI(A)* 35 (1910) 432 no. 19 Col. II LL. 14-25 for ephebes coming ἀπὸ τόπων; in *I.Eph.* 201 (*SEG* XXVI 1238) LL. 5/6 distinction is made between Ephesos, which was a province of itself, and the κατ' Ἔφεσον τόποι. Discussion of the events after the legacy of Pergamon to Rome in 133 B.C. and the administrative reorganization of the new province. The Senatus Consultum de Pergamenibus (*RDGE* 11, 13; *OGIS* 435/436; *IGR* IV 301; *SEG* XXVIII 960, 1208; XXXV 1293*) confirms the status quo, which suggests that the τόποι were the direct predecessors of the διοικήσεις.

Dioeceses/conventus are on record inter alia in *RDGE* 12 (*IGR* IV 262), 52 (*I.Priene* 106), *I.Eph.* 13 (*SEG* XXXVII 884; XXXIX 1181) and *I.Didyma* 148. M. discusses their geographical extension and possible relationship with the Attalid topoi. Five of them are identical: Pergamon, Ephesos, Tralles, Sardis and Laodikeia. Adramytteion consisted of several former topoi, whereas Smyrna did not belong to the Pergamene territory.

1662. Institutions. Ἐπιστάται of the Antigonids. S. Le Bohec, *Ktema* 11 (1986) [1990] 283-288, collects the inscriptions recording Antigonid ἐπιστάται in Macedonia and Thessaly and concludes that they were city commissioners appointed by the monarch. As to the texts from Amphipolis adduced by Le B., cf. now M.B.Hatzopoulos, *Actes de vente d'Amphipolis* (Meletemata 14; Athens 1991) nos. I, VI-VIII and XII; H. presents also a number of inedita recording an ἐπιστάτης: nos. II-IV and IX. H. interprets the Amphipolitan epistatai as eponymous magistrates, originally, i.e. before the annexation by Philip II in 357/356 B.C., in office for one year, but later maintained by the king for at least five years. Cf. also *SEG* XXXVII 537.

1663. Linguistics. Phonological phrases. A.M.Devine - L.D.Stephens, *GRBS* 31 (1990) 421-446, study the minor phonological phrase and its syntactic composition, i.e. the way in which words or appositive groups were joined together into prosodic subunits in ordinary Greek speech. Their evidence consists of the placement of interpuncts in inscriptions, inter alia *IG* I^3 45 (*SEG* XI 1182); *IG* IX^2 1 717 (*LSAG* 108 no. 4; *SEG* XXXVI 531*); *IG* IX^2 1 718 (*LSAG* 108 no. 3; *Syll.*^{3} 47; *SEG* XXXVI 530*; cf. XXXVII 1782); *LSAG* 220 no. 6 (Meiggs-Lewis, *GHI* 17); *LSAG* 344 no. 53 (*I.Eph.* 1; *SEG* XXXIV 1079); *LSAG* 343 no. 33 (*LSAM* 41; *Milet* I 3 no. 31); *SEG* XXXVII 994 (XXXIX 1266).

1664. Linguistics. The dative plural of the 3rd declination in dialects. J.L. García-Ramón, 'Proportionale Analogie im Griechischen. Der Dativ Plural der 3. Deklination in den aiolischen und westgriechischen Dialekten', *Glotta* 68 (1990) 133-156, is based on the relevant dative forms in numerous inscriptions.

1665. Linguistics. Dialect of Tarentum and Herakleia. B.Ortega Villaro, *PP* 45 (1990) 199-205, studies the groups -εο- and -αο- in the dialect of Tarentum and Herakleia on the basis of inscriptions.

1666. Linguistics. The middle imperative. J.G.J.Abbenes, *ZVS* 103 (1990) 236-244, studies the middle imperative of the type φερέσθω mainly on the basis of inscriptions. He argues that this type, allegedly used both for the singular and the plural and claimed to be a survival of the proto-Greek stage before the development of other types of middle imperative plural (-σθων; -σθωσαν), does not exist as an independent plural form. All epigraphical attestations can be

interpreted as forms of the singular, except for *SGDI* 3206 L. 125 (κρινέσθω); 3749 L. 61 (ἐπιμελέσθω); 5461 L. 19 ([θ]έσθω). The latter examples can 'at best be considered as dubious evidence' (243), since they come from inscriptions of which either no reliable copies exist (3206 and 3749) or for which alternative restorations are possible (5461).

1667. Literature. Acrostics. E.Courtney, *Philologus* 134 (1990) 3-13, collects and discusses Greek and Latin acrostics on record in inscriptions, on papyri and in the manuscript tradition. On 3/4 a catalogue of the ancient terms: ἀκροστιχίς (cf. *GV* 261 L. 12; 1610 L. 8 and probably 1185 L. 12), ἀκροστίχιον and παραστιχίς (cf. E.Bernand, *Inscriptions métriques de l'Égypte gréco-romaine*, Paris 1969, 108 L. 13). The vast majority of epigraphical acrostics are funerary and in verse, with the name of the deceased spelt out in the acrostic.

Brief observations on the following Greek acrostics on stone: *GV* 662 (oldest specimen: 2nd cent. B.C.; Σαραπίων, probably the poet, is perhaps the brother of the deceased mentioned in L. 9); 967 and 1185; *CIG* 7022 (prose; the acrostic Ἀγάθων corresponds to the first word ἀγαθῶν); *IGUR* 411 (prose); *I.Philae* 143 (syllabic acrostic plus acrostic of the first and last letters of each line, both yielding Κατιλίου τοῦ καὶ Νικάνορος); G.Kaibel, *EG* 1096 (acrostic Μένιππος εὗρε plus numerical artifice: twelve lines corresponding to the number of the months and 365 letters corresponding to that of the days, distributed so that each line has a number matching that of the days of a month); Bernand, *Inscriptions métriques* 168 (Μάξιμος δεκουρίων ἔγραψα: the deceased and the author [cf. G.Wagner, *ZPE* 95 (1993) 147/148]).

1668. Literature. Biography. Cf. our lemma no. 1025.

1669. Marble. Marks on Prokonnesian marble, 4th-6th cent. A.D. C.Barsanti, *RIA* 12 (1989) [1990] 91-220, eollects and discusses numerous architectural pieces of Prokonnesian marble dating from the 4th to the 6th cent. A.D. and found in the areas around the Black Sea (Bithynia, Pontos, Colchis, Maiotis, Tauris, Dacia and Moesia). On 215-220 an alphabetical list of drawings of marks, mostly on capitals.

1670. Medicine. Imperial physicians. M.Kaplan, *op.cit.* (cf. our lemma no. 389) 74-89, discusses the career of G.Stertinius Xenophon (cf. Appendix I for a list of all inscriptions pertaining to him) and of Tib. Claudius Menekrates. He identifies the physician Menekrates from Daldis (*IGR* IV 1359; *TAM* V 1 650) with the imperial doctor [contra *TAM* ignored by K.]. On 90/91 brief remarks on T.Claudius Tyrannos (*I.Magnesia* 113; *Syll.*^{3} 807).

1671. Meter. Cf. R.Arena, 'L'apporto della linguistica alla lettura metrica di testi epigrafici greci' in R.M.Danese, F.Gori, C.Questa (edd.), *Metrica classica e linguistica. Atti Coll. Urbino 3-6 Ottobre 1988*; Urbino 1990).

1672. Mosaics. Apotropaic inscriptions. E.P.de Loos-Dietz, *BABesch* 65 (1990) 123-138, studies the mosaics in a building complex in Khirbat Al-Mafjar near Jericho. On 136/137 she briefly comments on the apotropaic function of mosaics, which is sometimes made explicit by inscriptions. Texts of R. and A.Ovadiah, *Hellenistic, Roman and early Byzantine mosaic pavements in Israel* (Rome 1987) 99/100 no. 169 (cf. *SEG* XXXVII 1467) and 51-53 no. 69 (under a representation of Phaedra and Hippolytos; from Sheikh Zuweid; not in *SEG* XXXVII): Δεῦρ' ἴδε τὰς χάριτας χαίρων, φίλε, ἅς τινας ἡμῖν τέχνη ταῖς ψήφοις ἔμβαλε, πηξαμένη | τὸν φθόνον ἐκ μέσσου καὶ ὄμματα Βασκανίης, τῆς ἱλαρῆς τέχνης πολλάκις εὐξάμενος, translated by R. and A.Ovadiah as 'Friend, observe with pleasure the charming things which art has placed in the mosaic cubes petrifying and repelling the jealousy and the eyes of envy. You are one who is often proud of the enjoyable art'. Cf. also *SEG* XXXIII 1617 and XXXIX 1769.

1673. Mosaics. Donors mentioned in mosaics in the later Roman Empire. P.Asimakopoulou-Atzaka in *Αρμος. Festschrift for N.K.Moutsopoulos* (Thessaloniki 1990) 227-267, gives a survey of ecclesiastical, civil and military functionaries and of private people who donate (parts of) buildings and are mentioned in that capacity in Greek inscriptions from the late Roman period, mostly in mosaics: ἐπίσκοπος, πρεσβύτερος, περιοδευτής, παραμονάριος, διάκονος, ἀναγνώστης, οἰκονόμος, μοναχός; emperor, ἀνθύπατος and κόμης (not necessarily always donor but the person under whose rule or responsibility the building was put up), ἄρχοντες, ἔκδικος, σχολαστικός; στρατηλάτης ὕπατος. **Private people:** χρυσοχόοι, ἔμπορος, ναύκληρος/ναυκλήρισσα; collective gifts (οἱ καρποφοροῦντες). Further study of the motives of the donors: εὐχαριστία, ὑπὲρ εὐχῆς; βοήθει, μνήσθητι; ὑπὲρ λύτρου or ἀφέσεως τῶν ἁμαρτιῶν; ὑπὲρ μνήμης or ἀναπαύσεως; (ὑπὲρ) ὑγία(ς). **Craftsmen and donors:** μουσωτής (also παξαμᾶς), ψηφοθέτης, ψηφωτής; οἱ τεχνῖται οἱ κάμνοντες τὸ ἔργον. **Size and costs of the gift:** so-and-so many πόδας.

1674. Musea. Greek inscriptions. In A.Sadurska (ed.), *Les monuments funéraires: autels, urnes, stèles, divers dans les collections Polonaises* (*Corpus Signorum Imperii Romani: Pologne* vol. II 1; Warsaw 1990) several Greek inscriptions are (re)published. For the new ones cf. our lemmata nos. 1580-1585 and 1107 (we regard local Polish publications as virtually inaccessible). For the old ones a comparatio numerorum follows.

Sadurska nos.:	
48	*SEG* XXXVII 1739
55	*SEG* XXXVII 1172
56	*IGR* IV 621; Pfuhl-Möbius 794; *BE* (1971/1972) no. 654; 300 A.D. (year 384)
57	Pfuhl-Möbius 221; L.Robert, *OMS* VII 644/645
58	Peek, *GV* 1923; Pfuhl-Möbius 1301; *I.Kyzikos* 518
59	Peek, *GV* 1480; E.Bernand, *Inscriptions métriques de l'Égypte gréco-romaine* (Paris 1969) 57

Sadurska nos.:
63 *SEG* XXX 1769
73 *SEG* XXXIX 1711.

1675. Numismatics and epigraphy: graffiti on coins. *SEG* XXXV 1780; XXXIX 1807. G.Manganaro, *ASNP* 20 (1990) [1991] 419-427, comments on already published graffiti discussed by himself, *JNG* 33 (1983) [1984] 9-20 [= Manganaro], and/or O.Masson, *RA* (1985) 35-46 [= Masson] (cf. *SEG* XXXV), and on others unnoticed in their articles. He also presents some unpublished graffiti. On 424/425 he argues that graffiti of one or two letters may be numerals incised by cashiers; a single A could mean ἀ(ργύριον), if not ἀ(νάθημα); a single Σ probably stands for σ(ῶς), σ(ῶν), 'intact', 'undiminished', referring to the accuracy of the weight. The majority consists of three or more letters, which are generally abbreviated names; they guaranteed the authenticity or indicated ownership; as a parallel M. adduces the modern practice of signing banknotes of high denominations in small provincial places.

a) graffiti already discussed by M. and/or M. (cf. *SEG* XXXV):
1) 420: G.F.Hill, *JHS* 18 (1898) 302-305; M. rejects Hill's reading accepted by Masson and once more proposes Ἀρτάμιτος τᾶς Ἑλκέτα Σαμονί(ου)
2) 420/421: Masson 36 note 12: Αἰγλαπιῶ; Αἰγλάπιος = Ἀσκλήπιος; a theophoric name rather than the god; but cf. O.Masson, *BE* (1992) no. 192
3) 420 note 46: Lenormant (cf. *SEG* XXXV) no. 9; Manganaro 14 note 42: IEPON; in view of ἱερά on a coin from Olympia (cf. below b 1) this is perhaps a dedication rather than a name (Ἱερόν).

b) published graffiti unnoticed by M. and M.:
1) 420 note 46: C.Seltman, *The Temple Coins of Olympia* (Oxford 1921) 81 no. 281: ἱερά; 48 no. 158: FΔ; 58 no. 176: AΣ
2) 421/422: *SEG* XXXVII 252 (cf. our lemma no. 300); O.Masson, *BE* (1992) no. 192, suggests Στρο⟨μ⟩βίας
3) 422 (ph.): *Münzen und Medaillen, Basel, Liste 251, Februar 1965* no. 9: Ἡρα|κλεῖ (dedication to Herakles) on the reverse and obverse of a silver stater of Leukas
4) 422/423 (ph.; dr.): *Numismatik Lanz, München, Auktion 38, 1986* no. 79: ΛΠΛΟ and NE on the obverse and reverse of a stater of Kaulonia; probably ⟨ἀ⟩πλο(ῦν), sc. νόμισμα, referring to the genuineness of the silver, and νε′ (= 55)
5) 422 note 54: A.Burnett, *RSN* (1983) 10 no. 108: MAK on a Syracusan coin; either Μάκ(αρ) or Μακ(εδών)
6) 423 note 57: W.Schwabacher, *Griechische Münzkunst* (Mainz 1974) 47: A on a tetradrachm of Ptolemy I (cf. below c 3 no. 2).

c) new graffiti:
1) 422 note 54: two silver coins from Morgantina now in the British Museum; one is inscribed Διός, the other τῶν θεῶν
2) 423 (ph.): Punic electrum now in the Museum of Syracuse; on the reverse KΩ; probably Kῶ, the genitive of the female name Kῶς (derived from the island) not attested so far

3) 423/424: graffiti on 12 coins (mostly on the reverse) now in the Cabinet des Médailles of the Bibliothèque Nationale at Paris; nos. 1-11 are Ptolemaic (Ptolemy I-III), no. 12 is a Chian coin of Alexander: 1) ΛΑ; 2) Α (cf. above b 6); 3) ΔΙΑΝΙ; probably Διανί(ωνος) or 4) Φ; 5) ΜΕΛΙ; probably Μελί(των) or Μελί(ας); 6) ΘΕΙΑ (obverse/reverse); either a complete female name, or e.g. Θεα(γένης), Θεα(νώ); 7) Λ; 8-10) Σ; 11) obverse: ΚΕΔ$^{\wedge}$Α plus four other signs: ∿ ⊔ ⊓ ⊦ (possibly Aramaic); 12) ΛΕ

4) 424: coin of Ptolemy I now in the Cabinet des Médailles at Bruxelles: ΖΗΝ; probably Ζήν(ωνος)

5) 426 note 71: gold tetrobolos of Kyrene with monogram Σῶ(σις), probably found in Kamarina.

M. also draws attention to graffiti on three related objects:

1) 421 note 49: 'piombo monetiforme' inscribed Ἄσκλαπος (letters within the rays of a pent-alpha), published by M. in *L'epigrafia rupestre nell'Italia romana, Roma-Bomarzo 1988* 142 note 26 (forthcoming); for the mint-master Ἄσκλαπος cf. R.Münsterberg, *Die Beamtennamen auf den griechischen Münzen* (Vienna 1911-1927) 84 (Akragas); cf. also *IG* XIV 292 (Segesta)

2) 424 (ph.): E.Cammarata, *Da Dionisio I a Timoleonte. Problemi di Numismatica della Sicilia antica* (Modica 1984) 105, Tav. IX: bronze weight; on the obverse Δ, which M. interprets as δίλι(τρον), (τετρά)λι(τρον) or (δεκά)λι(τρον); on the reverse ΣΩ = σῶ(ν)

3) 425-427 (dr.):*IG* XIV 597: dedication of a silver ingot, probably from Himera, dated by M. to the 5th cent. B.C. on the basis of the letter forms: Διὸς Λυκα(ίου) | Τρυγόν (for the female name Τρυγών cf. *IG* XIV 412). M. argues that the cult of Zeus Lykaios, not attested otherwise for Sicily, was imported in the early 5th cent. B.C. from Arcadia rather than from Kyrenaika.

1676. Onomastics. O.Masson. C.Dobias, L.Dubois (edd.), *Onomastica Graeca Selecta* I-II (Paris 1990), have collected eighty-five onomastic studies of O.Masson, preceded by a brief introduction to Greek onomastics and followed by a valuable Index of all the names discussed by Masson.

1677. Onomastics. Cf. O.Masson in H.Eichner - H.Rix (edd.), *Sprachwissenschaft und Philologie. Jacob Wackernagel und die Indogermanistik heute (Kolloquium der Indogermanischen Gesellschaft, 13.-15. Okt. 1988 in Basel)* (Wiesbaden 1990) 202-212, for remarks on names in which an original w was transcribed as beta: Βεῖδυς, Βοινέας, Βαστίας, Πυρβαλίων. Non vidimus. Cf. O.Masson, *BE* (1992) no. 177.

1678. Onomastics. Female names. Starting from the evidence on Mycenaean tablets, O.Masson, *MH* 47 (1990) 129-138, offers a classification and discussion of Greek female names on record in inscriptions and literature of the historical period. Some of his categories,

based both on peculiar formations and on contents, are overlapping. After a brief survey of composita derived from male names (e.g.: Ἀλεξάνδρα) he focuses on the large and varied group of 'simple names', i.e. names 'au départ non composés', in which he distinguishes the following types:

1) elementary sobriquets ('small'; 'large'; 'fat', etc.), either adjectives or participles (for the latter cf. *SEG* XXXVII 1800): e.g. Ἀρέσκουσα, Ἀσπασία, Γλυκέρα, Θάλλουσα, Ἡδεῖα, Ἰλάρα, Καθάρα, Μίκ(κ)α, Σίμη, Σιμμίχη, Σμίκρα, Φίλα, Φίλη (Φιλίστη, Φιλτέρα, Φιλουμένη); **2)** names derived from the calendar, festivals or divine names: e.g. Ἀθηναΐς, Ἀπολλωνία, Ἀσκληπίας, Ἀφροδισία, Νουμηνίς; **3)** names derived from geographical names: e.g. Αἰγυπτία, Ἀσία, Δελφίς, Δωρίς, Ἑλλάς, Θεττάλη, Ἰταλία, Λύδη, Σύβαρις; **4)** names referring to a social situation: e.g. Κόριννα, Παρθενίς.

A second large group consists of 'metonymic' names, i.e. names based on a comparison: **1)** names ending in the suffix -ιον, originally a diminutive, and pejorative for male names (Εὐριπίδιον, Σωκρατίδιον), but affective for female names: e.g. Αἴσχριον, Ἀρίστιον, Ζεύξιον, Ἡγήσιον, Ἡδύλιον, Μίκιον, Μόσχιον, Χοιρίδιον; starting from such formations the neuter is also used in names which are originally adjectives: e.g. Γλάφυρον, Ἴλαρον, Λίγυρον, Πίθανον, Σῖμον, Σόβαρον, Σύνετον, Χλίδανον; **2)** names which are originally abstracts: e.g. Δόξα, Δόσις, Εὐανδρία, Εὔπραξις, Εὐτυχία, Μελέτη, Σοφία; in this category special attention is given to forms in -μα, which have a parallel in personifications of neutral nouns (e.g. ἀκρόαμα, λάλημα, σόφισμα, στωμύλματα, τρῖμμα): e.g. Ἀγάπημα, Ἀξίωμα, Δώρημα, Ἐνθύμημα, Ἐπίτευγμα, Ἐπίτευξις, Εὕρημα, Κτῆμα (Κτημάτιον), Λάλημα, Μέλημα, Νίκημα, Νόημα, Παρόραμα, Σύνθημα, Τρύφημα, Φίλημα (Φιλημάτιον), Χ(ρ)ῆμα (cf. *SEG* XXVI 1892), Ὠφέλημα; cf. also the names in -μα in the following categories (for names in -μάτιον cf. *SEG* XXXVII 1810) **3)** names which are originally objects: e.g. Ἄθυρμα, Ἄγαλμα (Ἀγαλμάτιον), Ἁρμάτιον, Σκύλμα (Σκυλμάτιον; cf. *SEG* XXXIV 1707), Στέμμα (only attested in Latin: Stemma), Τόρευμα (Τορευμάτιον), Χάλκωμα (only attested in Latin: Chalcoma); **4)** 'notions diverses': Ἀκρόαμα (only attested in Latin: Acroama), Ἄρωμα (only attested in Latin: Aroma; Ἀρωμάτιον), Κρουμάτιον, Κυμάτιον, Νεῦμα (attested in Latin only: Neuma), Ὀνομάτιον; **5)** names derived from designations of animals: **a)** birds: e.g. Ἀλκυώ, Κορώνη, Κοσσύφα, Πέλε(ι)α, Περιστέρα, Πυραλλίς, Στρουθίς, Τρυγών, Φάττα, Χελιδών; **b)** mammals: e.g. Βοΐσκα, Βόϊλλα, Δορκάς, Κυννώ, Κυνίσκα, Λαγίσκα, Λέαινα, Λεόντιον, Λύκα, Λυκίσκα, Μοσχίνα, Μοσχίς, Νεβρίς, Παρδαλίς, Πιθάκα, Πιθακώ, Τίγρις, Χοιρίς, Χοιρώ, Χοιρίνη; **c)** reptile: Χελώνη; **d)** insects (cf. also *SEG* XXXVI 1557): e.g. Κανθάρα, Κωνώπη, Λαμπυρίς, Μέλισσα, Μυῖα, Τερηδών; **e)** fish: e.g. Σηπία; **6)** names derived from designations of plants or herbs: e.g. Ἀμαρακίς, Ἀσταφίς, Βάτιον, Ἑρπυλλίς, Ἰσχάς, Καπρόγονον, Καρδάμα, Κάρυον, Κοριαννώ, Κυμινάνθη, Λείριον, Μηκωνίς, Μίλακον, Μυμαικύλη (cf. *SEG* XXXVI 297), Μύρτα, Μυρταρώ, Μυρτίς, Οἰνάνθη, Οἴναρον, Πίσιον, Ῥόδιλλα, Ῥοδίς, Ῥοδώ, Σελινώ, Σισύμβριον, Φιλύρα.

1679. Onomastics. Isaurian names. Cf. our lemma no. 1286.

1680. Onomastics. Lexicon of personal names. In a review of P.M.Fraser - E.M. Matthews, *A Lexicon of Greek Personal Names* I (*SEG* XXXVII 1796) O.Masson, *Gnomon* 62 (1990) 97-103, briefly comments on the following names, all qualified as hapax in the *Lexicon*: Ἀνταύκης, Θυχάσις, Καρισθένης, Λυκιδεός, Ὄρτιος, Οὐρυβώτας, Περάτας.

The following names contain errors: **1)** lapsus: for Ἀγοθόλας, Μεισικράτης and Πνυθαγόρας read Ἀγαθόλας, Πεισικράτης and Πνυταγόρας; **2)** false nominatives: for Μολέσιος and Πυθῶς read Μολεσις, -έσιος and Πυθῆς, -θῶ (cf. also the erroneous Ἄρηνος in Pape-Benseler, which should be corrected to Ἀγήν, -ῆνος); **3)** ghost-names already eliminated before the publication of the *Lexicon*: Αἰγυπτοῦχα, Ἀντιώναϊς, Βωχίκολτος and Οἰκόστυλος; **4)** names on record in *IG* XI 4 1206-1208, which are those of heroes and heroines rather than names of persons: Ἀλίσαρνα, Ἄργη, Γύρνος, Μίδιος, Ῥαιστύνη, Τεύθρας and Φάληρος; also Σέλ[ευκος] 11 and Πόταμος 2 should be eliminated; **5)** unverified or implausibly hypothetical names: Ἀκυ(F)ευσύτριος, Ἀσβιδέας, Δά(F)άξιος, Ὀροάνιον and Πολταρίδιος; **6)** female names in short -α: Βίτιν(ν)α and Κυρίλλα rather than Βιτίννη and Κυρίλλη; Ἄγαμα and Ἀπόλλα rather than Ἀγάμα and Ἄπολλα.

1681. Onomastics. Name migration. G.Herman, *CQ* 40 (1990) 349-363, studies the occurrence of foreign male names in Greek communities mainly on the basis of examples from literature. Foreign names are introduced either by marriage to a member of an outside community or by a pact of ξενία with a member of such a community. In the latter case the exchange of names as a symbolic manifestation of a bond of solidarity was optional. Comment on xenia, an institution designed to evoke kin-like patterns of behavior between non-kins which is comparable to Christian godparenthood. H. argues that names acquired through xenia far outnumbered those acquired through marriages. On 360/361 H. presents a selection of names from the *Lexicon of Greek Personal Names* I (cf. *SEG* XXXVII 1796), both on record in literature and inscriptions, which are clearly recognizable as foreign; many of them are derived from names of cities or ethne.

1682. Onomastics. Pairs of names. H.Solin, *Namenpaare. Studie zur römischen Namengebung* (Comm.Hum.Lit. 90; Helsinki 1990), with occasional remarks on Greek texts and names: Δίδυμ[ος] Κάστορι (*ICUR* 26078; dative of Κάστωρ; not Καστόριος, as in *ICUR's* Index; 11 with note 13; 16 with note 23); Κάστωρ and Πολυδεύκης (12 note 16); Ὀδυσσεύς (15 note 22); Κάλαις/Καλαίδης (18 note 31); Κρόνιος (33 note 100); Ἀθηναίς, Ἀφροδίσιος/-ία (34 note 103; popular slave name); Ἐλπίς, Νίκη (ibidem; slave name); Λαοδίκη, Στρατονείκη/Στρατόνικος (44/45); Ἰωάννης/Ἰωαννάκιος, Πέτρος (50/51, notes 148 and 152/153); Ἵερος and Ἄσυλος (61/62 note 186); Εἰρηναῖος (77 note 232).

1683. Onomastics. Rhodian and Thracian names. Cf. our lemmata nos. 663 and 1139.

1684. Onomastics. Αλυς. Starting from a new attestation on a skyphos in Lydian epichoric alphabet, L.Innocente, *Kadmos* 29 (1990) 38-46, collects and discusses examples of the male name Αλυς in Greek and epichoric inscriptions. It mostly occurs in Asia Minor, especially in Lydia, Phrygia and Mysia: cf. inter alia *I.Eph.* 1008; *TAM* V 1 579; *I.Pergamon* 274 (*Syll.*^{3} 283) L. 23; *CIG* II Add. p. 1135 no. 3695 e L. 2; our lemma no. 1208.

1685. Onomastics. Κάκ(ε)ις. In his discussion of the papyrus *UPZ* I 149 L. 24, E.Lanciers, *ZPE* 82 (1990) 89, collects the epigraphical examples of this name in Egypt: *SB* 4034 (A.Bernand, *Le Paneion d' El-Kanaïs: Les inscriptions grecques*, Leiden 1972, 50) from El-Kanaïs (2nd/1st cent. B.C.) and *SB* 4206 (F.Zucker, *Doppelinschrift spätptolemäischer Zeit aus der Garnison von Hermopolis Magna*, Berlin 1938, 54) from Hermopolis Magna (80-69 B.C.). Κακ(ε)ις / Κακκις is also attested in Asia Minor, but there it is a feminine proper name. L. speculates on the origin of the name.

1686. Onomastics. Καπρόγονον. C.Gallavotti, *BollClass* 11 (1990) 134 and 135 note 18, argues that this hapax on record in *LSAG* 276 no. 28 (*SEG* XXVI 1091; cf. XXIX 1804; XXXII 1661; XXXIV 1704 and our lemma no. 808) is based on καρπός (with metathesis ρπ ⟩ πρ) rather than κάπρος ('caprifoglio', honeysuckle).

1687. Onomastics. Κλευάτα and Κλεβέτα. O.Masson, *BCH* 114 (1990) 512, argues that the name Κλευάτα in *SEG* XXIV 505 from Beroia is Illyrian (cf. Cleuata, Cleuatus in an epitaph from Tučepi in Dalmatia, *BAHD* 25, 1902, 161/162). But Κλεβέτα and Κλέβετος in epitaphs of Epidamnos-Dyrrhachion are Greek.

1688. Onomastics. Names in -δοκος and -τακος. Cf. I.Bredov in *Studia Gerov* 41-43, for an analysis of names like Αμαδοκος, Αματοκος (Iranian origin rather than Asia Minor or Thracian), Μηδοκος and Μητοκος (Thracian), Σπαρτακος, Σπαραδοκος (Thracian).

1689. Onomastics. Names in -κλέας, -κλῆς, -κλίας. Starting from Εὐκλέας, the only testimony for this type of name on Sicily (cf. our lemma no. 807), C.Gallavotti, *BollClass* 11 (1990) 154/155, briefly comments on this category of names mainly attested in mainland Greece, especially in Thessaly: cf. the list published by R.Arena, *Quaderni di Acme* 7 (1986) 91-96 (non vidimus). Special attention to *IG* IX 2 427 (*GV* 173) and 429, also to their metrical structure, recording 'Αγασικλίας and 'Αγασικλῆς (in the Homeric genitive form 'Αγασικλεῖος = 'Αγασικλῆος). See also our lemma no. 383.

1690. Patrons of cities during the early Principate. J.Nicols, *ZPE* 80 (1990) 81-100, collects the epigraphical evidence on civic patronage in the East. He argues that in 11/12 A.D., Augustus denied to peregrine communities the freedom to find patrons among their senatorial governors and generally tended to limit civic patronage to citizen communities. Augustus may have been concerned about provincial maladministration (morally a client city could not bring its patron to trial) and/or he did not want senators to gain this public honor. The patrocinium publicum became equated with public benefaction. In Bithynia, however, four governors are known as patrons of cities in their province. N. suggests that the province of Bithynia may have been exempted from the rule. Perhaps Augustus accepted the lex Pompeia, which may have included a section regulating the appointment of patrons. What is important, is the status of the community. Only those peregrine communities which had a constitution on the Roman model and one which gave them the ius cooptandi or adoptandi, acquired patrons (Nikomedeia, Nikaia; Lepcis Magna in the West). On 93-98, a list of patrons in the Eastern part of the Roman Empire between 11 and ca. 117 A.D. (cf. 98-100: idem for the West).

1691. Phoenicians. On the bilingualism (Greek; Phoenician) of Phoenicians in Greece cf. M.-F.Baslez, F.Briquel Chatonnet, 'De l'oral à l'écrit: le bilinguisme des Phéniciens en Grèce' in *Phoinikeia Grammata* (cf. our lemma no. 1633) 371-386.

1692. Poetry. Λ.Σεπτίμιος Νέστωρ Λαρανδεὺς ποιητής. For this Lykaonian poet on record in inscriptions from Ephesos, Kyzikos, Paphos, Ostia and Rome (cf. *SEG* XXVII 677/678, 682, with reference to the relevant article of L.Robert) see P.Weiß, *Chiron* 20 (1990) 227-235, in the context of a study on 'Mythen, Dichter und Münzen von Lykaonien' (221-237).

1693. Politics. Antigonos Monophtalmos. R.A.Billows, *Antigonos the One-Eyed and the Creation of the Hellenistic State* (Berkeley 1990). On 466 a list of inscriptions used by B.; no new readings or restorations except for *IG* XII Suppl. 168 (Ios) where B. (223/224) suggests restoring LL. 1/2 as follows: [-- ἐπειδὴ πρότερον Διοσκουρίδης ὁ στρατηγὸς τοῦ Ἀντιγόνου πολλῶν καὶ | μεγάλων ἀγαθῶ]ν αἴτιος γεγένηται τῆι π[ό]λει, νῦν τε Ἀντίγονος ὁ βα[σιλεὺς --- [for this text cf. now also F.Piejko, *Phoenix* 45 (1991) 137/138 with note 24, Pleket]. On 213-215 and 287-289 comment on Welles, *RC* 3 and 4 (Teos/Lebedos); relations with the Ionian League and the League of Ilion (*Syll.*^{3} 330; 344 = *RC* 3; *I.Erythrai* 16; 217-220); survey of decrees honoring friends of Antigonos (227/228); discussion of *IG* IV^2 1 68 (Epidauros; foundation of the Hellenic League in 302 B.C.; 228-230); comment on inscriptions mentioning embassies to Antigonos' court and friends (φίλοι) of A. helping the embassies; cf. also *SEG* XXXIII 932 V (252/253); on 279/280, 282/283, 287 note 2, and 290 some reflections on the Mnesimachos-inscription from Sardis (*I.Sardis* 1). On 361-452 a prosopography of Antigonos' friends and subordinates, many of whom are on record in inscriptions.

1694. Politics. Constitution and social structure in the cities on the Kycladic islands in the Hellenistic and Roman periods. P.M.Nigdelis, *Politeuma kai Koinonia tōn poleōn tōn Kykladōn kata tēn hellēnistikē kai autokratorikē epochē* (Thessalonika 1990), discusses in depth the constitutional developments, as reflected in inscriptions old and new, and the relation between those developments and the position of the urban elites on Amorgos (ch. 1), Thera (ch. 2), Paros (ch. 3), Tenos (ch. 4), Keos, Andros, Ios, Naxos, Mykonos, Syros, Siphnos, Seriphos, Kythnos, Kimolos, Melos, Sikinos and Anaphe (all in ch. 5), and Delos (Appendix). A brief English summary (411-417) presents the most important conclusions. Sixteen tables contain stemmata of important elite families on Amorgos, Thera, Melos, Paros and Tenos. Tables 15/16 give a survey of elite Tenians who occupied one or more magistracies; in the other tables political and religious functions are mentioned occasionally. Detailed Index of inscriptions adduced by N. (367-385). Photos of *IG* XII 5 721, 724, 738 and 758 (all from Andros), 1019 A (Paros); XII 5 662 (Syros); *IG* XII 7 241 (LL. 13-31; Amorgos); *IG* XII Suppl. 192 (Naxos) and 285 (Andros).

New texts furnished new magistrates on Paros (one παιδονόμος, two ἀποδέκται, ὁ ἐπιμελόμενος τῶν κατὰ πόλιν and τῶν τοῦ Πυθίου γραμμάτων, ὁ βασιλεύς, νομογράφοι; cf. especially *SEG* XXXIII 679), Naxos (πένταρχοι: magistrates of local demes), Kimolos (three ἄρχοντες and three ταμίαι) and Andros (two ἀγορανόμοι). The executive authority functions more and more effectively, especially in the legislative process during the 2nd/1st cent. B.C., except on Delos where in the 3rd/2nd cent. B.C. private citizens introduced measures. Up to ca. 300/250 B.C. constitutions were relatively democratic, with adoption on Paros of the formulas of Athenian legislative procedure (δεδόχθαι γνώμην ξυμβάλλεσθαι τῆς βουλῆς εἰς τὸν δῆμον ὅτι δοκεῖ τῇ βουλῇ τὸν δῆμον χρηματίσαι περὶ τούτου) and of the right of amendment of individual citizens (the latter also on Keos).The prytaneis were a council committee on some, a board of magistrates on other islands. Their important role on Tenos reflects changing social conditions (see below).

New developments in the late Hellenistic and Roman Imperial period concern: **a**) the more pronounced constitutional function of the magistrates (ἔδοξεν ἄρχουσι, βουλῇ, δήμῳ); **b**) the occurrence of new offices, created in response to the integration into the Roman Empire (ἔγδικος, λογιστής, δεκάπρωτοι; imperial priests); **c**) the creation of a hierarchy among chief magistrates (πρῶτος ἄρχων, πρωτάρχων, ἀρχιπρύτανις); **d**) the fusion of magistracies (γνώμην στρατηγῶν ἐχόντων δὲ καὶ τὴν πρυτανικὴν ἐξουσίαν; ca. 150 A.D. and later).

There is question of increasing accumulation of wealth by a limited number of citizens from the late Hellenistic period onward. Iteration and accumulation of functions becomes normal practice (cf. also the hierarchy among magistrates mentioned above; cf. the example of Melanthos (Amorgos; ca. 200 A.D.): τῶν τε ἀρχόντων πάντων καὶ τῆς βουλῆς προκαθήμενος καὶ τοῦ δήμου παντός; *IG* XII 7 50). Extant documents concern honorary resolutions, promises by prominent citizens or consolation decrees. The fulfilment of offices by women and children betrays the increasing liturgical function of such offices and the lack of sufficient candidates; the number of wealthy citizens declines; increasingly they call themselves αὐθαίρετοι ἄρχοντες and πατρόβουλοι, due to Roman influence and pressure according to N.

Sources of income: landed property, including leasing of farms of city temples; construction companies (ἐργολάβοι, ἐργῶναι) and merchants on Delos (especially in Parian marble). Other

islanders enjoyed the right of ἔγκτησις on Delos and may have developed commercial activities (grain trade). On Delos tax-farming was important. In Imperial times islanders acquired land abroad and/or traded in grain. For the latter cf. the Tenian Satyros, son of Phileinos (*IG* XII 5 946/947), for the former cf. T.Flavius Kleitosthenes (Thera; *IG* XII 3 325/326) and T.Flavius Frontonianus (Melos; *IG* XII 3 1119).

Lack of wealthy citizens resulted in neglect of public obligations in general and of buildings in particular (cf. *IG* XII 5 509 from Seriphos). Distribution of civitas romana was limited, reflecting the minor importance of these islands. From the 2nd half of the 2nd cent. A.D. the urban elites declined in numbers, as said above; some members emigrated to more promising places like Ephesos. Old, office-holding families began to disappear in the inscriptions in favor of citizens of lower class origin, especially freedmen.

In an Addendum on 419 N. wonders whether *SEG* XXXVIII 829 is not the same as *IG* XII 7 441 rather than a duplicate.

On the Kyklades, the vicissitudes of their population and their relations with the environment in the ancient and later preindustrial period cf. also G.Rougemont, 'Géographie historique des Kyclades. L'homme et le milieu dans l'Archipel' in *JS* (1990) 199-220, with quite a few details on Amorgos, its relatively large population and its cultural institutions in ancient times.

For a brief survey of the eponymous officials on Amorgos, Andros, Naxos, Paros, Syros, Tenos and Thera cf. R.K.Sherk, *ZPE* 84 (1990) 261-263, 275, 278, 291/292 and 294/295. For the society and institutions of Tenos cf. our lemma no. 687.

1695. Politics. The 'Isthmian declaration'. Starting from T.Quinctius Flamininus' announcement of ἐλευθερία for all Greeks at the Isthmian games of 196 B.C. after the war against Philip V of Macedon (Polyb. 18.44-48), A.M.Eckstein, *GRBS* 31 (1990) 45-71, studies the evolution of the 'Isthmian doctrine' at Rome and the influence of the Achaian statesman Aristainos on Flamininus' concept of freedom, mainly on the basis of Polybius and other literary sources. On 62/63 E. discusses two inscriptions which reflect Aristainos' close association with Flamininus and his policy: a honorary inscription for Aristainos erected by the Achaians at Delphi (*F.Delphes* III 2 122), which presents the honorand as a benefactor of *all* Greeks, and another erected by Aristainos for Flamininus at Corinth probably in 196/195 B.C. (*SEG* XII 214), which praises the ἀρετή of Flamininus and his personal benefaction to the dedicant and to either the Achaians or all the Greeks.

1696. Politics. Petitions for help addressed to emperors and provincial governors. Cf. P.Herrmann, *Hilferufe aus römischen Provinzen. Ein Aspekt der Krise des römischen Reiches im 3. Jhdt.n.Chr.* (Joachim Jungius-Gesellschaft der Wissenschaften E.V., Hamburg, 8, 1990, Heft 4). H. analyses sixteen inscriptions, three Latin and thirteen Greek, which contain an appeal to the imperial authorities for help against oppression by the military and by administrators. The following Greek texts are presented in toto, with translation: *IGBulg* IV 2236 (*IGR* I 674; *Syll.*^{3} 888; Skaptopara, 238 A.D.), *OGIS* 519 (*IGR* IV 598; Upper Tembris

Valley, Phrygia, 244-247 A.D. [cf. now *MAMA* X no. 114]), *KP* III 37 no. 55 (Ağabeyköy in Lydia, Severan period ?).

The following texts are analysed in the narrative: *SEG* XIX 476 (*I.Histriae* 378; Histria, 159/160 A.D.), *KP* III 24 no. 28 (Mendechora in Lydia, Severan period ?), *TAM* V 1 154 (*IGR* IV 1568, Demirci in Lydia, 3rd cent. A.D.), *TAM* V 1 611 (Kasar in Lydia, 3rd cent. A.D.), *SEG* XIX 718 (Güllüköy in Lydia, 3rd cent. A.D. ?), *TAM* V 1 419 (Kavacik in Lydia, 247/248 A.D.), *TAM* V 1 430 (Saraçlar in Lydia, undated), *SEG* XIII 492 (Euhippe in Caria, ca. 211-214 A.D.), *SEG* XXXVIII 1244 (Tabala in Lydia, 193/194 A.D.) and *SEG* XXXVII 1186 (Takina in Pisidia, ca. 211-214 A.D.).

Discussion of the ἀγγαρεία system and its abuse and general interpretation of all these petitions as symptoms of the 'Militär-anarchy' and a crisis in the sense of a breakdown of the 'systemspezifischen Steuerungskapazitäten'.

1697. Politics. Quorum and secret voting in Greek cities. After a brief discussion of the background of the quorum of 6000 citizens required in Athens for certain decisions in the assembly ('-- symbolisait la totalité du corps civique'; no link with absenteism or apathy), Ph.Gauthier in C.Nicolet (ed.), *Du Pouvoir dans l'Antiquité: Mots et Réalités* (Cahiers du Centre Glotz I; Paris 1990) 73-99, analyses various inscriptions which mention a vote by ψῆφοι (= secret ballot) and the requirement of a quorum in the popular assembly: *SEG* XXXI 985 A LL. 17-22 (Teos; with discussion of the quorum number in L. 17); *F.Delphes* III 1 294; *CID* I 13; *RPh.* (1943) 62 (all from Delphi, mentioning the total number of positive votes; in other texts one finds ἐκκλησία τελεία, σὺν ψάφοις ταῖς ἐννόμοις (4th cent. B.C. and after)); G. argues that in Delphi the quorum may have been between 400 and 600, a 'totalité symbolique'; Tod, *GHI* 191 (Eresos; ca. 332 B.C.; popular jury, with 883 votes pro and 8 against the death-sentence of two ex-tyrants); *I.Magnesia* 4/5, 9-11 and 13 (3rd cent. B.C.; ἐκκλησίας (νομαίας) κυρίας γενομένης ὑπὲρ ἑξακοσίων, 600 being the quorum) and 92 a-b and 94 (2nd cent. B.C.; ψηφοφορία; large number of votes: between 2113 and 4678; 600 again is a symbolic figure); *I.Priene* 57; *I.Lampsakos* 33; *I.Iasos* 81; *SEG* XXXIX 1244 III LL. 48-51 (all decrees of Kolophon; 3rd/2nd cent. B.C.; mention of the number of voters: 1023, 1270, 1180, 1342, 903, and 1000+; quorum unknown); *JÖAI* 23 (1926) Beiblatt 75 (Phygela; ca. 300 B.C.; 350 votes; quorum unknown but smaller); *IG* XI 4 1054 b and *SEG* XXVII 511 (decrees of Theangela; 3rd cent. B.C.; 620 and 1000+ positive votes); Michel, *Recueil* 455 and *BCH* 14 (1890) 95 (Halikarnassos; ca. 200 B.C.; 100 votes in the βουλή plus 4000 in the assembly; 92 in the boule and 1200 in the assembly); *I.Keramos* 9 (late Hellenistic period; 951 votes pro; 44 (or 144) contra); L.Robert, *OMS* III 1500 note 3 (Kos; ψᾶφοι στερεαὶ 855; negative votes: ?); *IG* XII 3 249 (Anaphe; late Hellenistic period; all votes were positive: 95); *I.Cret.* IV 162 and 181 (Gortyn; Hellenistic period; 300 citizens present).

G. assumes that the mention of the number of positive votes implies the existence of a quorum; criticism of L.Moretti's suggestion that unanimity reigned supreme and betrayed the passive obedience of the citizens to the urban elite (*Fra Epigrafia e Storia*, cf. our lemma no. 1656, 53-63, especially 57). Unanimity has always remained an ideal of democracy; it is not a sign of

apathy. For a new example of secret votes cf. *BE* (1992) no. 443 in fine (ψῆφος κρυφαία; 83 in the boule, 758 or 858 in the assembly; all pro).

1698. Politics. Roman coloniae in the Near East. On the basis of literature, epigraphy (mainly Latin, but also Greek and Semitic inscriptions) and numismatics, F.Millar in *op.cit.* (cf. our lemma no. 194) 7-58, presents a survey of the foundation and history of Roman coloniae in the Syro-Palestinian region from the late 1st cent. B.C. to ca. 250 A.D. and studies the complex mutual influences of Roman, Greek and Semitic culture. The main wave of grants of colonial status took place under Septimius Severus, shortly before Caracalla's constitutio Antoniniana. Except for the earliest colonia, Berytos, which remained an island of Romanisation until the Byzantine period, after a brief but distinctive phase little that was typical of the colonial status (Roman institutions; taxation privileges; applicability of ius Italicum; use of Latin) remained from the second half of the 3rd cent. A.D. on; apparently the coloniae were gradually reabsorbed into their environment.

Considerable changes were brought about by Roman rule. There was a shift in collective and personal identities: apart from coloniae, place names like Julias, Livias, Tiberias were scattered over the area; Latin personal names, later the tria nomina were introduced. Latin, Greek and Semitic languages operated in a complex inter-relationship (inter alia Latin words in Greek; Greco-Roman words in Semitic): e.g. the terms colonia (which competed as a status-designation with μητρόπολις; cf. also the hybrid μητροκολων(ε)ία) and colonus were rendered as κολων(ε)ία and κόλων and were also transcribed into Semitic languages (cf. e.g. *IGR* III 1035 = *OGIS* 588 = *CIS* II 4401).

The following coloniae are dealt with at some length (we mention some relevant Greek inscriptions): **1)** Berytos (10-23), founded in 15 B.C.; a distinctly Roman city famous for its law schools (cf. *SEG* XXVI 1456), with an impressive hinterland including Heliopolis, until this became an independent colonia under Severus. Munificence of Agrippa I, who also settled two legions at B. Discussion of Greco-Roman and Semitic elements in religion: dedications in Greek and Latin to Θεὸς Βαλμαρκωθ at Der el-Kala (*CIG* 4536 = *IGR* III 1078; *OGIS* 590 = *IGR* III 1079); dominant position of Iuppiter Optimus Maximus Heliopolitanus; no triad Iuppiter-Venus-Mercurius based on a Semitic triad, but separate dedications to Ζεύς (e.g. *IGLS* 2728-2730; 2990), Ἀφροδίτη (2732/2733; 2893) and Ἑρμῆς (2735-2738; 2881, 2895/2896; 2977); equation of the local Semitic goddess Nihatena with Ἀταργάτεις and Θεὸς Συρία (2929); **2)** Ptolemais, Caesarea, Aelia Capitolina (23-30): founded as a result of local conflicts involving Jews and Roman rulers under Claudius, Vespasian and Hadrian. Aelia Capitolina was an exception: a wholly new foundation of Jerusalem including a Zeus temple, without Jewish participation; extensive program of road building (e.g. *OGIS* 600 = *IGR* III 1385 = *CIL* III 117 (6649)); **3)** grants of colonial status by Septimius Severus (31-39), mostly as a reward for their support during the civil war against Pescennius Niger (193-196 A.D.), inter alia to Laodikeia (*Syria* 40, 1963, 30; *IGR* III 1012 = *IGLS* 1265), Tyre (*SEG* XXXVII 1463; cf. also *MUSJ* 38, 1962, 19/20; for the honorand cf. *SEG* XXXV 1497) and Heliopolis (*IGLS* 2935). Creation of the provinces of Mesopotamia and Osrhoene; Edessa remained an enclave in Osrhoene, until it became a colonia under Caracalla; **4)** creation of nominal coloniae in the first half of the 3rd cent.

A.D. after Severus, stretching along the desert frontier of Arabia to the Tigris (39-56); e.g. Palmyra: dual character; special attention to the relation of Greek documents with Palmyrene (parallel) texts; *IGR* III 1032; 1033 (*OGIS* 640); 1036 (*OGIS* 644); 1040; 1042-1047; Edessa; Sidon; Petra (*ADAJ* 12/13, 1967/1968 45 no. 12 = *Syria* 45, 1968, 60 no. 13); Bostra (*IGLS* 9008/9009; 9057; 9112); Philippopolis (*IGR* III 1189; 1196); Dura-Europos; Gaza (*IGR* III 1212).

[For most of these cities cf. now S.M.Moors, *De Decapolis. Steden en dorpen in de Romeinse provincies Syria en Arabia* (diss. Leiden 1992), Pleket].

1699. Politics. Roman treaties with Greek cities, after 200 B.C. J.-L.Ferrary in L.Canfora, M.Liverani, C.Zaccagnini (edd.), *I trattati nel mondo antico. Forma, Ideologia e Funzione* (Saggia di storia antica 2; Rome 1990) 217-235, briefly discusses a number of treaties:

1) Treaties between equals (neutrality; defensive alliance): *SEG* XXXV 823 (with XXXVII 611; Rome-Maroneia; shortly after 167 B.C.); *OGIS* 762 (Rome-Kibyra; after 167 B.C.); *Syll.*^{3} 693 (Rome-Methymna; shortly after the war against Aristonikos); *IGR* IV 1028 (*RDGE* 16; Rome-Astypalaia; 105 B.C.). These treaties had a symbolic value and did not reflect the real power structure at the time ('actes de courtoisie et --- de bienveillance de la part du pouvoir romain');

2) Treaties implying or stipulating subjection to Rome (especially the clause to have the same enemies as Rome): *IG* XII 2 35 (*Syll.*^{3} 764; *IGR* IV 33; *RDGE* 26; Rome-Mytilene; time of Caesar/Augustus; in Col. D LL. 1/2 the so-called maiestas-clause rather than *RDGE*'s supplement; on this text cf. also F.Grelle, *ibidem* 245-247, who, however, accepts *RDGE*'s restoration of D LL. 1/2, rejected by F.); J.Reynolds, *Aphrodisias and Rome* 8.

1700. Politics. Seleukos Nikator. *SEG* XXXVI 1565. Cf. now also J.D.Grainger, *Seleukos Nikator. Constructing a Hellenistic Kingdom* (London 1990), with occasional use of Greek inscriptions; on 137 brief comment on the royal ἐπιστάτης; cf. for that official also G. (cf. our lemma no. 1642) 62/63 and 153.

1701. Politics. Statue groups of dynastic families. On the basis of archaeological, epigraphical and literary sources B.Hintzen-Bohlen, *JDAI* 105 (1990) 129-154, studies statue groups of families erected as a form of political (self-)representation. In the late 4th and the first half of the 3rd cent. B.C. dynastic families themselves dedicate statues of members of several generations, sometimes including mythical ancestors, mainly in the great Panhellenic sanctuaries in order to legitimate their rule. They symbolize the ἀρετή of the family, often expressed by representation of family-members as athletes, warriors and rulers.

The earliest examples are the statues of the Macedonian dynasty in the Philippeion at Olympia dedicated by Philip II after his victory at Chaironeia (Paus. 5.20.9/10; 17.4) and those of the family of Daochos II, tetrarch of Thessaly, dedicated in Delphi between 337/336 and 332/331 B.C. (E.Preuner, *Ein delphisches Weihgeschenk*, Leipzig1900; inscriptions: 3/4 nos. 1-8; cf.

E.Will, *BCH* 62, 1938, 289-304), and meant to confirm the controversial position of tetrarch and to demonstrate loyalty towards Philip. Later examples include the progonoi-monument of Antigonos Gonatas dedicated on Delos after his victory over the Ptolemies near Kos in 255/254 B.C. (*EAD* V, inscriptions on 83; *IG* XI 4 1096) and the Attalid Teuthrania-group on Delos (*IG* XI 4 1107/1108; 1206-1208), which has no 'Ahnenreihe', but combines statues of present rulers (Eumenes I and Attalos I) with those of heroes (eponymous founders and personifications of places).

In the second half of the 3rd cent. B.C. this form of self-representation gives way to a new type of monument: the honorary family group consisting of only two generations (the honorand, his wife and children) erected in sanctuaries by others in response to the εὐεργεσία and εὔνοια of the ruler towards the dedicant. Discussion of inter alia *IG* II^2 653 (*Syll.*^{3} 370) LL. 14/15 and 40-42; IX^2 1 56 (*SEG* XVII 267); IX^2 1 179 (*Syll.*^{3} 629); *SEG* XVIII 222; *F.Delphes* III 3 240; III 4 233; *I.Pergamon* 171-176; *I.Délos* 1578 (*SEG* XXXI 730). In the second half of the 3rd and the first half of the 2nd cent. B.C. the accent gradually shifts to purely honorary monuments without propagandistic value. There are no dynastic groups after ca. 150 B.C., due to the rise of Rome.

B.-H. also examines the origin of the genre. The earliest family group is the Geneleos-base dedicated in the Heraion of Samos ca. 560-550 B.C. for purely religious reasons (*Samos* XI, 1974, 106-130 nos. 58-63; inscriptions on 122 and 125); 5th cent. B.C. statue groups of victorious athletes belonging to one family and commemorating personal fame and virtues (e.g. *IvO* 152/153 and 159) are predecessors of political self-representation. Other non-dynastic family groups can already have a political connotation (e.g. *IG* II/III^2 3829).

1702. Prosopography. Cf. our lemma no. 1718 for a prosopography of worshippers of Isis.

1703. Prosopography. Roman consuls in the late Republic. E.Badian, *Chiron* 20 (1990) 371-413, presents a table of Roman consuls from 179 to 49 B.C. based on all kinds of evidence, including Greek inscriptions, with an indication of their status: consular, praetorian, senatorial of lower status, non-senatorial (novi in the strict sense) and unknown. On 409-413 a summary by periods of the status of men gaining first consulships. In the Endnotes (398-408) B. presents detailed discussions of problematic identifications. We briefly note some conclusions bearing on Greek inscriptions:

400/401 note 7: *Syll.*^{3} 681 should be dated to 117 rather than 142 B.C., since its honorand, the consul L.Metellus Q. f., is L.Caecilius Q. f. Q. n. Metellus Diadematus rather than L. Caecilius Q. f. L. n. Metellus Calvus;

403 note 16: in *F.Delphes* III 2 70 a (*Syll.*^{3} 705; Sherk, *RDGE* 15; cf. *SEG* II 320; XXXVIII 1933) L. 5 the name of the second witness can be either Σέ[ρουιος Σολπίκιος Σερ-ο]υίο[υ υἱ]ός (Galba), consul in 108 B.C. (so already F.Münzer in *RE* s.v. Sulpicius 59) or Σε[ρούιος Κορνήλιος Σερο]υίο[υ υἱ]ός (Lentulus ?) (cf. *RE* s.v. Cornelius 208 b);

404/405 note 20: Γάιος Δίδιος Γαίου in the *SC* on Pergamenian land *IGR* IV 262 (Sherk, *RDGE* 12; *SEG* XXXIII 986; cf. XXXIV 1723; cf. *I.Smyrna* 589) L. 31 perhaps belongs to a family of Didii (with short vowel i) which was not (closely) related to that of T.D(e)idius, consul of 98 B.C., since the *SC* is careful in marking the long Latin vowel -i- with the diphtong -ει-; the lator of the Lex Didia of 143 B.C. perhaps belongs to the family of the C.Didii rather than to the D(e)idii (contra F.Münzer in *RE* s.v. Didius 5, who makes the father of the consul the lator of this lex sumptuaria);

405/406 note 22: Cn.Octavius Cn. f. on record in the dedication of the Posidoniasts *I.Délos* 1782 is the consul of 128 B.C. rather than Cn.Octavius Q. f. ?, consul in 87 B.C.; the latter was erroneously considered the son of the consul of 128 B.C. ('Cn.Octavius Cn. f. Cn. n.'). B. points out that the date of the building is no objection: it was thought to be erected after ca. 120 B.C. at the time when the inscription was discovered, but is now dated ca. 150 B.C. (cf. *I.Délos* 1520 with note).

1704. Prosopography. Naval prefects. D.B.Saddington, *JRGZ* 35 (1988) [1991] 299-313, collects 67 praefecti classis from 42 B.C. to the early 2nd cent. A.D. on record in literary sources and documents. Discussion of the development of the naval prefectures and their relation to less important posts (praefecti orae maritimae/ripae). Tabular survey on 305-313. Two Greek inscriptions: *IGLS* 718 (ναύαρχος); *SEG* I 329 = XVIII 294 (ἔπαρχος).

1705. Prosopography. Senators and equites: the Egnatii. Ö.Wikander, *ORom* 18 (1990) 207-211, presents a prosopographical study of all known Egnatii/Ἐγνάτιοι (not necessarily belonging to the same gens): 51 testimonia, mainly Latin but also some Greek inscriptions. During the late Republic Egnatii were widespread in central Italy (especially in Umbria and Etruria), Northern Campania and Samnium; five were active as negotiatores on Delos in the late 2nd cent. B.C.; at least three of them may have been closely related to the senatorial branch.

1706. Prosopography. Honors for senatorial women in the Greek East. M. Kajava in H.Solin - M.Kajava (edd.), *op.cit.* (cf. our lemma no. 194) 59-124, collects and discusses 42 honorary inscriptions for 37 Roman senatorial women (and some uncertain cases) from the Greek East dating from Sulla to the death of Augustus; catalogue on 110-118. Female family members of Roman administrators (often governors of the province) and generals were honored by Greek cities, mostly by the δῆμος, with inscribed monuments, generally statues. They were honored in stereotypical formulas, not as independent private persons, but in their roles as wives and daughters, more rarely mothers. In most cases their male relatives had been benefactors and occasionally patrons (πάτρων [but cf. our lemma no. 1690]) of a provincial city. Though in many cases it is difficult to say whether or not the senatorial women really accompanied their husbands, fathers or sons to the Eastern provinces, and in spite of some notable exceptions, it can be established that in principle they remained in Italy. It is not until the reign of Tiberius that they began to accompany their relatives in larger numbers.

Many prosopographical observations, which we do not summarize. Discussion of the following inscriptions (for those from Athens and Patrai see our lemmata 195 and 396): **1)** Oropos (82-84): *IG* VII 305; 372; **2)** Thespiai (87/88): *IG* VII 1854 (*SEG* XXXIX 457); **3)** Kos (88/89): F.Münzer, *Römische Adelsparteien und Adelsfamilien* (Stuttgart 1920) 354; **4)** Lesbos (90): *IG* XII Suppl. 60, where the name in L. 4 was 'oddly restored' as -- Πο[πλίω Σερουιλιάνω --]; **5)** Samos (90-92): *IGR* IV 1715/1716 (*SEG* I 382/383); *MDAI(A)* 68 (1953) 63-69; 75 (1960) 128-130 no. 20; 130-135 no. 30; **6)** Pergamon (93-96): *I.Pergamon* 412 (*Syll.*^{3} 758); 414 (*IGR* IV 434); 419 (*IGR* IV 323; *OGIS* 462); 427 (*IGR* IV 429); C.Habicht, *Die Inschriften des Asklepieions* (Altertümer von Pergamon VIII 3; Berlin 1969) nos. 18/19; **7)** Magnesia-on-the-Maeander (96-98): *I.Magnesia* 144-146 (rather late sixties than the very beginning of the 1st cent. B.C.); 148; **8)** Kyme (98/99): *I.Kyme* 18; the name of the honorand's son was restored by K.Tuchelt, *Frühe Denkmäler Roms in Kleinasien* (Istanb. Mitt. Beiheft 23; Tübingen 1979) 171, as [Σέξτον Σέξτω υἱ]ὸν | [Ἀπολήιον], which should be modified to [Σέξτον Ἀπολήι]ον | [Σέξτω υἱόν]; **9)** Kaunos (99/100): *SEG* XIV 642; in L. 5 and in XIV 641 L. 4 it may be better to add the praenomen Γαίου to Σκριβωνίου; in L. 6 in fine one should read τοῦ [ἀνδρὸς αὐτῆς] rather than τοῦ [κηδεστοῦ αὐτῆς] (G.E.Bean, *JHS* 74, 1954, 89/90 no. 24) or Κουρίωνο[ς --] (*SEG*); **10)** Ephesos (101): *I.Eph.* 1547 (2); **11)** Euromos (102): *ILS* 8773 (*LBW* 320); **12)** Ilion (102/103): *I.Ilion* 72 (*IGR* IV 195); **13)** Sardis (103): *Sardis* VII 1, 32; **14)** Cyprus (103/104): *IGR* III 939.

1707. Prosopography. L.Lucilius Pansa Priscillianus and other procurators of Asia, 211-222 A.D. S.Demougin, *ZPE* 81 (1990) 213-223, cites the sources for the career of Pansa. **Greek inscriptions**: *I.Eph.* 3053, 697 from Ephesos, *AE* (1947) 89 from Athens (the lacuna in L. 4 must remain open; discussion of the date on 218); **Latin inscriptions**: *I.Eph.* 696 A I-II and *JÖAI* 55 (1984) 141 from Ephesos, *CIL* IX 662/663 from Ausculum (Dio Cass. LXXVIII 21 3-5 presumably refers to another man named Priscillianus).

D. reconstructs Pansa's career: he may have been a primipilaris before being admitted to the ordo equester, ca. 200 A.D. He probably was favoured by the Scipiones Orfiti (*CIL* IX 663 presumably mentions his patrona). D. discusses but rejects with M.-Th.Raepsaet-Charlier the alleged marriage of Pansa with the senatorial Cornelia Marullina, in the context of marriages between persons of unequal social standing. D. further examines the date of Pansa's procuratorship of Asia: possibly 215-217 A.D. On 221/222, she lists the procurators from 211 to 222 A.D.

In *SEG* XXXVI 1094 LL. 11/12, mentioning the procurator Dionysios, it is impossible to read Αὐρ.] Διονυσίου (communication of P.Herrmann).

1708. Public Land. Cf. M.Corsaro in *Symposion 1988* 213-229, for some reflections on magistrates and commissioners who supervised the χώρα, demarcated public and private land and investigated cases of appropriation of public land and reclaimed it for the polis: ὅλωροι (*IG* IX 2 257), οὐροφύλακες (Chios), ἐλεορέοντες (*I.Erythrai* 17), ζητήτης (*I.Mylasa* 132), ἀνεύρεται (*Syll.*^{3} 279; *SEG* XXXIV 1257), ὁριστής (*IG* XIV 645 (*SEG* XXXIX 1042*); *IG* I^2 94 (*IG* I^3 84); *SEG* XXII 508 A). Cf. also *F.Delphes* III 4 276-285, *IG* II^2 1035 (*SEG*

XXVI 121) and *ASAA* 11-13 (1949-1951) no. 110, for conflicts about boundaries of public and private land and for appropriation of public land. Remarks on the legal procedures (with προήγοροι, συνήγοροι, ἔκδικοι, σύνδικοι); discussion of boundary-conflicts between cities; importance of pasture grounds, of κοινὴ χώρα, ὅρια κοινά, ἐσχατιαί and ὀροφύλακες.

1709. Religion. Cf. H.S.Versnel, *op.cit.* (cf. our lemma no. 1718), for brief comment on inscriptions concerning maenadism (145/146), Dionysiac mysteries (150-153), miracle-working ἐπιφάνειαι of gods, religious acclamations, the phenomenon of being νυμφόληπτος, confession of guilt (ὁμολογέω) (190-197), εἷς θεός and other religious acclamations (235-237).

1710. Religion. Atargatis/Dea Syria. P.Bilde in *op.cit.* (cf. our lemma no. 968) 160-162, briefly discusses the names and titles of the goddess in the Hellenistic Greek inscriptions (Ἁγνὴ Ἀφροδίτη; Συρία Θέος etc.).

1711. Religion. Confession inscriptions. J.C.Nieuwland - H.S.Versnel, *Lampas* 23 (1990) 165-186 (in Dutch, with an English summary and a bibliography), present a study based on the Corpus of confession inscriptions of the 2nd/3rd cent. A.D. from Northeast Lydia and Northwest Phrygia (the area called Maionia or Katakekaumene).

On 167-174 N. offers a thematic and terminological analysis focusing on the religious mentality: **1)** penalty (κόλασις; κολάζω): mostly illness, in some cases death (only six times); **2)** offence: mostly against sacred regulations; also damage to the property of the god; the breaking of an oath or perjury; **3)** atonement and reconciliation ((ἐξ)ομολογεῖσθαι, ἱλάσκεσθαι, ἱκανοποιεῖν): on the request of the gods (ἐπιζητεῖν), who appear to the sinner, sometimes in a dream, and induce him/her to confess the offence publicly (στηλ(λ)ογραφεῖν) and to praise (εὐλογεῖν) the power (δύναμις) of the god from now on. Only some local gods are involved (Μήν Ἀξιοττηνός/Λαβανᾶς/ Τιάμου, Μήτηρ Ταζηνη/Ἀναεῖτις, Ἀπόλλων Λαιρβηνός).

On 174-181 V. gives a general survey of the problems of interpretation due to peculiarities and irregularities in orthography, grammar and style, and possible solutions (conjectures; 'mise en série'); for some new observations see our lemmata nos. 1033, 1075 and 1209. On 182-185 he discusses the religious context and points to Jewish-Christian parallels in terminology: (κατα)μολύνω, μόλυμος (*SEG* XXIX 1155; XXXV 1157; *MAMA* IV 280; cf. our lemma no. 1209); τὸ συνειδός, συνείδησις (cf. *TAM* V 1 254/255: ἐξ εἰδότων καὶ μὴ εἰδότων); ὑψόω (τὸν θεόν) (*SEG* XXXVII 1001 L. 19); three expressions occurring in *SEG* XXXVIII 1237: ἀπαίρειν τὴν ἁμαρτίαν (LL. 10, 14 and 16); εἴδαι for ἰδέ (L. 19); ἔχειν παράκλητον (τὸν Δείαν) (LL. 19/20).

1712. Religion. Cults. Various survey articles in *ANRW* II 18.3/4 (1990): cf. our lemmata nos. 1159, 1292 and 1319.

1713. Religion. Epithets of Demeter. A.Vegas Sansalvador in *op.cit.* (cf. our lemma no. 678 in fine) 315-320, comments on four epitaphs of Demeter: Ἀλσία [cf. *SEG* XXXIX 1726: Ἀπόλλων Ἄλσιος, Pleket], Ἐλουία (*SEG* XXX 1174), Κονία and Πλουτία (cf. already *SEG* XXXIX 499).

1714. Religion. Votive offerings to the Emperor. D.Fishwick, *ZPE* 80 (1990) 121-130, studies the Greek and Latin inscriptions that may record offerings to the emperor(s), made as a result of a successful prayer. He cites and studies the following texts: *IG* IV 584 (Argos), *SEG* II 718 (Pednelissos), *MAMA* VI 370 (Synnada), *I.Klaudiupolis* 56 (Klaudiopolis), *TAM* V 2 998 (*IGR* IV 1273; Thyateira). He concludes that there is no clear evidence of a votive offering to the emperor. Vows were paid to deified emperors only in association with other deities of the Roman state.

1715. Religion. Footprints on monuments. K.M.D.Dunbabin, *JRA* 3 (1990) 85-109, collects and discusses representations of (pairs of) feet, footprints and footwear on various monuments, especially on dedications in stone and on mosaics, sometimes accompanied by inscriptions, mostly from the Roman Imperial period. There were also feet made separately of (precious) metal. In sanctuaries they are associated with dedications, particularly to the Egyptian gods, and signify either the presence of the worshipper or the epiphany of the god (some cases are ambiguous). For feet of the deity combined with Greek inscriptions cf. inter alia our lemma no. 303; *IG* X 2 1 89 (dedication to Isis and Serapis in the Sarapeion of Thessalonika); P.Roussel, *Les cultes égyptiens à Délos du IIIe au Ier siècle av. J.-C.* (Paris 1915/1916) 115 no. 60 (dedication to Isis and Anubis in the Sarapeion); Y.Grandjean, *Une nouvelle aretologie à Isis à Maronée* (EPRO 95; Leiden 1975) 119/120 (ph.; dedication to Serapis, Isis, Anubis and Harpokrates from Maroneia); *TAM* III 1 32 (dedication of a foot, presumably of bronze: σὺν τῷ ἐπόν[τι] ἴχνει θεοῦ, perhaps Theos Hypsistos; from Termessos); *TAM* V 1 524 (dedication to Men Axiottenos and Theion ἐπὶ τὰ ἴχνη in Maionia); *I.Pergamon* 336 (dedication of bronze sandals to several deities, mostly Egyptian); *I.Stratonikeia* 248 (dedication of four golden ἴχνη to Zeus at Panamara). Feet of men occur earlier than those of gods: e.g. *I.Cret.* III IV 4 (*SEG* XXXIII 740; dedication to Zeus (?) from Itanos; archaic period); *SEG* XXXIV 43 (identification of the foot's owner from Thorikos: Τιμεσικλέος πός ε[ἰμι]; 7th/6th cent. B.C.).

Other representations of footprints or footwear, usually sandals, appear in secular contexts, especially in baths and mostly on mosaics (catalogue of 38 mosaics featuring feet and footprints on 107-109) and very often but by no means exclusively from the Syro-Palestinian area. They have a range of functions: to point the way around the rooms; to warn of the entrance to a heated room; to evoke the comfort and luxury of bathing (e.g. G.Tzedakis, *AD* 25, 1970, B 2, 467: λ(οῦσαι) ἀ(σφαλῶς); mosaic from Chania); often on thresholds: to convey the wish of good fortune (e.g. H.Vincent, *RBi* 1908, 406-410: εὐτύχι Στέφανε; room in Jesusalem: rather a wish for the living donor than for the dead) and of a favorable passing into the building (frequent Bible-quotations: εἰρήνη ἡ εἴσοδός σου καὶ ἡ ἔξοδος (*Deut.* 28.6); Κύριος φυλάξει τὴν

εἴσοδόν σου καὶ τὴν ἔξοδόν σου (*Ps.* 121.8)). For an anepigraphic foot imprint from Paphos cf. D.Michaelides, *RDAC* (1991) 191/192 (ph.).

1716. Religion. The hand of God. For comment on the meaning of representations of the hand in reliefs cf. T.Drew-Bear, C.Naour, *ANRW* II 18.3 (1990) 1943, 2003 and 2029 note 461: either a human hand, cured by the deity, or the hand of the deity himself as symbol of his power. Cf. U.Laffi, *SCO* 16 (1967) 63 and K.Gross, *Menschenhand und Gotteshand in Antike und Christentum* (Stuttgart 1985). Cf. our lemma no. 1394.

1717. Religion. Ἱεροθύτης. Cf. J.Winand, *Les hiérothytes. Recherche institutionelle* (Mémoires Acad. Royale de Belgique, Cl. des Lettres 68, 1990, fasc.4). Detailed analysis of the numerous texts from Rhodian Lindos in which (ἀρχ)ιεροθύται are on record: age of the hierothytes (18 years old; cf. the κόρος in *I.Lindos* 441), of the ἀρχιεροθύτης (between 33-39 years old), of the priest of Athena Lindia (ca. 45 years old); accession of citizens from the Peraia to the function (*I.Lindos* 347 LL. 56-59 is a special case, due to the political chaos at the time: ca. 42 B.C.); number of hierothytai and their relation to the three tribes in the original cities which constituted the unified city of Rhodes; their function in the cults of minor deities who were too small to have all a priest of their own, with analysis, text and translation of *I.Lindos* 26, 181/182 and *ASAA* 17/18 (1955/1956) 169/170 no. 20 (in 26 Αἰγήλιος refers to the name of an old κτοίνα; in 181/182 W. prefers to restore [θύοντι ἰ]εροθύτα[ι]); the σίτησις ἐν ἱεροθυτείῳ ('le foyer de l'État de Lindos') and the other honors, in three categories (cf. the πρῶται, δεύτεραι and τρίται τειμαί in an inscription from Lycian Sidyma); relation between the ἀρχιεροθύτης and the priestess of Athena Lindia (cf. especially *I.Lindos* 494); analysis of *IG* XII 1 761 LL. 38-41 (330 B.C.; simultaneous occurrence of ἱεροποιοί and ἱεροθύται, the former being a legacy of Athenian domination in the 5th cent. B.C. according to W.).

Presentation of the following texts, sometimes with translation and comment: **pp. 92-96 (Kamiros):** *Tit.Cam.* 78 (= *IG* XII 1 701; in L. 6 W. restores [δαμιουργήσ]αντος), 86, 89 and 112; **pp. 97-99 (Ialysos):** *Clara Rhodos* II 104 no. 1 (*Suppl.Epigr.Rh.* I p. 261); A.Maiuri, *Nuova Silloge epigrafica di Rodi e Cos* 128; **pp. 99-119 (Rhodes city):** *IG* XII 1 43 (125-100 B.C. rather than the time of Mithridates), 67 (L. 3: W. suggests [καὶ ἱερατεύσαντα]), 1033 (cf. our lemma no. 666); *IG* XII 3 Suppl. 1270 (the hierothytai in L. 2 are those of Rhodes); M.Segre, *PP* 4 (1949) 72-82; *Staatsverträge* III 551 (= *I.Cret.* III III 3 A) and 552; **pp. 119-128 (Peraia):** *Suppl.Epigr.Rh.* II p. 255; *SEG* XIV 702 (XVI 633; in LL. 5/6 W. restores in fine τῶν [κοινῶν] instead of [δάμων] or [δᾶμον]); *SEG* XIV 691 (in L. 16 W. reads εἰ δὲ καῖτα; in L. 15 perhaps Κλευσθένεια (games)); *SEG* IV 179; **pp. 129-139 (colonies):** *IG* XIV 290 (Segesta) and 953/954 (= *IGUR* 3 and 2; Malta and Akragas; ca. 100 B.C.); *PP* 16 (1961) 126-130 no. 1 (Adranum); *Kokalos* 9 (1963) 186-194 ('Solonte'); **pp. 163-171 (Kyrene):** *SEG* IX 5 and 13; **pp. 199-204:** *IG* IX^2 1 247 and 250/251 (Tyrrheion); *IG* XII 9 1186/1187 and 1189 (Euboian Histiaia [cf. also *SEG* XXIX 817; XXXIV 909]); *IG* IX 2 1130 (Thessalian Demetrias); *IGR* III 382 (*I.Selge* 20). Cf. also our lemmata nos. 347, 366, 372 and 375.

1718. Religion. Isis. F.Mora, *Prosopografia Isiaca* (two volumes; EPRO vol. 113; Leiden 1990), publishes a geographically and alphabetically arranged catalogue of worshippers of Isis; each regional prosopography is followed by detailed indices of names, patronymics, ethnics, dates, social and economic roles and other persons, relatives or otherwise, connected with the worshippers. Greek inscriptions play a predominant role in part I (pp. 3-178; Delos) and II (pp. 179-388; Greek Orient). In the second volume M. studies the participation of women in the cult [cf. *SEG* XXXVI 1586], the relations between Isis and other deities (Egyptian and Greek), the aretalogies of Isis, with special reference to the aretalogy from Maroneia (*SEG* XXVI 821) and from the Fayum (*SEG* VIII 548-551), and the onomastics of worshippers of Oriental cults on Delos. For a considerably expanded version of H.S.Versnel's study of Isis-aretalogies (cf. *SEG* XXVIII 1635) cf. now id., in *Ter Unus. Isis, Dionysos, Hermes. Three studies in henotheism* (Leiden 1990) 39-95; comment on the ambiguity of Isis proclaiming herself τύραννος πάσης χώρας and at the same time destroyer of tyrants, and of Hellenistic kings who are autocratic but also give freedom (ἐλευθερία, αὐτονομία) to the Greek cities.

1719. Religion. The god Men in Asia Minor. E.N.Lane in *ANRW* II 18.3 (1990) 2161-2174 (distribution-maps of the monuments), offers a concise survey of the cult of Μήν in Asia Minor from the 1st to the 3rd cent. A.D. and of the relevant scholarship, based on his earlier studies, notably the inscriptions collected in *CMRDM* (cf. *SEG* XXVI 1905). On 2163-2166 he focuses on the differences between the two main cult centers, viz. Maionia (total submission to Men, styled τύραννος or κύριος; fear of offending the punishing god) and Antioch in Pisidia (highly officialized cult of the Roman colony; temple, probably partly financed by payments connected with the action of τεκμορεύειν on record in inscriptions; games). Role of Men in the protection of graves: Μὴν Καταχθόνιος or Μῆνες Καταχθόνιοι.

1720. Religion. Mithras: the seven grades in his cult. M.Clauss, *ZPE* 82 (1990) 183-194, studies the seven grades of initiation in the Mithras cult. He argues that most adherents were just initiated. Only a minority - the priests - passed through one or more grades of initiation, especially in Italy and Rome. Of all inscriptions ca. 12% come from outside Italy, the Danube region and the Germanies; of all inscriptions mentioning a grade ca. 12% come from the same areas. No discussion of individual texts. Contra R.Merkelbach, *ZPE* 82 (1990) 195-197.

1721. Religion. Mithras - Sol invictus. M.Clauss, *Athenaeum* 68 (1990) 423-450, comments on the influence of the Roman state cult of Sol invictus on the private Mithras cult, attested mainly in Latin dedications to Mithras - Sol on behalf of the emperor(s). Catalogue of 44 inscriptions on 441-450; 445 no. 17 is the only Greek text (from Dura-Europos; 211-217 A.D.; *L'Année Épigraphique* 1935 no. 159). On 425/426 C. briefly discusses the identification of Μίθρας with Ἥλιος in the Hellenistic period, especially in the royal cult in Kommagene (cf. *SEG* XXXIV 1731 for further references).

1722. Religion. Cult associations of Phoenicians. W.Ameling, *ZPE* 81 (1990) 195/196, collects the epigraphical evidence on κοινά of Phoenician and Syrian residents and merchants in Greek and Roman cities (Delos, Lilybaion, Syme, Nisyros, Astypalaia, Malaca, Puteoli); see our lemma no. 187. These koina were cult associations. On 196/197, A. collects the evidence on similar associations of Phoenicians, not called κοινόν (Athens, Puteoli, Delos; cf. the θίασοι of Zeus Xenios). Cf. *SEG* XXXVII 1768.

1723. Religion. Pilgrims and their accommodation. M.P.J.Dillon, *ZPE* 83 (1990) 64-88, studies the accommodation of pilgrims at sacred sites in the Greek world and associated problems. He uses the following inscriptions: **1)** *F.Delphes* III 1 357/358 from Delphi (late 3rd cent. B.C.; translation of no. 358 on 65). The presbeutai mentioned are probably theoroi, official pilgrims sent out by Thebes to take part in the celebration of a great festival at Delphi (or less probably to consult an oracle), or perhaps to announce a forthcoming festival. The 'house of the Thebans', where the presbeutai were hosted, was privately owned by Kraton; he may have been a proxenos or more probably a theorodokos. [The presbeutai may have been theoroi but it is far-fetched subsequently to identify the latter as official pilgrims; the word pilgrim has an individual religious connotation which is not to be connected with official dignitaries, Pleket]. **2)** *CID* I 7; *LSCG* 38; *SEG* XXVII 106* from Delphi (475 B.C.). Three architheoroi and others were sent out by Andros. Each of them probably stayed with a different theorodokos at Delphi (mention of three houses in L. 4). D. discusses the exact nature of the theorodokia, a leitourgic service of wealthy individuals. For ordinary pilgrims no accommodation was provided by the sanctuaries: temples were used as dwelling places only in times of crisis; people involved in incubation were not allowed to dwell in the temple proper (cf. the decree from Knidos, *LSAM* 55). If ordinary pilgrims could not stay with relatives or friends, they must have used tents, see *Syll.*^{3} 763 (*LSCG* 65; cf. *SEG* XXV 434*, XXXVI 914) from Andania, 92/91 B.C., and several literary sources attesting the use of tents at the Olympian and Isthmian games; cf. probably also *Syll.*^{3} 344 (cf. *SEG* XXXIV 1690*) at Teos, and *I.Stratonikeia* 203 (164-166 A.D.).

1724. Religion. Slaves. A second, updated edition has appeared of F.Bömer, *Untersuchungen über die Religion der Sklaven in Griechenland und Rom.* Dritter Teil: *Die wichtigsten Kulte der griechischen Welt* (in Verbindung mit P.Herz, Stuttgart 1990). Inscriptions play a substantial role. The 'Nachträge und Ergänzungen' comprise pp. 245-307. On 279-281 some further thoughts on ἱεροί and ἱερόδουλοι (not necessarily always slaves); for ἱερὸς δοῦμος cf. Herz's note on 297/298 (cf. our lemma no. 1737).

1725. Religion. Zeus Kasios. *SEG* XXXIX 2012*. W.Fauth, *Ugarit-Forschungen* 22 (1990) 105-118, examines the Near-Eastern origin of the cult of Ζεὺς Κάσιος, related to Mount Kasios and on record in Syria and Egypt. For the cult cf. also *SEG* XXXIV 980, XXXV 1521; XXXVI 1301/1302, 1456 and 1582 and the remarks by Y.Hajjar in *ANRW* II 18.4 (1990) 2264-2266.

1726. Sculpture. Phyromachos. N.Himmelmann in B.Andreae et alii, *Phyromachos-Probleme. Mit einem Anhang zur Datierung des grossen Altares von Pergamon* (*MDAI(R)* Erg. Heft 31; Mainz 1990) 19-23, and B.Andreae, *ibid.* 61-70, collect and discuss the epigraphical, literary and papyrological testimonia for two or three sculptors named Φυρόμαχος (possibly members of the same family) and for some other artists mentioned together with a Phyromachos in ancient sources, especially the sculptor Νικήρατος. Cf. also the review-article by F.Queyrel, *RA* (1992) 367-380, with a full presentation of the sources concerning Phyromachos on 372-378.

The relevant inscriptions discussed by H. and A. are: **1)** *IG* I^2 374 III Col. VIII LL. 161-163, 169-171, 177-180; *IG* I^3 476 XVII Col. I LL. 159-161; 167-169, 175-178; XXV + *novum fragmentum* LL. 419/420 (408/407 B.C.), recording a Phyromachos of Kephisia who made some sculptures of the frieze of the Erechtheion in 409 B.C.; **2)** *IG* XI 4 1212; Delos: Νικήρατος, Φυρόμα[χος 'Αθηνα]ῖοι ἐπόησαν; **3)** H.Lauter, *Zur gesellschaftlichen Stellung des bildenden Künstlers in der griechischen Klassik* (1974) 19 note 45; Kyzikos (area of): [Νικ]ήρατος, Φυρόμαχος | ['A]θηναῖοι ἐποίησαν; **4)** *I.Pergamon* 133: [Φυρόμαχος? τοῦ δεῖνος 'A]θηναῖος [ἐποίησεν]; **5)** F.Zevi, *RPAA* 42 (1969/1970) 110 no. 2; Ostia (ph., also of the two other signatures published by Zevi): 'Αντισθένης φιλόσοφος | Φυρόμαχος ἐποίει; **6)** *I.Pergamon* 132: [Νικήρατος] Εὐκτήμονος 'Αθ[ηνα]ῖος ἐποίησεν; **7)** *IG* XI 4 1105 (*SEG* XXXVIII 776; XXXIX 713) L. 7; Delos: Νικηράτου ἔκκριτα ἔργα; **8)** *SEG* XXXVI 1131 (XXXIX 1336), Pergamon: Φιλίσκου, Π[----], Νικηράτου. Two more inscriptions are discussed by Queyrel: **9)** 'Ασκλάπων Φυρομάχου (ca. 220 B.C.; cf. our lemma no. 665; also mentioned by A. in a 'Nachtrag' on 99); **10)** *IG* II^2 791 d L. 24: Φυρόμ[αχ]ος Στε(ι)ρι(εύς) HH (list of Athenian donors; 232/231 B.C.).

The most important literary testimonia are in Pliny, *N.H.*, some of which are mutually incompatible, notably 34.51 (Pyromachus as one of the sculptors dated to the 121th Olympiad (296-293 B.C.) preceding the temporary decline of art (cessavit deinde ars) [for which see G.Hafner, *Rivista di Archeologia* 14 (1990) 29-34, Tybout]) and 34.146 (Pyromachus as the master of Heraklides of Macedonia, who according to 35.135 migrated to Athens in 168 B.C.); cf. also 34.80 and 34.84.

The eleven Roman copies of the Antisthenes-portrait, which was made by Phyromachos according to the inscription from Ostia (**5**), provide vital evidence for the style of Phyromachos [cf. now also L.Koch, *AA* (1993) 263-269, Tybout]. H. dates the original to ca. 360 B.C. and regards the identification of Phyromachos (**5**) with (**1**) as possible. Furthermore, there were probably two Hellenistic sculptors named Phyromachos: the first was active in the early 3rd (*N.H.* 34.51), the second, who collaborated with Nikeratos, in the late 3rd cent. B.C. (other references in Pliny; inscriptions **2/3, 4** ?). On the basis of the letter forms H.Müller, apud H. 20 note 45, dates (**2**) to ca. 240-210 (or somewhat earlier) and (**6**) to ca. 230/220-200 B.C.; on 20 note 44 H. dates (**7**) to the 2nd cent. B.C. on the basis of the letter forms and argues that it possibly belongs to a later addition or renovation [cf., however, *SEG* XXXIX 713: ca. 250 B.C., on the basis of a comparison of the letter forms with those of *IG* XI 2 287 by J.Tréheux; this fits in better with Müller's dates of (**2**) and (**6**), and dates at least part of the activity of the Phyromachos who collaborated with Nikeratos to the later 3rd cent. B.C., Tybout; cf. now also Queyrel 379: shortly after 250 B.C.].

Andreae (49-54; 57-70) dates the original of the Antisthenes-portrait to the first half of the 2nd cent. B.C. and assumes that there were two Phyromachoi: the otherwise unknown and relatively unimportant craftsman recorded in (**1**) and one Hellenistic master, whom A. elevates to the leading sculptor of his period. A. (97/98) assumes that Pliny mentions Pyromachus, although this artist was active in the first half of the 2nd cent. B.C., at the end of the enumeration of sculptors with a floruit of ca. 296-293 B.C. (*N.H.* 34.51), since in his chronological survey he did not give lists of artists for the 'period of decline' from 293 to 156 B.C. As a consequence of his stylistic analysis A. dates (**2/3**) and (**6/7**) to the 1st half of the 2nd cent. B.C., adducing (69) personal communications of M.Wörrle, P.Herrmann and N.Stampolidis, who do not share the 'Optimismus, Künstlersignaturen des späteren dritten Jahrhunderts von solchen der ersten Hälfte des zweiten Jahrhunderts eindeutig unterscheiden zu können'.

Queyrel follows Himmelmann in distinguishing three homonymous sculptors: the Phyromachos on record in (**1**), who, however, cannot be identified with the maker of the Anthisthenes-portrait (**5**); the early Hellenistic Phyromachos mentioned in *N.H.* 34.51, possibly to be identified either with the father of Asklapon (**9**) or with the Athenian donor on record in (**10**), though it is uncertain whether these persons were sculptors; a later Hellenistic Phyromachos active between ca. 230 and 168 B.C. (or somewhat narrower limits), who was the collaborator of Nikeratos (**2/3, 4** ?). Q. accepts H.'s dates of (**2**) and (**6**) and observes that (**4**) should also be dated to 230-200 B.C., since (**4**) and (**6**) probably belonged to the same monument.

[(**8**) (2nd cent. B.C.) was recently interpreted by Queyrel as a further testimony for Phyromachos: cf. *SEG* XXXIX 1335: Φιλίσκου, Π[υρόμαχου ? --], Νικηράτου. It should be noted, however, that all Greek sources (cf. Andreae 61/62) read Φυρόμαχος and that the form Pyromachus is only attested in Pliny, Tybout; cf. now also Q. 1992, 380: 'je renonce à reconnaître P[yromachos]']. Cf. also our lemmata nos. 653 and 1131.

1727. Sculpture. E.Thomas in *Griechische und römische Statuetten und Grossbronzen* (Vienna 1988) 314-317, comments on 'Ατείμητος on record on a Thessalian coin (ἐποί(ησε); *BE* 1991 no. 312) which shows a seated Apollo. She adduces *I.Didyma* 346, which mentions the ὑδροφόρος Ναννίον who evokes her grandfather Demetrios, son of Glaukos who was 'bronzier' in Miletos/Didyma ca. 150 B.C. and dedicated a statue of Apollo. A Thessalian artist engraved Apollo on a coin, on the basis of a copy by Ateimetos of Demetrios' statue (ca. 50 A.D.). Cf. *BE* (1991) no. 312.

1728. Sculpture. Representations of Priests and Priestesses in Greek Art. A.G.Mantis, *Προβλήματα τῆς εικονογραφίας των ιερειών καὶ των ιερέων στήν αρχαία 'Ελληνική τέχνη: Δημοσιεύματα τοῦ 'Αρχαιολογικού Δελτίου* 42 (Athens 1990), investigates features of clothing, pose, objects held, etc. characteristic of priests and priestesses mainly in sculpture and vase painting and mainly in Attica. He finds no distinguishing iconographic types for priestesses and priests in archaic art (19-27). In the most detailed part of the book (28-65) M. examines the type of the key-bearing priestess in classical art (κλειδοῦχος), especially in relief sculpture and South Italian vase-painting. The type of the

xoanophoros (66-69). Statues of priestesses associated with named sculptors (70-77). Fig. 33 in the East frieze of the Parthenon (78-81). Iconography of priests in the archaic and classical periods (82-96). Notes on statues of priestesses in Hellenistic times (97-103). Problems with the inscribed dedications in the small temple at Rhamnous (104-113). Catalogue of preserved metal keys from excavations (114/115). Much of the evidence comes from gravestones and dedications, many of which are inscribed. We give a list of the inscriptions studied and/or reprinted.

	Publication	**Mantis**
Attica:	*IG* I^2 828 [I^3 1021]	p. 112
	IG II^2 3109	106-109 (ph.) cf. our lemma no. 178
	3453	70/71 (ph.)
	3455	74
	3462	109 (ph.)
	3464	75
	4638	109 (ph.)
	5236 = 5240	86 no. 9 (ph.)
	5271	45 no. 4 (ph.)
	5850 a	87 no. 13 (ph.)
	6232	44/45 no. 3 (ph.)
	6288	46-49 (ph.)
	6383	86 no. 8
	6398	44 no. 1 (ph.)
	6510	86 no. 7
	6902	86 no. 5 (ph.)
	7244	44 no. 5 (L. 2 should read Φίλωνος Πορίου)
	7356	44 no. 2 (ph.)
	10679 = 12405 a	86 no. 11 (ph.)
	11055	87 no. 12 (ph.)
	12292	50 no. 3 (ph.)
	12528	87 no. 14 (ph.)
	12717	85 no. 3 (ph.)
	SEG XXII 199	40 (ph.)
	XXXIII 227	86 no. 6 (ph.)
	unpublished	Cf. our lemma no. 242
	unpublished (cf. *SEG* XXIX 278)	Cf. our lemma no. 222
Halieis:	*SEG* XXVI 443	114 no. K 2 (ph.)
Messene:	*SEG* XXIII 220	102
Lousoi:	*IG* V 2 339	114 (ph.)
Aulis:	*SEG* XXV 542	103
Thebes:	*IG* VII 2021	45 no. 1

	Publication	Mantis
	2676	45 no. 3
Thespiai:	*IG* VII 2049	45 no. 4
Priene:	*I.Priene* 173	98 (ph.)
Knidos:	*I.Knidos* 135	97 (ph.)
Smyrna:	Pfuhl-Möbius 529	101 (ph.)
Ostia:	*EAA* Suppl. (1970) 612	76

This work is extremely difficult for epigraphists and historians to use since the author only in a few cases gives references to standard epigraphic Corpora, while giving full references for the sculpture.

1729. Statues. B.Schmidt-Douna, *Egnatia* 1 (1989) 101-127, argues that there are no certain examples of royal statues dedicated by the king represented by the statues. Such dedications were made by other people. Non vidimus. Cf. *BE* (1991) no. 135.

1730. Statues, bronze. Cf. G.Zimmer, *Griechische Bronzegusswerkstätten. Zur Technologieentwicklung eines antiken Kunsthandwerkes* (Mainz 1990), who in ch. V (127-155) comments on *Syll.*^{3} 284 (Chios/Erythrai) and *IG* IV 840 (Kalauria) and especially on the outward appearance of bronze statues (no corrosion). In ch. VIII (173-182), he discusses the organization of the ateliers, with special reference to *I.Lindos* 84: Ἄριστος Χῖος ἐποίησε refers to the maker of the clay model and Ἀγάθων Ἐφέσιος ἐχαλκούργησε to the caster. On 96 Z. republishes *SEG* XXXIX 845, with photo. Cf. M.Sève, *BE* (1992) no. 116.

1731. Tiles. Stamped tiles, 6th/5th cent. B.C. Continuing his earlier publication (*SEG* XXIX 1788) R.C.S.Felsch, *Hesperia* 59 (1990) 301-323, publishes 34 additional types of stamps on more than 96 tile fragments from Central Greece, Attica and the Peloponnese; 11 (all of the Laconian type) bear inscriptions; one of them was published before (below no. 5). Catalogue on 315-323 (provenance from North to South). We give the inedita.

1) 303; 312; 315/316 nos. A 2/3 (ph.; dr. of A 2). **Hyampolis (Kalapodi).** Found in the sanctuary of Artemis and Apollo; irregular elongated stamp; letter forms not occurring before the late 5th cent. B.C. A 2: Ἑρμαῖος; A 3: Ἑ[ρμαῖος]
2) 303; 316 nos. B 2-4 (ph.; dr. of B 2/3). Same find spot; irregular form; representation of a bird. B 2 (two impressions of the same stamp): Ol-- and OlON; B 3: --ON--; B 4: traces of a stamp presumably identical to B 2/3. The inscription should be restored Οἰωνός, the name of the bird of prey and obviously the visual translation of the tilemaker's name.
3) 302/303; 316 nos. C 4/5 (ph.; dr. of C 4). Same find spot; circular stamp. C 4: Τὰ Πρ[ιϙονεῖα --]θλο; C 5: [Τὰ Πρι]ϙονεῖα[-- ιθλο]. For parallels and for the meaning see *SEG* XXIX 1788 in fine; Kalapodi C 2 (= *SEG* XXIX 1788 no. 5: IA) is a fragment of

the same stamp. Πρίφων and Δάβυχος (cf. *SEG* XXIX and our lemma no. 453) were active together in a workshop which supplied both Kalapodi and Aigina.

4) 303; 317 no. A 1 (ph.). **Paralimni.** Large ꟽ in a rectangular field; this tailed sinistrorsum rho would point to the 5th cent. B.C., but the thin wash of black glaze would argue in favor of a later date.

5) 305/306; 317/318 no. B 1. **Rhamnous, 600-550 B.C.** *SEG* XXXIV 249; XXXVI 136. F. reads, on the basis of the published photo, ΑΛΕΣΤΟΝ vel sim. (craftman's name) rather than ΕΣΤΟΝ.

6) 307; 320 no. A 1 (dr.). **Aigina, 6th cent. B.C.** Found in the sanctuary of Aphaia; rectangular stamp with sinistrorsum lettering: ΕΓΟ--. Possibly the legend of a pictorial stamp.

7) 307; 320 no. B 1 (dr.). Same find spot. Rectangular stamp with lion striding right, identical to that of Rhamnous (B 1 = *SEG* XXXIV 249; see above): A ? ----

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1732. Vocabulary. Technical terms in architecture. S.Altekamp, *ZPE* 80 (1990) 33-64, collects the epigraphical, papyrological and literary sources mentioning profiles and ornaments in stone and wood. The inscriptions come from Athens, Epidauros, Delphi, Delos, Didyma and Puteoli. Important words are inter alia: κυμάτιον, ἀστράγαλος, γογγύλος λίθος, ξύλον τὸ γογγύλον, ὄνυξ, ἄτμετος, κατά- and ἔγγλυμμα, καταγλυφή; important verbs indicating the work: τετραίνω, προσ-, ἐπι- and ἐκκολλάω, (ἐξ)εργάζομαι, ἁρμόττω, καταγλύφω. On 60/61, an index of the terms studied. The general conclusion of A. is that the terminology of the inscriptions is rudimentary and unsystematic. The architectural details must have been specified by drawings, models etc. Cf. our lemmata nos. 149 and 336.

1733. Vocabulary. Vase names. *SEG* XXXVIII 2027. M.I.Gulletta, *AAPel* 62 (1988) 313-323, briefly studies vase names derived from toponyms and from the names of kings: ἀντιγονίς [cf. our lemma no. 530, right column LL. 64/65], προυσιάς (*I.Didyma* 463 L. 22), σελευκίς (*I.Délos* 443 Bb 72); λάκαινα, λέσβιον, ῥοδιάς, χαλκιδικὸν ποτήριον (cf. *CIG* I p. 191). Cf. also our lemma no. 530 for the κιμώλιον and ἀργολικόν.

1734. Vocabulary. Ἅγιος, Ὅσιος. Cf. G.W.Bowersock, *Hellenism in Late Antiquity* (Cambridge 1990) 16/17, for some reflections on ἅγιος as epithet of pagan gods in the Near East (Δυσαρης; Θεὸς ἅγιος Οὐράνιος in *SEG* VIII 2) and on ὅσιος ('occurs relatively rarely in Near Eastern Greek; and, when it does, --- in Jewish or Christian context'; more frequent in Phrygia and Lydia, with δίκαιος; no Jewish influence; cf. *SEG* XXXI 1689); comment on ἄγγελοι (19/20; cf. also 30 on a dedication from the Hauran to Ἰλααλγης and τῷ ἀνγέλῳ αὐτοῦ Ἰδαρουμᾳ: J.T.Milik, *Dédicaces faites par les dieux*, Paris 1972, p. 428).

1735. Vocabulary. Ἀγροικία. G.Traiana, *ASNP* 20 (1990) [1991] 791-796, argues that this term, indicating in literature 'rusticity' and hence 'rustic space', 'country', 'country-life' as opposed to 'urban space', 'city-life' with its connotations of business and complexity, has a more specific meaning in four inscriptions from Asia Minor dating from ca. 300 B.C. to ca. 250 A.D.: '(plot of) cultivable land', without the political implication of χώρα belonging to a πόλις.

The inscriptions are *RC* 3 (*Syll.*^{3} 177) L. 100; *I.Magnesia* 8 LL. 3/4; *I.Prusias* 17 (*IGR* III 69) L. 20; *OGIS* 519 (*IGR* IV 598; cf. our lemma no. 1696) L. 29. T. rejects the interpretation of ἀγροικία as 'rusticity', implying rustic ignorance, in the latter text by its ed.pr. A.Schulten, *MDAI(A)* 13 (1898) 246.

1736. Vocabulary. Ἀναγράψαι εἰς στήλην (λιθίνην) vel sim. G.Reger, *art.cit.* (cf. our lemma no. 740) 400 notes 25/26, briefly comments on this expression in decrees from Thasos and other islands. The usual Athenian ἐν στήληι λιθίνηι is common among Thasos' neighbors in the Hellenistic period; cf. *IG* XII 8 640 LL. 36/37 (Peparethos); 666 L. 16 (Skyros); 2 LL. 16/17 (Lemnos); 50 L. 5 (Imbros). The Samothrakians use εἰς στήλην; cf. *IG* XII 8 153 L. 10; 156 A L. 20; in the restoration of 151 L. 15 λιθίνην should be suppressed.

Also on Thasos the Athenian expression is probably not used. It is restored, but probably mistakenly, in *IG* XII Suppl. 350 LL. 2/3 and 362 L. 7 ([ἀναγράψαι δὲ τὸ ψήφισμα τοὺς θεωροὺς εἰς στήλην λιθίνην]); in 350 R. restores ἀναγράψαι [τοὺς θευροὺς ἐς | στήλα]ς instead of [ἐς στήλας δύο λιθίνα]ς. *IG* XII 8 267 L. 10 does not mention a stele, but enjoins inscription on the temple of Athena. Cf. also our lemma no. 740 (*SEG* XXXVIII 851) L. 16: εἰς λίθον.

1737. Vocabulary. Δοῦμος. *SEG* XXXVII 1853. In a discussion of the words dendroforis et dumopiretis in a new dedication from Novae by a priest of the Mater deorum, J.Kolendo, *Mélanges Lévêque* IV: *Religion* (Paris 1990) 245-249, collects and discusses some examples of the Greek word δοῦμος. He does not know Masson's article discussed in *SEG* XXXVII. Cf. now also E.Voutiras, *ZPE* 90 (1992) 87-96 (a δοῦμος Ἀφροδείτης Ἐπιτευξιδίας in Thessalonika; 90/91 A.D.) and *IG* X 2 1 860, where A.Panayotou and D.Feissel independently read Ταύρου κομπέτου δοῦμος: 'la confrérie du carrefour (ou du quartier) du taureau (ou de Taurus)'; cf. L.Dubois, *BE* (1992) no. 202. Cf. our lemma no. 1724.

1738. Vocabulary. Νεανίσκοι in the Classical period. E.Cantarella, *MEFRA* 102 (1990) 37-51, studies the meaning of the term νεανίσκοι in Athens during the Classical period mainly on the basis of literary sources. It denotes young men aged between 16/17 and 25-30, i.e. both persons of age and under age, and covers the difficult passage from adolescense to adulthood. Νεανίσκοι are not a legally institutionalized category. Occasionally Hellenistic inscriptions are referred to: 37/38 (age-classes in inscriptions from Thespiai and Araxa) and 49/50 (Beroia; cf. our lemma no. 531). For the various nuances of the term in the Hellenistic period see *SEG* XXIX 1792, with further references to inscriptions. [For νεανίσκοι in the Hellenistic

period cf. now also Ph.Gauthier - M.B.Hatzopoulos, *op.cit.* (cf. our lemma no. 1568 app.crit.) 76-78 and 176: young man between twenty and thirty years old, Pleket].

1739. Vocabulary. Παστάς. G.Roux, *JS* (1990) 230-232 (cf. our lemma no. 418), briefly comments on the meaning of παστάς in Delphian inscriptions (any building with a colonnade) and in Hellenistic poetry (baldachino; confusion with παστός). For παστάς and παστός cf. *SEG* XXXV 1842 bis and XXXVIII 2034.

1740. Vocabulary. Πίνακες ἀναθεματικοί and πίνακες εἰκονικοί. For these terms, on record inter alia in a Delian inventory (R.Vallois in *Mélanges Holleaux*, Paris 1913, 290-292) cf. M.Nowieka, 'Les portraits votifs peints dans la Grèce antique' *Eos* 78 (1990) 133-136, on 136: religiously inspired paintings (images of gods, mythological scenes, miracles, etc.) and portraits.

1741. Vocabulary. Σῖγμα/σίγμα. In an article on late antique city representations (cf. also *SEG* XXXVIII 1971) R.Billig, *ORom* 18 (1990) 37-60, on 57 adduces two inscriptions recording a semicircular (C-shaped) portico called σίγμα: A.W. van Buren, *JHS* 28 (1908) 195-197 no. 29 L. 4 (σῖμμα; Side; early 4th cent. A.D. or later) and *PAES* III A 248-250 nos. 560/561 LL. 8/9 (τὸ | τρίκονχον σῖγμα, i.e. with three conchoid niches; Bostra; 488 A.D.; on two columns of the portico).

1742. Women in Hellenistic cities. R.Sealey, *Women and Law in Classical Greece* (Chapel Hill/London 1990), briefly studies female authority over property, as shown by *IG* VII 3172 (Orchomenos; Nikareta's loans; N. had a κύριος) and 43 (Megara; Arete bought a garden from Aigosthenes; no κύριος mentioned) and *IG* XII 3 330 (cf. our lemma no. 678; Thera; Epikteta; with κύριος; she had αὐτόκτητα χωρία, L. 32). As to the consent of the κύριος, it may have 'degenerated to a mere formality'. For a review cf. *ZSS* 109 (1992) 588-591.

1743. Women. Prominent women in urban elites in the Roman period. E.P.Forbis, *AJPh* 111 (1990) 493-507, argues that women's public image as wealthy and generous benefactresses in Latin honorary inscriptions from Italy from the 1st to the 3rd cent. A.D. was not conflated by the traditional view of female qualities associated with domestic life in epitaphs. On 495-497 she comments on the different situation in the Greek East, where honorary inscriptions for female benefactors also praise their domestic virtues, blending the public and private sphere (cf. *SEG* XXXIII 1622). Brief discussion and translation of *TAM* II 766 (H.W.Pleket, *Epigraphica* vol. II, Leiden 1969, no. 13).

1744. Writing. Homer and writing. R.Bellamy, *CJ* 84 (1988/1989) 289-307, on 295-298 adduces some twenty Greek inscriptions dating ca. 750-700 B.C. (most are well known; cf. e.g. *SEG* XXXIX 1764) in order to show that by Homer's time writing had become an inseparable part of civilized life. In the second part of his article he argues that the composer of the *Iliad* and *Odyssey* was literate (307: 'the traditional oral argument must be stood on its head'), since the phenomenon of 'length by position' (a syllable containing a short vowel followed by two or more consonants is considered equivalent to one containing a long vowel) would not be applicable by an illiterate poet or detectable by an unlettered listener. Rejected by G.H.Goebel, *CJ* 85 (1989/1990) 170/171, and D.G.Miller, *ibid.* 171-179; contra R.Bellamy, *ibid.* 179-183. Strong criticism also by M.Peters, *Die Sprache* 34 (1988-1990) [1991] 546/547 G 226.

SYRIA

1745. 'Ain el-Bad. Mosaic inscription, early 6th cent. A.D. In a tabula ansata; from an unknown chapel and now in the Museum in Damas. Ed.pr. P.Donceel-Voûte, *op.cit.* (cf. our lemma no. 1389 bis) 17 (ph.).

Κ(ύρι)ε ὁ Θ(εό)ς, μνήσθητι | τῶν δούλων σου τῶν καlπροφορησάντων Στεφλάνου καὶ Ἐλπιδίας καὶ || Πελαγίου· Ἀμήν

1746-1749. Antiochene: Rayân. Mosaic inscriptions in the Eastern part of the nave, 5th cent. A.D. *SEG* XX 377-380. Republished by P.Donceel-Voûte, *op.cit.* (cf. our lemma no. 1389 bis) 262-264 (ph.).

1746: 262. *SEG* XX 377. In LL. 5/6 D.-V. reads Εἰσlακ[ίου τ]οῦ ψάλτου

1747: 262/263. *SEG* XX 378. In L. 4 D.-V. translates Εὐlσεβίου τοῦ Ῥαφφουσσεοlυ τοῦ μακαρίτου as 'E. fils de R. le bienheureux'; contra H.Seyrig (ed.pr.): 'du bienheureux E. fils de R.'. In LL. 8/9 D.-V. reads ψηφlώσεος, but the photo confirms ψηφlώσεως (so ed.pr.).

1748: 263. *SEG* XX 379. In LL. 5/6 D.-V. correctly reads ψηφώσεως | ἔτους ξυ′ ἐν μηνὶ | Ὑπερβερετέl†ου εκ′: year 460 = 411 A.D. (Caesarian era of Antiochia); *SEG*, with ed.pr.: ἔτους ςξυ′ = 417 A.D.

1749: 264. *SEG* XX 380. In LL. 1/2 D.-V. reads ἐν μ[ηνὶ Δίlο]υ, or perhaps ἐν μ[ηνὶ Λῴlο]υ

1750. Antiochene: Soughane. Mosaic inscription in the martyrion, 515/516 A.D. Ed.pr. J.Jarry, *Annales islamologiques* 9 (1970) 210 no. 56 (ph.). Republished by P.Donceel-Voûte, *op.cit.* (cf. our lemma no. 1389 bis) 314 (from a transcription by J.Lassus).

† Ἐτελιώθη τὸ μαρ|τύρεν τοῦτο μ(ηνὸς) Αὐδυ|νέου ς′, ἰνδ(ικτιῶνος) θ′,
τοῦ γξφ′ | ἔτου⟨ς⟩ ἐπὶ τοῦ μεγαλο||πρ(επεστάτου) Θαυμᾶ κληρούχο(υ) |
διὰ ἐπιστασίας Σεργίου | καὶ Στεφάνου πρεσβυ(τέρων)

4. ETΠYEΠΙ, stone (ph. apud J.; the sigma is square in this text: ⊏) || 4-5. ἐπὶ τοῦ μεγὰν || Βρθαῦμα, J.; μεγάλο(υ) || πρ(ώτου), D.-V.; D.Feissel, *BE* (1992) no. 629: 'nous reconnaissons le prédicat sénatorial μεγαλοπρ(επεστάτου) et une graphie du nom Thomas' || 6-7. διὰ ἐπιστασία[---] | καὶ Στεφάνου πρεσβ. κ[αὶ ... ΘΔ...], J.

1751-1753. Apamea. Bishop Paulos. *SEG* XXVI 1627-1630. Cf. for these texts and some comment P.Donceel-Voûte, *op.cit.* (cf. our lemma no. 1389 bis) 203-215.

1751: 210. *SEG* XXVI 1627 (533/534 A.D.). In the limestone pavement of the Northern courtyard of the Eastern Cathedral. In L. 7 D.-V. reads the date as ἔτους μω′ (year 840 = 528/529 A.D.; Seleukid era); however, the reading of ed.pr. and *SEG* ἔτου εμω′ (year 845 = 533/534 A.D.; the ε is certain on the photo and squeeze: ἔτου⟨ς⟩ εμω′) is correct (Van Rengen, per ep.). In LL. 6/7 D.-V. suggests Ταιμ|νου (a patronymic) instead of ταμί|{ν}ου (ed.pr., *SEG*). TA.M|NOY is clear on photo and squeeze, but one expects a title rather than a patronymic (Van Rengen).

1752: 206/207 and 209 (ph.; dr.). SEG XXVI 1628; XXXVIII 1555.

1753: 208-210 (ph.). *SEG* XXVI 1629; XXXVIII 1555 (LL. 1/2: πολλῶν μετάλ|λων, Bruneau). Van Rengen (per ep.) does not agree with this new interpretation; for πολλῶν μετ' ἄλλων (scil. ἔργων) κ(αὶ), cf. H.Grégoire, *IGC* 270 (Aphrodisias).

1754. Apamea (area of: Huarte). Mosaic inscriptions. The texts of the mosaics are quoted and discussed by P.Donceel-Voûte (cf. our lemma no. 1389 bis). We give a comparatio numerorum with *SEG*:

D.-V.	*SEG*
pp. 91/92 (ph.)	XXXVII 1415
p. 93	XXIX 1590; XXXVII 1416 (In L. 3 δε is not the abbreviation of a month name, but = δή «indiquant qu'il s'agit d'une nouvelle étape dans la suite des travaux de pavage de l'église», D.-V.)
p. 94	XXXVII 1417

D.-V.	*SEG*
p. 98	XXIX 1589; XXXVII 1418
p. 103	XXIX 1591; XXXVII 1421
p. 104	XXIX 1594; XXXVII 1424
p. 104 (ph.)	XXXVII 1422
p. 106	XXIX 1593; XXXVII 1420
p. 109	XXIX 1592; XXXVII 1419
p. 111	XXIX 1595; XXXVII 1423
p. 117 (dr.)	XX 375

1755-1759. Apamene: Hir esh-Sheikh (Deir esh-Sharqi). Mosaic inscriptions, ca. 400-450 A.D. Found in the nave of the basilica. Ed.pr. P.Donceel-Voûte, *op.cit.* (cf. our lemma no. 1389 bis) 124-131 (ph.). Cf. D.Feissel, *BE* (1992) no. 632; J.Bingen, *ZPE* 95 (1993) 124/125.

1755: 126/127: Κύριε, βοηθὸς | γένου ἐν πᾶσιν Κασσιανοῦ Ἀρινούβου καὶ | ἀδελφῶν καὶ | ἰδίων πάντων

1756: 127/128: Κύριε, εὐλόγησον τὸν οἶκον Εὐσεβίου Νέστορος | διὰ παντὸς ἐν πᾶσιν

1757: 127/128: Κ(ύριε) Χ(ριστ)έ, σῶσον τὸν δοῦλόν σου | Σιλουανὸν καὶ Ἀγάπητον καὶ τοὺς ἀδελφοὺς | αὐτοῦ καὶ πάντα τὸν οἶκον αὐτοῦ palm

1758: 127/128. New edition by J.Bingen, *ZPE* 95 (1993) 124:

Κ(ύρι)ε Ἰη(σο)ῦ υἱὲ τοῦ Θ(εο)ῦ, εὐλόγησον Μακάριν καὶ Νέστορα τοὺς Μηνικήτου καὶ πάντας τοῦ οἴκου αὐτῶν ἐν | πᾶσιν

6-7. τοῦ ὁμῆ Νικήτου: 'tous deux enfants de Nikétos', D.-V.; Μηνικήτου probably for Μηνικέτου, Bingen.

1759: 127-129. New edition by J.Bingen, *ZPE* 95 (1993) 124:

Κ(ύρι)ε ὁ Θ(εό)ς, Θαλάσσιον Ῥουφίνου εὐπροέρετον γενόμενον εἰς τὴν εὐπρέπιαν | τοῦ οἴκου σου εὐλόγησον πανοικί

3-4. εὐπροαίρει τὸν, D.-V.; εὐπροαίρετον, F. and B.

1760-1762. Apamene: Houad. Mosaic inscriptions, 568 A.D. From the nave of the Church of St.George. Ed.pr. P.Donceel-Voûte, *op.cit.* (cf. our lemma no. 1389 bis) 138-144; cf. D.Feissel, *BE* (1992) no. 634.

1760: 139/140 (ph. of part of the text). We give J.Bingen's text:

Ἔτους θοω΄, μ̄ε̄(νὶ) Ξανθικο(ῦ), ἰνδ(ικτιῶνος) α΄ ἐψε̄φώθι ἡ ἡκλεσίαν ταύ|την ἐν ζοῇ τῶ εἰπεμένου ἐπισκ(όπου) ἡμῶν Ἰουλιανοῦ (καὶ) πε|ριεδευτ(οῦ) ἐμῶν Θωμᾶ (καὶ) πρεσβυτέρου ἡμῶν Ζαχχέου (καὶ) διακό(νων) Ἀψωβονίου | (καὶ) Ἰσακίου (καὶ) Ἰωάννου· Κ(ύρι)ε, ἀνάπαυσον Ἀλεξάνδρου (καὶ) Ἰωαννίου ἀδελ||φοὶ (καὶ) Συμεωνίου (καὶ) Χριστοφόρου· Ἅγιε Γεώργι, βοήθι τὸν καρποφορε̄́σαντα αὐτῶν, Παύλου τοῦ (καὶ) Λεμνονίου (καὶ) Ἀλεξάνδρου υἱὸς αὐ⟨τ⟩οῦ | (καὶ) Μαρία γαμετὴ αὐτοῦ· Συνκρώτησον, Κ(ύρι)ε, ἀμήν· Κ(ύρι)ε Ἰ(ησοῦ)ς Χ(ριστ)έ, βοήθι τὸν | δοῦλόν σου Στέφανον κ(αὶ) Ἰωάνην· Ἰ̄ε̄(σοῦ)ς Χ(ριστ)έ, βοήθι τὸν κόσμ(ον)

Horizontal line above οω (line 1) and the nomina sacra || 1. year 879 Seleukid era = 568 A.D.; μ̄ε̄(νὸς) Ξαντικο(ῦ), ed.pr. || 2. εἰπεμένου: 'la forme et la construction restent obscures', ed.pr., who translates 'toujours en place', from ἐπιμένω; [rather unlikely; for γενομένου ?, Bingen] || 3. = περιοδευτ(οῦ) ἡμῶν || 6. Παυλούτου, ed.pr.; corr. F. and B. || 7. συνκροτῆσον, ed.pr.; Ἰ(η)σ(οῦ), ed.pr. || 8. Ἰ̄ε̄σ(οῦ), ed.pr.; κοσμ(ήτορα), ed.pr.; corr. F.

1761: 140/141 (ph.): Κύ(ριε), βο(ήθει) Μάλχχου (καὶ) Λεοντίου (καὶ) Θωμᾶ υἱὸς αὐτοῦ (καὶ) Σεκόνδος· Ἀμέν

3-4. Ὄρκονδος, ed.pr.; Σεκόνδος, B.

1762: 141/142 (ph.). We give Bingen's text:

Ὁ Θεὸς το(ῦ) ἁγ(ίου) Γεωργίου, βο(ήθει) το(ῦ) Θεοδόρ(ου) | ἄμμα τῶν τέκν⟨ω⟩ν αὐτο⟨ῦ⟩ Σεργίου | (καὶ) τὶν σιμβία αὐτο(ῦ) Λεωντίαν (καὶ) τὸν ἀδελφὸ(ν) αὐτο(ῦ) Γεωργίου ἄμμα τὶ[ν σ]ιμβίαν || αὐτοῦ Να[--- (καὶ)] Κύρα· Κύ(ριε), [----· Ἀμή]ν

1. βο(η)τ(εῖ) Θεοδόρ(ου), ed.pr. || 2. TEKNON AYTON, mosaic; αὐτ(ῶ)ν, ed.pr. || 3. = τὴν συμβίαν, ed.pr.; Λεοντίαν, ed.pr. || 5. ...]κυρα, ed.pr.

1763-1765. Apamene: Khirbet Mûqa. Mosaic inscriptions, 4th/5th cent. A.D. and later. From the nave of the Church. W.Van Rengen, *Fouilles d'Apamée de Syrie. Miscellanea* 4 (1969) 23-27 (ph.); cf. P.Donceel-Voûte, *op.cit.* (cf. our lemma no. 1389 bis) 159-167.

1763: *SEG* XX 376; V.R. 23-25 (ph.); D.-V. 160 (dr.); M.Donderer, *AA* (1990) 178/179 (ph.). L. 1: βουλήσι, V.R. || year 706 = 394/395 A.D.(Seleukid era), D.-V. and *BE* (1991) no. 742 (and not 384/385 A.D.; so *SEG* and V.R.).

1764: V.R. 27 (ph.); D.-V. 161 (dr.): Κύριε, μνήσθητι καὶ | τῶν δούλων σου | Ἡλιοδώρου καὶ | Ἀκκίβα καὶ παντὸς || τοῦ οἴκου αὐτῶν

1765: V.R. 25/26 (ph.); D.-V. 162 (dr.):

Ἐπὶ τοῦ ὁσιοτάτου ἐπισκόπου ἡμῶν Ἀλεξάνδρου καὶ τοῦ εὐλαβ(εστάτου) πρεσβυτέρου ἡμῶν Σιλουα[νοῦ] | καὶ τῶν εὐλαβ(εστάτων) Ἰωάνου διακόνου καὶ Δανιήλου ὑποδιακόνου ἐψηφώθη ἡ κόνχη ἔτου[ς ...] | ὑπὲρ εὐχῆς Εὐ|σεβίου καὶ Θεοδώρας † || γυνεκὸς αὐτοῦ [ἐ]ψ[ή]φωσαν τήν κόνχ[ην]

1. Alexandros is attested as bishop of Apamea in 431 A.D., V.R.; cf. our lemmata nos. 1769 and 1773.

1766-1768. Apamene: Sorân. Mosaic inscriptions, 5th cent. A.D. Ed.pr. P.Donceel-Voûte, *op.cit.* (cf. our lemma no. 1389 bis) 301-307 (ph.).

1766: 303. From the central nave; 431/432 A.D. We give Bingen's text (*ZPE* 95, 1993, 121-123).

[Ἐπὶ τοῦ --- καὶ θε]οσεβεστάτου ἐπισ|[κόπου ἡμῶν --- κα]ὶ τοῦ εὐλα-βεστά|[του --- περιοδ]ευτοῦ καὶ τοῦ εὐλα|[βεστάτου --- πρεσβ]υτέρου Νόννος καὶ || [----- ε]ὐξάμενοι τὴν | [----- ἐψήφωσ]αν ἔτους γμψ΄

Ed.pr. has shorter lines and translates: 'Du temps du très religieux évêque X et du très pieux X et du très pieux prêtre Nonnos et de X qui ont fait le vœu, la (-- fut faite --) de l'année 743'; but there is no reason to understand Νόννος as a mistake for Νόννου, B. || 2. ἡμῶν, add. B. || 3. --]υτου, ed.pr. || 6. ---]ν ἔτους, ed.pr.; year 743 = 431/432 A.D. (Seleukid era).

1767: 303. From the Southeastern room (diaconicum); ca. 490 A.D.

[Ἔτους --] μη(νὶ) Πανέμου ἰνδ(ικτιῶνος) α΄ | [ἐπὶ τοῦ θε]ωφιλεστάτου Πέτρου πρεσβ(υτέρου) | [.....]ος Ἰουβινιανοῦ ὑπὲρ σ|[ωτηρ]ίας ἑαυτῷ καὶ Ἰουλιανῆς || θυγατρὸς αὐτοῦ τὸ διακο|νικὸν ἐψήφωσεν

1768: 306. From the baptistry; in a tabula ansata; 490 A.D.:

Ἔτους αω′ μη(νὶ) Δύσ|τρου ἐτελιώθη τὸ | ἔργον ἐπὶ τοῦ
⟨εὐ⟩λα[β(εστάτου) π]|ρεσβ(υτέρου) Νόν̣[νου ? --]

1. Year 801 = 489/490 A.D. (Seleukid era); Dystros in year 801 = Febr. 490, ed.pr. || 4. Νομ[ενίου or Νομ[ητέου, ed.pr.

1769. Apamene: Tell Meness ? Mosaic inscription, 416/417 A.D. Mosaic seen in the antiquities market in Beyrouth and mentioned by P.Donceel-Voûte, *op.cit.* (cf. our lemma no. 1389 bis) 163 note 15.

Ἐπὶ τοῦ ὁσιοτάτου καὶ θεοφι[λε]στάτου ἐπισκόπου Ἀλεξάνδρου | καὶ
Εὐσεβίου πρεσβυτέρου ἐψηφ|όθη ἡ στοὰ ἔτους ηκψ′ εἰς μνήμην | ἀγαθήν·
Ἔστω σοι, Κύριε, ἡ καρπο||φορίαν ὧν τὰ ὀνόματα γινόσκις

1. D.-V. identifies Alexandros with the bishop of our lemmata nos. 1765 and 1773 || 3. year 728 = 416/417 A.D. (Seleukid era).

1770-1772. Apamene: Umm Hartaîne. Mosaic inscriptions, 500 A.D. From the Church of St.John Prodromos. Ed.pr. P.Donceel-Voûte, *op.cit.* (cf. our lemma no. 1389 bis) 192-201 (ph.). Cf. J.Balty, *Mosaïques de Syrie* (Brussels 1977) 130-133.

1770: 196/197. From the South collateral. We give Bingen's text (*ZPE* 95, 1993, 125/126); cf. D.Feissel, *BE* (1992) no. 635.

Κύριε, μνή|σθητι ἐν τῇ βασσιλί̣ᾳ σου τὸν τὰ πάντα | πιστότατον κ(αὶ)
φιλόχρ⟨ισ⟩||το⟨ν⟩ τὸν διὰ τὸν Θεὸν καὶ | τὴν λύτρωσ⟨ιν⟩ τῆς ἑαυτοῦ
ψ|υχῆς τὸν κ(αὶ) ἐξ ἰδίων κτίσα⟨ν⟩τ|ος κ(αὶ) φιλοκαλ⟨ή⟩σαντος τόπον |
μαρτύριον τοῦ ἁγίου κ(αὶ) Προδρ||όμου κ(αὶ) Βαβπτιστοῦ Ἰωάννου ᾧ | τὸ
ὄνομα Συμεώνης πρε⟨σ⟩β(ύτερος)· Ἐψη|φώθη μη(νὶ) Ἀρτεμισίου ι′ τοῦ
αιω′ ἔ|τους διὰ Θ⟨ω⟩μᾶ ψηφ⟨ο⟩θήτ(ου) καὶ⟨ὶ⟩ αὐτόν, Κύριε, μνή⟨σ⟩θητι
ἄμ||⟨α⟩ τοὺς μαθητ⟨ὰ⟩ς αὐτοῦ τοὺς γ|νησίως καὶ σπουδέ|ως καμόντες
Σε|ργίου κ(αὶ) Ὀνδᾶ

8-9. F. prefers τὸ π⟨ᾶ⟩ν μαρτύριον: 'ce qui confirme que tout le pavement date de 500' || 12. Συμέωνες, ed.pr. || 12-13. year 811 = 499/500 A.D. (Seleukid era) || 13-15. ΔΙΑΘΣΟΜΑΨΗΦ-ΘΗΤΚΑΚΑΥΤΟΝΚΥΡΙΕΜΝΗΘΗΤΙΑΜΙΤΟΥΣΜΑΘΗΤΗΣ, mosaic; διά⟨ζω⟩μα· Ψηφ⟨ο⟩θή-τ(ους) κακαὐτὸν Κύριε μνή⟨σ⟩θητι Ἀμίτου Γ (= καὶ) μαθητ⟨ὰ⟩ς ('Le collatéral a été pavé de mosaïque. Des mosaïstes avec lui souviens-toi, Seigneur, d'Amitos et de ses disciples'), ed.pr., who adds: 'διάζωμα reste sans parallèle'; διὰ Θ⟨ω⟩μᾶ, also F. || 18. Ὀνδᾶ: 'le nom semble bien étrange', ed.pr.

1771: 197/198. From the South collateral: Μάρ|α μαθ|ετὴς | ψιφ(οθέτης)

1772: 199. From the sanctuary.

['Επὶ τοῦ θεοφιλεστάτου (καὶ) ἀ]γιωτάτου ἐπισκό(που) ἡμ|[ῶν -----] (καὶ) Μάρα περιοδ|[ευτοῦ (καὶ) --- (καὶ) --- πρε]σβ(υτέρου) ἐτήθην θε|[-----] μηνὶ Ξανθικοῦ || [---- Κύριε], μνήσθητι Συμεών|[ου -----]ατα καὶ ἕκαστα β|[----- 'Ι(ησο)ῦ] Χ(ριστο)ῦ εἰαυτὸν (καὶ) Σέργις

1773. Apamene ? Mosaic inscription, 415/416 A.D. P.Donceel-Voûte, *op.cit.* (cf. our lemma no. 1389 bis) 163 note 15 (ph. on 467), publishes one of the three mosaic inscriptions translated in S.McNally, *Minneapolis Inst. of Art Bull.* 58, 5 (1969) 5 (non vidimus). Cf. D.Feissel, *BE* (1992) no. 633. We give Bingen's text (*ZPE* 95, 1993, 123).

'Έτους ζκψ΄ ἐψηφώθη ἡ ἁγιοτάτη ἐκλησία | ἐπὶ τοῦ εὐλαβεστάτου ἐπισκόπου 'Αλεξάνδρου | καὶ Εἰωάνους περιοδευτοῦ κὲ 'Αντιόχου | πρεζβυτέρου κὲ Στεφάνου διακόνου κὲ || Βενιάμην ψάλτου κὲ Θαλασσίου | οἰκονόμου τοῦ Κυρίλλου palm

1. Year 727 = 415/416 A.D. (Seleukid era) || 2. D.-V. identifies Alexandros with the bishop of *SEG* XX 377-380 (from Rayân; 411 A.D.; cf. our lemmata nos. 1746-1749) but F. rightly objects that the Alexandros from the Rayân mosaic is a patriarch of Antiochia. For Alexandros, bishop of Apamea, cf. our lemmata nos. 1765 and 1769 || 3. 'Ιωάνους, D.-V. || 4. πρεσβυτέρου, D.-V. || 5. Θαλασίου, D.-V.

1774-1775. Berytos (area of: 'Ain es-Samake). Mosaic inscriptions, 581 and 605 A.D. From the Church of St.Rhodon. Ed.pr. R.Mouterde in M.Chéhab, *Mosaïques du Liban* (1958) 176/177 (ph.). P. Donceel-Voûte, *op.cit.* (cf. our lemma no. 1389 bis) 329, presents these texts after H.Seyrig, *Syria* 39 (1962) 42-44.

1774: 329 (M. 176; ph.). September 581 A.D.

'Επὶ τοῦ εὐλα|β(εστάτου) Νουμενί|ου διακ(όνου) ἐψεφι|όθε ἔτους αξχ΄ || ἰνδ(ικτιῶνος) ει΄ hedera

4-5. Year 661 = 580/581 A.D. (era of Berytos); 15th indiction = 581/582 A.D.

1775: 329 (M. 177; ph.). September 605 A.D.

'Εψηφώθη ὡ ἡ|μβωλως τοῦ παι|ναγίου 'Ρώδω|νως ἔτους επχ΄, || μηνὸς Σεπτημ|[βρίου .]ς΄ ἰνδι|[κτιῶνο]ς θ΄

1-2. = ἔμβολος = 'portique', D.-V. ‖ 6. κ]ς': New Year's Day, Seyrig ‖ 6-7. 9th indiction = 605/606 A.D.; year 685 (L. 4) = 604/605 A.D. (era of Berytos).

1776. Berytos (area of: Beit Méry). Mosaic inscription, 6th cent. A.D. From a church built in the vault of an ancient bath. Ed.pr. R.Mouterde in M.Chéhab, *Mosaïques du Liban* (1958) 167 (ph.). Republished by P.Donceel-Voûte, *op.cit.* (cf. our lemma no. 1389 bis) 338/339 (ph.; dr.). In a tabula ansata:

Ὑπὲρ σω[τ]ηρίας Ἀειάννου οἰκο(νόμου) | κ[αὶ τῶν τέκνων] αὐτο[ῦ]

2. κ[αὶ τοῦ οἴκου] is also possible, D.-V.

1777-1780. Brâd. Mosaic inscriptions, ca. 395-402 A.D. From the basilica of Julianus. On the basis of transcriptions by J.Lassus, P.Donceel-Voûte, *op.cit.* (cf. our lemma no. 1389 bis) 38-44, presents four mosaic inscriptions.

1777: 40. From the North sacristy: Ἐτελε[ιώθη ἐπὶ ? Β]άρλαιον [--]κου

1. Ἐτέλε[σθε ὑπὸ, D.-V.; rest. Bingen.

1778: 40. Ibidem:

Ὑπὲρ εὐ[χῆς τῶν] | διακ(όνων) Α[... καὶ] |
Μαρεικᾶ· [Ἐψήφω]ισαν μη(νὶ) Δύσ[τρου]

2. ΔΙΑΚΚ, mosaic.

1779: 42. From the martyrium.

Εἰς μνήμην τῶν ἁγίων μαρτύρων Κύρα | Ἡσυχίου εὐξαμένη ὑπὲρ σωτηρίας | Εὐσεβίου ἀνδρὸς καὶ Μαρκιανοῦ γαμβρ⟨ο⟩ῦ | καὶ Ἐσυ[χίας] θυγατρὸς καὶ τῶν ἐ⟨κ⟩γόνων ἐ[πλήρ]ωσεν τὴν ψηφῖδα

1780: 42. Ibidem: Ἐπεσταισίᾳ Βαρλάια διακόνου

1-2. = ἐπισταισίᾳ, D.-V.

1781. Dibsi Faraj. Mosaic inscriptions, ca. 400-450 A.D. From the Northern side nave of the Church of the Citadel. Ed.pr. P.Donceel-Voûte, *op.cit.* (cf. our lemma no. 1389 bis) 71/72 (ph.): **a)** Σέργις **b)** Μελέτις **c)** Παῦλος **d)** Βάκχος θουρουρό(ς).

1782. Dibsi Faraj. Mosaic inscription, 429 A.D. From the narthex of the martyrium in the Church extra muros. Ed.pr. P.Donceel-Voûte, *op.cit.* (cf. our lemma no. 1389 bis) 80 (ph.). We give Bingen's text.

† Ἐτελιώθη τὸ ἔργον τοῦ | ἁγίου μαρτυρίου σπουδῇ Ἰακώβου πρεσ-
β(υτέρου) καὶ Πιαύλου περιοδ(ευτοῦ) ἐν μηνὶ || Ξανθικῷ τοῦ μψ´ ἔτους· |
Κύρ(ιε) ἀθ(άνατε), εὐλ⟨ό⟩γεσαν | τ⟨ο⟩ὺς ψ⟨η⟩φ⟨ο⟩θέτος· Ἀμήν

3. Ἰακόβου, ed.pr. || 5. Ξαντικῷ, ed.pr.; year 740 = 429 A.D. (Seleukid era), ed.pr. || 6. ἀθ(άνατος), ed.pr. || 6-7. = εὐλόγησον τοὺς ψηφοθέτας, ed.pr.

1783. Nabha. Mosaic inscription, September 558 A.D. *SEG* XXX 1675; P.Donceel-Voûte, *op.cit.* (cf. our lemma no. 1389 bis) 399 (ph.). Republished by J.Bingen, *ZPE* 95 (1993) 124; cf. D.Feissel, *BE* (1992) no. 640. L. 1: ἁγ(ιωτάτου) κ(αὶ) ὁσιωτά(του), D.-V., B. In L. 2 D.-V. interprets ΠΥΜΗΝΟΣ as ἰγύμηνος (= ἡγούμενος), going with ἐπίσκο(πος); but πυμήνος = ποιμένος, with ἐπισκό(που): so already Ghadban and *SEG*; cf. B. 123. F. and B. discard the 'point remarquable que le premier Serge soit en même temps supérieur de monastère et évêque' (D.-V. 400; cf. 406) || D.-V. wrongly dates the mosaic to September 557 A.D.

1784-1785. Nabha. Mosaic inscriptions. From the same Church as the text in the preceding lemma. Ed.pr. P.Donceel-Voûte, *op.cit.* (cf. our lemma no. 1389 bis) 400/401 (ph.).

1784: 400; 632/633 A.D. ? (Year 944 ?; Seleukid era): † τοῦ | δμΤ´ | [ἔ]τους

The ed.pr. of this text (G.Ghadban, *Ktema* 5, 1980, 107, with the reading δμα´: year 1044 = 732/733 A.D.) was not included in *SEG* XXX as falling outside the scope of *SEG* (cf. *SEG* XXX 1676). The alleged sampi is very doubtful, and the reading of ed.pr. (A with an oblique on the upper left side) is preferable, Bingen.

1785: 401; 7th cent. A.D. In a tabula ansata:

[Ἐπὶ τοῦ -- πρεσβ]υ̣τ̣έρου | [---].ο ψέφις τούτῳ· πολὰ τὰ ἔτη

1. πρεσβ]υ̣τ̣έρου, Bingen; the ed.pr., not seen by D.-V. (G.Ghadban, *Ktema* 5, 1980, 107/108), has a good photo which shows that the rather strange ἱεροῦ of D.-V. is not the obvious reading || 2. ΟΥΕΦΙC, Ghadban.

1786. Sidon (area of: Jiyé). Mosaic inscription, 573/574 A.D. From the baptistry of a church. Presented by P.Donceel-Voûte, *op.cit.* (cf. our lemma no. 1389 bis) 356-358 (dr.), after ed.pr. G.Contenau, *Syria* 1 (1920) 295-305 (ph.; dr.); cf. L.-H.Vincent, *RB* (1921) 478.

Ἐπὶ ΕΙΣ Στεφάνου κ(αὶ) Ἀειάνου παραμοναρ(ίων) | ἐγένετο ἡ ψίφωσις τοῦ ἁγίου φωτιστηρίου | ὑπὲρ σοτερίας Θεωδόρου μουσωτοῦ παξαμᾶ | κ(αὶ) Οὐλπιανοῦ πατρὸς αὐτοῦ· Προσένηνκαν || ἔτους δπχ΄ ἰ(ν)δ(ικτιῶ)ν(ος) ζ΄

1. εἰσεβ(εστάτου) for εὐσεβ(εστάτου), C., V.; 'il n'y a pas de signe d'abbréviation --- εἷς joue ici un rôle d'adverbe, "isolément", "tout seul", ou plutôt "tous seuls" si les deux personnages sont tous deux sacristains, comme je l'ai lu', D.-V. [rather strange; could it not be Εἰσστεφάνου ('Ιστεφάνου) = Στεφάνου, with prothetic iota, often found before initial στ- ?, Bingen]; παραμοναρ(ίου), C., V. || 3. μουσωτής: 'un des termes pour désigner un mosaïste' ('de même aussi μουσάριος ou μουσιάτωρ', note 18), D.-V.; παξαμᾶς: hapax, 'pâte de verre ?', D.-V; cf. *LSJ* s.v. (παξαμᾶς may denote a special kind of mosaic (or the maker of it)) and the commentary of C. || 5. year 684 = 573/574 A.D. (era of Sidon); 7th indiction = 573/574 A.D.

1787. Sidon (area of: Nebi Younes). Mosaic inscription, 585 A.D. From the apse of a church. Presented, together with the drawings of Renan and De Luynes, by P.Donceel-Voûte, *op.cit.* (cf. our lemma no. 1389 bis) 409.

Ἐγήνητο | ἡ οἰκοδώμησις | ἐπὶ τοῦ μακαριοτ(άτου) | ἀββᾶ Σαβατίου καὶ || Πέτρου μηνὶ Πανήμου | ἰ(ν)δ(ικτιῶνος) γ΄ τοῦ ϵϙχ΄ ἔτους· Ἐγήνη|το δὲ κὲ ἡ ψήφωσις ἐπὶ τ(οῦ) | θεωφιλ(εστάτου) Χαββερ μηνὶ | Πηριτίου || ἰ(ν)δ(ικτιῶνος) γ΄ τοῦ | ϵϙχ΄ ⟨ἔτους⟩

6. Year 695 = 584/585 A.D. (era of Sidon); 3rd indiction = 584/585 A.D.; Panemos = June 585 A.D. || 8. Περιτίου = January 585 A.D., D.-V.

1788-1796. Sidon (area of: Zahrani). Mosaic inscriptions. Ed.pr. R.Mouterde in M.Chéhab, *Mosaïques du Liban* (1958) 100-105 (ph.; dr.). Republished by P.Donceel-Voûte, *op.cit.* (cf. our lemma no. 1389 bis) 424-439.

1788: 425 (M. 100/101; ph.). From the narthex; June 541 A.D.

Ἐτελιώ|θη ἐ ψέ[φω]|σις ἐν μ[η(νὶ) Ἰου]|νίου πρώ||τῃ ἰνδικ(τιῶνος) δ΄ | τοῦ ανχ΄ ἔ|τους

2-3. = ἡ ψήφωσις || 6-7. year 651 = 540/541 A.D. (era of Sidon), D.-V.

1789: 425 (M. 100/101; ph.). From the narthex; June 541 A.D.

Ὑπὲρ | σωτηρίας Βα|ραχέου ὑποδιακ(όνου) | (καὶ) Νεεστάβου (καὶ) Βα⟨ρ⟩α||χέου υἱῶν αὐτοῦ ἐψε|φώθη τὸ ἀμβλατού|ριον τῆς ἁγία⟨ς⟩ ἐκλη|σίας μη(νὶ) Ἰουνίου α΄ ἰν|δικ(τιῶνος) δ΄ τοῦ ανχ΄ || ἔτους

4. Νεεστάρου, M., D.-V.; corr. D.Feissel, *BE* (1992) no. 642 || 4-5. ΒΑΒΑΧΕΟΥ, mosaic || 5. υἱῦν, M., D.-V. [but a misshaped ω is clear on the photo, Bingen] || 6-7. = Latin ambulatorium (narthex), M. || 9-10. same day as in the preceding inscription.

1790: 426 (ph.) (M. 103; ph.). From the central nave.

† | Ἐπὶ τοῦ [θεοφιλεσ]τάτου ἐπι[σκόπου] | ἡμῶν Α[---] || καὶ Τ.[---]ναρίου | [καὶ --- Δ]αμιανοῦ | [--- εὐ]λαβεστάτου | [--- μη(νὶ) Δύστ]ρου α΄ | [ἰνδ(ικτιῶνος) .. το]ῦ || [... ἔτους]

5.]ναρίου, M.; [Ἀπολι]ναρίου ?; παραμο]ναρίου ?, Bingen];]άρου, D.-V. || 9. ἔτου]ς, M.; --]υ, D.-V.

1791: 426 (ph.) (M. 103; ph). From the Northern side nave.

† Κύ[ριε, --- οἱ] | ναύκληροι εὐξάμενοι | τὴν σταυὰν ἐψήφωσαν †

3. = στοὰν.

1792: 426 (ph.) (M. 104; ph.). From the Southern side nave; 389/390 A.D.

[Ἔτους] φ΄ ἐπὶ τοῦ εὐ|λαβε[στάτο]υ πρεσβυτέρου | Ἄβυλ[α --- ἐ]ψη|φολογή|[θη καὶ ἐτελιώθη] τὸ πᾶ||[ν ἔργ]ων· Κεσάρι[ος ἐποίη]|σεν palm

1. Year 500 = 389/390 A.D. (era of Sidon) || 3. Ἄβυλ[α, D.-V.; Αελ[, M. || 4-5. καὶ ... ἔργ]ων, D.-V.

1793: 432 (ph.) (M. 104/105). From the second Eastern annex, 524 A.D.

. ΛΟΙΣ [...]. προεισόδια | τῶν διακονικῶν κ΄ μηνὶ | Ἰουλίῳ τοῦ ἔτου[ς] λδχ΄ | ἰνδικ(τιῶνος) β΄

3. Year 634 = 523/524 A.D. (era of Sidon).

1794: 433 (dr.) (M. 105; ph.). From the baptistry.

Ἠπὶ το[ῦ εὐλαβ(εστάτου) ?] | ἡμῶν πρ[εσβυτέρου] | Σαλλως [οἱ καρ]|ποφορέ[σαντες] || τὴν ψέφ[ωσιν]

1795: 433 (dr.) (M. 105). From the fourth annex (diaconicon): Γενάρωσα | Σηβέρας | Σαβάρις | Εὐλαλίου.

1796: 434/435 (ph.) (M. 105; ph.). From the fourth annex; 535 A.D.

Ὑπὲρ ἀναπαύσεως τοῦ τῆς μακαρίας | μνήμης Γοθθεία (καὶ) ὑπὲρ σωτηρίας Σαβα|ρίου ἀναγνώστου υἱῷ αὐτοῦ ἐψηφώ|θη τὸ διακωνικὸν ἐν μη(νὶ) Μαρτίου κ΄ || ἰνδικ(τιῶνος) γι΄ τοῦ μεχ΄ ἔτους· Σουσία (καὶ) Λεωντίου υἱῷ αὐ|τοῦ | ψηφωθη(τῶν)

2. Γοθθεία ('indéclinable', M.) et Σαβάριος: 'noms qui indiquent l'origine danubienne des dédicants', M. || [5-7. the words Σουσία (καὶ) Λεωντίου υἱῷ were added and completed with ψηφωθη(τῶν) or ψηφωθή(του) in a space initially left uninscribed under the monogram; subsequently αὐ|τοῦ, which had been forgotten after υἱῷ, was added in small irregular letters, Bingen]; D.-V. translates '(pour le salut de) S. et L., son fils, la mosaïque fut posée (ψηφώθη)' || an elaborate monogram at the end of LL. 1-2 (cf. some hypotheses apud D.-V. 435 note 35).

ADDENDA ET CORRIGENDA

1797. Addenda et Corrigenda to *SEG* XXX, XXXV-XXXIX.

***SEG* XXX 401:** A.Panayotou (per ep.) pointed out to us that this inscription is not an ineditum. It is *IG* V 1 1528.

***SEG* XXXV 1035:** add a reference to *SEG* XV 601.

***SEG* XXXV 1370:** add a reference to *SEG* XXXIII 1126 (cf. A.Martin, *AC* 59, 1990, 459).

***SEG* XXXVI 1034:** H.Engelmann (per ep.) pointed out to us that this text is in *I.Eph.* 1228.

***SEG* XXXVII:** N.Proeva (per ep.) sent us the following new readings: **no. 548:** Δόκιμ[ος] | Λύκο[υ]; on the other lead plaque one sees: ΤΑΜΝΟΕΑΙΑΛΥΠΙ... | ΑΛΛ...; **no. 550:** [Διον]ύσιος Παπᾶ; [Νεικά]νωρ Δημητρίου; **no. 551:** [---]εισων Ποσιδωνίου; **no. 560:** Νηνι | τῇ θυ|γατρὶ | μ⟨ν⟩ήμ|ης χάρ|ιν; the inscription continues on the lower moulding of the stele: Γάϊα Μαρκία (the mother of the deceased), written upon an earlier inscription: Γ. Λυσίου ΚΑ---; **no. 563:** [Κτ]ήσιπ[πος] or [Ἀγ]ήσιπ[πος]; **no. 565:** ΝΙΣ Νεύτος, ΔΑ; **no. 566:** Αἴ[ας] | Κασσάν[δρα]; same representation as in *EAM* 175.

***SEG* XXXVIII 642:** A.Panayotou (per ep.) pointed out to us that we have the epitaph of a woman Ἀριστονικώ. The text should be read as follows: Ἀριστονικῶ Πολεμοκράτου.

***SEG* XXXVIII 1921:** is the same as no. 1231: cf. *BE* (1992) no. 427.

***SEG* XXXIX 371:** the exact reference is *IG* V 1 863 B (and not 363), as A.Panayotou pointed out to us (per ep.).

***SEG* XXXIX 478:** M.Gagarin (per ep.) pointed out to us that Van Effenterre's review appeared in *RD*, not in *RIDA*.

***SEG* XXXIX 493:** M.-H.Zachou-Kontoyianni (per ep.) pointed out that *IG* gives as majuscle copy OIEPI and not OIEPEI.

***SEG* XXXIX 494:** M.-H.Zachou-Kontoyianni (per ep.) pointed out that Ταλασεῖνος (L. 5) is unattested as a proper name and that she prefers [Γε ?]λασείνῳ, the more so since Γελεσεῖνος does occur as a proper-name. In the same line she rejects ἐδέδωκεν - it should have been ἐδεδώκει - in favor of ἔδ{εδ}ωκεν. In the app.crit. in fine 'B.Helly's text' should be read.

***SEG* XXXIX 962:** Maffi's article and Van Effenterre's review appeared in *RD*, not in *RIDA* (M.Gagarin, per ep.).

***SEG* XXXIX 1732:** cf. now *ZPE* 98 (1993) 168/169.

***SEG* XXXIX Index:** on p. 666 s.v. alimenta: read 1387 instead of 1385.

I. NAMES OF MEN AND WOMEN

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III. ROMAN EMPERORS AND THEIR FAMILIES

(Cf. the remark in the heading of Index II)

Augustus: Αὐτοκράτωρ Καῖσαρ Σεβαστός 1369; Θεὸς Σεβαστός 518; Καῖσαρ 1500, 1552, 1586 ?; Καίσαρος (νείκη) 1057; Σεβαστὸς Καῖσαρ 1136; cf. also 522
Claudius: Τιβέριος Κλαύδιος Καῖσαρ Σεβαστὸς Γερμανικὸς Αὐτοκράτωρ 1560, 1562
Nero: Νέρων (ἔτος ἱερὸν Νέρωνος) 1544
Vespasian: Οὐεσπασιανὸς Καῖσαρ 1232, 1233; (with Titus) οἱ Σεβαστοί 1232, 1233; Αὐτοκράτωρ Καῖσαρ Οὐεσπασιανὸς Σεβαστός 1280
Titus: Τίτος Καῖσαρ 1232, 1233; (with Vesp.) οἱ Σεβαστοί 1232, 1233; Αὐτοκράτωρ Τίτος Καῖσαρ Σεβαστοῦ υἱός 1280
Domitian: Καῖσαρ Σεβαστοῦ υἱὸς Δομετιανός 1280; cf. 1213
Trajan: Θραιαννός 634; Αὐτοκράτωρ Νέρουα Τραιανὸς Καῖσαρ Σεβαστὸς Γερμανικὸς Δακικὸς Παρθικὸς Ἄριστος 1059; Αὐτοκράτωρ Νέρουα Τραιανὸς Καῖσαρ Σεβαστὸς Γερμανικὸς Δακικός 1229; Αὐτοκράτωρ Καῖσαρ Νέρουα Τραιανὸς Σεβαστὸς Γερμανικὸς Δακικός 1578; cf. 1462
Hadrian: Αὐτοκράτωρ Καῖσαρ Θεοῦ Τραιανοῦ Παρθικοῦ υἱός, Θεοῦ Νέρουα υἱωνός, Τραιανὸς Ἁδριανὸς Σεβαστός 777 a; Αὐτοκράτωρ Τραιανὸς Ἁδριανὸς Σεβαστὸς Καῖσαρ 777 b; Ἁδριανὸς ὁ Αὐτοκράτωρ 867; Αὐτόκρατωρ Καῖ-

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Marcus Aurelius: cf. 1509 and 1551
Annia Faustina, wife of Marcus Aurelius: Φαυστεῖνα Σεβαστή, γυνὴ Αὐτοκράτορος Μάρκου Αὐρηλίου Ἀντωνείνου Σεβαστοῦ 349
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Diocletian: Διοκλητιανὸς Σεβαστός 1469; cf. 1545 (era of)
(M. Aurelius Verus) Maximianus: Μαξιμιανὸς Σεβαστός 1469
Flavius Valerius Constantius: Κωνστάντις (ἐπιφανέστατος Καῖσαρ) 1469
Galerius Valerius Maximianus: Μαξιμιανὸς (ἐπιφανέστατος Καῖσαρ) 1469
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679	867
709	1026
732	1567
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764	120
767	1593
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481	1645
894	1001
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967	1667
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